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"People will not look forward to posterity, who never look backward to their ancestors."

—Edmund Burke.

H. E. THE GOVERNOR'S SPEECH.*

HIS Excellency who rose amidst applause, declared the Conference open. In doing so he made the following speech :

It is a very great pleasure to welcome you all here to-day and to see so many representatives of this association assembled for this conference.

We in Madras are glad to think that you have chosen our city on this occasion as your place of meeting and I hope that you will enjoy yourselves in our surroundings and be interested in some of the ancient places we are anxious to show to you.

I am sure that our first feeling to-day is one of sadness for the loss of one who took so prominent a part in the proceedings of this conference last year and to whom it owes so much for his inspiration, his enthusiasm and his constant support. India has, by his death, lost a great supporter of arts and science but that of a friend who had won the respect of all his colleagues. With them his memory will be kept green.

* The opening Speech of His Excellency The Right Honourable Viscount Goschen of Hawkhurst, G.C.I.E., C.B.E., V.D., the Governor of Madras, at the Third Oriental Conference held in Madras on 22nd Dec., 1924.

To-day, you are entering on a conference which will, I, am sure, be deeply interesting to you all if I may judge by the programme before you. In these modern days of hurry and bustle, of modern improvements which, however necessary are not conducive to a quiet life, of practical mindedness, if I may coin a word, which usurps the place of quiet thought and contemplation it is pleasant to turn from the present day world and imagination to throw our minds back to a world of generations ago and to cogitate on ancient writings and ancient inscriptions, and architecture and ancient schools of thought. It cultivates our imagination using the word in its highest sense which needs such tending under modern conditions. One of the most interesting forms of speculation especially to one who travels much is the extent of the knowledge which one country has of another, whether it is on the surface, or deep down into the wells of history, and if deep down of the connection in the past between the two countries, or even between continents. May I this morning for a few moments, dive into the works of history and look into the connection of India with other continents.

India and the West.

It was about the end of the 18th century that Europe became acquainted with Eastern literatures. It is unnecessary to deal with and indeed there are very few materials for dealing adequately with the vexed question as to the antiquity of the Indian literature or with the difficult topic of the extent of indebtedness, if any, of India to Babylonya and Assirya. It is, however, noteworthy that Professor Buhler developed a theory that the Asoka inscriptions were closely akin to the Aramaic type of writing. Another variant of the Indian alphabet is also supposed to be connected with the Phœnician style of writing represented on Assiryan weights. The excavations at Moneyodaro made within the last few months have opened up a new vista and have pointed to the possibility of a close contact in civilisation and culture between the primeval civilisations of the world. It is difficult to believe though it is not now proved beyond all doubt that somewhere about 3000 B.C. the people of Sumeria, Arcadia, Babylon and Sindh had lively commercial and cultural intercourse with each other.

H. E. THE GOVERNOR'S SPEECH.

It is also suggested that the old Ophir was somewhere on the South India Coast and that the temple of Solomon was built with materials that came from South India and it is a common place that the Hebrew names for ivory, peacocks and sandal were all of Indian origin. The famous story of Solomon and the child competed for by two contending mothers is a variant of a Buddhistic Jathaka.

That very discerning scholar, Professor E. B. Havell, has advanced a theory that in the second millennium before Christ an Aryan people worshipping the same deities as are referred to in the Vedas had founded a powerful kingdom between the Tigris and the Euphrates and he speaks of the vedic tradition of the fight between the Devas and the Asuras as referable to the struggle between the Aryan worshippers of the Surya or the Sun and the Semites of Assyria.

He further urges that the masters of Babylon were also Aryans and they assisted in the colonisation of the Punjab.

The Dravidians.

It is also a moot point, which further researches may resolve, whether the ancient Dravidian inhabitants of the Southern Indian coasts were not akin to the Sumerians. In any case, it is a most remarkable circumstance, that the old king Dasaratha is claimed by the Indians and the Assyrians alike. For the old Semite chronicles demonstrate that about the year 1350 B.C. anarchy arose amongst the Mitanni after the death of King Dasaratha (Dushratta as he is called in those writings) and that as a result of the anarchy a great migration towards the East took place and scientists have seen the connexion between this migration and the great advance of Rama down the Gangetic valley to Ceylon. Further excavations and researches and a re-reading of the Hindu epics and the Vedas in the light of modern research may open up enchanting vistas of fascinating history and this entangled from the legends of old the truth which is often more marvellous than many legends and epics.

Among such researches will undoubtedly be the elucidation of the meaning and significance of that conflict between the newer with the matriarchal theory of society and other state which now persists

only in Malabar but which seems originally to have been very widely spread not only in India but throughout the world. The clash of the ideal with the patriarchal, the significance of the help afforded by aboriginal monkey type to the advancing Aryans and the imposition of Aryan culture in Dravidian are matters now enveloped in speculation and controversy but which demands careful and scientific treatment in the elucidation.

Such a study may reveal that as has happened in other countries, it was not always the conqueror that won; for, if anything is made manifest by the study of ancient documents it is that the advancing hosts of Aryans were warlike, meat-eating and some drinking clan who descended upon an agricultural population and who, though they imposed some of their ideas on the aboriginals, were yet profoundly modified by their impact with them. The inter-twining of cults and of beliefs is a problem which has to be investigated not solely from the point of view of the religious man and the philosopher but from that of the student of archæology and of institutions,

Political Problems.

Thus viewed the Upanishads and the Vedas may, over and above their religious value, afford help to us in the solution of modern political problems; and in the words of Sir Charles Metcalfe presenting the report of the Select Committee of the House of Commons in 1832, we may discern 'that the root idea of the village system was to be found in the vedic religion which, in his own language, was the moving spirit of the organisation of the Aryan village community and which contributed, more than any other cause to the preservation of the people of India through all the revolutions and changes they have suffered and is in a high degree conducive to their happiness and to the enjoyment of a great portion of freedom and independence.

Scholars have also shown that the rigidity of the caste system was not its original feature nor was it wholly imposed by craft or subtlety but was largely the product of later and mediæval conditions. The study of Indian archæology and history may do a great deal indeed in many directions for solving not only the

problems of old but the questions of to-day. It is a great pity that an intercourse which was so lively and continuous in the dawn of history became more and more intermittent and finally came to an end.

In any event, between 2000 B.C. and till the invasion of Alexander, Europe knew very little of the East and the East was oblivious of the secular changes in the West though Persian inscriptions disclose and Herodotus makes it clear that Persian monarchs ruled over Northern India. The sole materials we have up to the date of Alexander the Great are contained in the narrative of the voyage of Skylax and the chronicles of the physician Ktesias, who dwelt in the court of Artaxerxes. After the Alexandrian conquest for a long time there was a very close intermediary of Greek and Indian learning and culture and throughout the reigns of Chandragupta and Asoka, we have many records, literary and historical, attesting to this intermixture.

Folklore.

After the Gupta dynasty broke down the darkness which afterwards became dense, commenced its sway and but for the chronicles of the Chinese pilgrims and later on of the Mussalman historian, Alberoni, we have a complete isolation for centuries. But Indian culture and literature travelled West in the intervening period in a remarkable way. The collection of folklore translated into Persian and thence translated from Pahlavi into Arabic and spread all over Europe by means of Italian and French translations under the name of the fables of Pilpai. Thus, India has its share in the mediæval literature of fairy tale and fable and it is also advanced that the philosophical speculations of the Greeks and the Pythagorians were influenced by the Yoga philosophy. In the matter of science the introduction of the decimal system and early geometrical ideas and even in the matter of games, such as chess, India influenced Europe as the Greeks on the other hand, undoubtedly influenced Indian drama and Indian astronomy.

It is noteworthy that the debt was frankly and openly acknowledged on both sides, and, indeed, an Indian astronomical treatise calls itself the *Romaka Siddhanta*—the Roman Science. Indian medical treatises were translated by the Kalifs of Baghdad

and the works of Charaka and Susruta translated by an Arab physician were a part of the equipment of mediæval medicine in Europe. But about the time that the great streams of European invasion of India began India was split up into separate and quarreling States and the pursuit of learning was so neglected that there was considerable ignorance on both sides of each other's indebtedness, and Indians had become more and more isolated and self-centred and through the troubled days of the 16th, 17th and 18th centuries India had forgotten the extent and variety of its heritage.

Largely owing to this reason and because of the lack of historical material in India we have not yet secured a connected narrative of the rise and growth not only of dynasties but of ideas. The materials for a reconstruction of the past, which is and must be the foundation for the guidance for the future, therefore depends upon a study of inscription and coins and upon archæological evidence. The excavations in Taxila, for instance, have done much to clear up outstanding questions of Indo-Syrian chronology. The history of Indian art or Indian religion cannot be understood by students who confine their attention to literary evidence.

Court Records.

Much has been said for the absence of Hindu historical literature but a great field for activity still exists in the study of the records of the various old Indian courts in the north and in the south. A great deal remains to be done in this direction, especially in the south of India where the history of the ancient southern Indian kings has to be pieced out and the work of scholars like Srinivasa Iyengar, the author of Tamil studies, and of our University Professor, the enthusiastic Krishnaswamy Iyengar, have to be supplemented by the labours of other historians and students of art who must follow in their foot-steps. Till recently the reproach was levelled somewhat justly, that Indians owed their knowledge of ancient Indian history and institutions to the labours of western scholars.

Colebrooke and Sir William Jones and Elphinstone, not to speak of Fahien and Huentasang, Megasthenes and Alberoni and

Ferishṭa, were our chief sources. Mention must also be made of Whitney and other great Americans who have made Harward one of the centres of Sanskrit research, of the stream of French and German writers such as Bopp, Weber and others who established centres of Indian study in Paris and Berlin, Leipzig and Bonn and of the labours of Mr. Sewell, the historian of Vijayanagar, and of the chroniclers of the Moghul period. But thanks to the impulse originally given by Dr. Bhandarkar, the great Bombay Orientalist and men like Justices Ranade, Telang and later on by Justice Woodroffe and encouraged by nationalistic movement and the labour of the band of scholars whom the versatile savant Sir Ashutosh Mukerjee gathered around him in Calcutta including such scholars as Dr. Jha, the President of the Conference, and Jadunath Sircar, the reproach can no longer be levelled at Indians. The field of activity is immense and the result is bound to be full of significance, in most curious and unexpected ways can light be thrown on these subjects by ardent research. For instance by means of an inscription on a rock near Pudukottah we are able to discover the way in which ancient Indian musical score was developed. The study of excavated pottery in Tinnevely and Cochin had enabled scholars like Anantakrishna Iyer to reconstruct certain aspects of Dravidian civilisation. This is a field of activity in which official and non-official Indian and European can collaborate.

• In 1825 Lieut.-Col. John Walher, by laborious research, began the reconstruction of Indian chronology and it is a matter for satisfaction that his work received the encouragement and support of the Hon. Company's Board of Revenue. That work owed a great deal to the labours of men like Father Beschi who Indianised themselves, for the sake of religion and of science as indeed did Dr. Pope who is popularly known as Pope Iyer.

Lord Curzon's Act.

Lord Curzon's Ancient Monuments' Act and the re-organisation of the Archæological Department were powerful factors in the matter of the stimulation of research and Sir John Marshall, the Director-General, has laboured hard to organise systematic work

in archæology. Excavations have been carried on in Taxila and Nalanda, sites of ancient Universities, Patna, Benares and Chitor in Rajputana. The recent excavations in the Montgomery District in the Punjab and in the Larkhana District in Sindh (Mohenjo Daro) have unearthed unexpected and epoch-making materials. Sir Ashutosh Mukerji and the band of scholars that gathered round him have stimulated interest in the ancient Buddhistic literature of India some of which is available only in Chinese and Tibetan translation : and, in this task the French savants have distinguished themselves specially and their work with reference to the culture of the Far East, that is, Assam and Cambodia and Burma has been of the highest value.

The scope and extent of Indian culture is now seen to be practically coterminous with the southern Asian Continent. Research work has also taken place with reference to the Hittite monuments and the discoveries at Boghazkeue are also very important.

The discovery of pristine pottery has linked up regions so far apart as Pataliputra (Patna) where terra-cotta figures have been discovered, Hyderabad and Adichanallur, in Tinnevely. A visit to the Madras Museum will elucidate the value of these discoveries. In addition the explorations of Sir Aurel Stein and the French Missions have enabled scholars to discover the affiliation of the ancient culture in Turkestan and Central Asia with the pre-historic Aryan and has further reinforced the position that at the dawn of time the Semite and the Aryan cultures were closely interconnected. It is now proved that about 3000 B.C. there was a vigorous Aryan civilisation in Armenia and Asia Minor.

Gentlemen, one could roam at length down these fascinating by-paths each leading on into another and affording glimpses of romantical historical views which urge one on but you are all far better acquainted than I am with the journey, and I must ask your indulgence for having as an amateur though I, be an enthusiastic amateur, attached myself to so distinguished a band of travellers. May the result of your labours be an addition to that sum of knowledge to which your distinguished predecessors to whom I have alluded to-day have so greatly contributed.

THE PRESIDENTIAL ADDRESS

OF

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***At the Third Oriental Conference, Madras,
December 1924.***

Your Excellency and Members of the Conference,

I am unable to express my gratitude to you for this honour which is the highest that can be attained by an oriental scholar. The distinction is all the greater on account of this chair having been occupied in the past by two of our revered Acharyas, Sir Ramkrishna Bhandarkar and Professor Sylvan Levi. The contrast indeed is so great that I feel a certain amount of diffidence in occupying the same chair; and yet I do so because it is in the course of nature that the pupil should take the place of the *guru* in the same way as the son succeeds the father.

It is my duty to deliver the presidential address. Here also I am in a quandary, being unable to say anything that would be considered even a poor successor to the last two magnificent addresses that we had the honour of listening to. I feel this so strongly that if I were free to exercise the prerogative of the chair, I would have no hesitation in ruling that the item of the presidential address should be removed from the programme. Unfortunately, however, my great respect for the President and members of our Reception Committee does not allow me this freedom. I have therefore no other option left than to follow, however, inadequately, in the path of my predecessors.

Yenasya pitaro yata yena yatah pitamahah

Tena yayat satam margam.

Unable to produce anything worthy of a presidential address I shall, under cover of that title, attempt to lay before you one or two subjects of practical importance that have been exercising my mind for the last few years.

The first point is that oriental research as such has not as yet received that attention in this country which is its birth-right. With a solitary exception perhaps there is no organisation for this research. Not that work is not being carried on. Much solid work is being done, we know, in various parts of the country. But in almost every case it is the product of the chance proclivities of individual scholars. It is sad indeed that neither the various Provincial Governments nor learned public bodies pay any heed to this very important branch of educational activity ; and yet it is in the field of oriental research that this country should and can take the lead. In fact what we have been doing during the last 50 years has demonstrated that we would, if we could, give the lead in this field ; and the simple reason for this lies in the fact that even in our present inorganised, or even disorganised state, we have within our reach materials that are not available to students of other countries. What we need most badly however is organisation and a little public sympathy, and also some degree of what I may call "university patriotism." For some unaccountable reason the feeling has taken root in our hearts that research in any field of knowledge is impossible within the four corners of this land. This may have been true to a certain extent in regard to the physical sciences, research wherein requires facilities and equipment which may be beyond the resources of some of our universities, which have nowhere received that support which is their due. But so far as oriental research is concerned, in the first place, we have a very amount of material at hand in the domain of archaeology and history, relating to ancient India ; herein at any rate, all the material is available to us and to us alone ; and in regard to other branches of literature also it is not very difficult to obtain materials for research.

Nor is it true that we Indians are wanting in what has been called the 'critical faculty.' It is strange indeed that people who stand up for scientific accuracy should have made and accepted the sweeping assertion that Indians by their very nature are lacking in the critical faculty. Any one who has read the works of our much maligned pandits would readily concede that our literature from the time of Patanjali downwards bears evidence of a very high degree

of critical acumen. In fact we find literature of criticism even so early as the Upanishads. Has not every syllable of the sutras of Panini been dissected and analysed by Patanjali and his successors? Have not our modern Vaiyakaranas carried this to such an extent as to declare that "ardhamatralaghavena Vaiyakaranah putrotsavam manyante." Do we not again find even the modern Naiyayika hyper-critical in the examination of definitions and inferences? Is there any work in any literature which affords instances of such intensely critical acumen as we find in the Khāṇḍanakhandaśhadya? I am inclined to think that this work has reached the acme of critical inspection. It may be true that the critical faculty displayed by our writers is somewhat different from that faculty as understood by the modern scholar. For one thing, the critical faculty of Patanjali and his successors is more logical than that of the modern orientalist. But that cannot justify the assertion that we are absolutely lacking in that faculty. Even that element which may have been lacking in our indigenous scholarship has, it seems to me, been supplied by the leavening of modern methods of research that have been brought to us by Western orientalists working in this country; so that I feel that it is high time now that our universities and institutes shook themselves free from the notion that they could not carry on oriental research.

• It is more than twelve years since an earnest attempt was made by the Government of India to establish a central research institute in this country. For some reason or other that scheme has fallen through. Since then however we have had a research institute established at Poona, which even during its brief existence has given ample earnest of what we may expect from it. But so far as I know that institute is not sufficiently endowed; and even if it were sufficiently endowed, it could not serve the needs of the whole country. The oriental scholar is proverbially poor; and a scholar from the northern limits of the country would find it very difficult to spend even a couple of years at Poona. It is incumbent therefore on our universities, of which we have now about fifteen to awake to this duty. The needs of this research are such that they can be supplied even by such impecunious universities as we have in

India. It is the will that is wanted. This opinion of mine is borne out by what has happened in Calcutta. Thanks to the efforts of the late veteran Vice-Chancellor, Sir Ashutosh Mukerji, we have under that University a highly organised Post-graduate Department where oriental research is being carried on in the right spirit and on the right lines, and it is a great satisfaction to us to have found that the work turned out by the researchers at Calcutta is most valuable and of a high order; and yet—notwithstanding all that has been said against the institution,—the cost involved has been very moderate, specially when compared with the results achieved. Unfortunately this example set by Calcutta several years ago has not yet been followed by any other university; and the reason for this is not far to seek. The public as such has not given evidence of much sympathy for what has been and is being done at Calcutta. In fact the public has been voicing a sense of apathetic indifference which would have killed the institution had it not been for the resourceful personality of Sir Ashutosh. The question of funds need not discourage any university in the field of oriental research. We do not want any expensive apparatus. We only want brains, a quiet place to work in and a few books and manuscripts within our reach. All this means very little cost; but it does mean some organisation. This country is subject to such ravages of fire and water that each year we are losing in the shape of manuscripts burnt or washed or crumbled away an amount of treasure which could never be replaced in the future even at the expenditure of millions of rupees; and the callousness that the public displays towards this would be appalling anywhere else except in this unfortunate country. But for purposes of research we have still got in various places quite decent collections of manuscripts; for instance, at Calcutta and Benares in northern India, in Baroda, Poona, Mysore and Madras and Travancore in the West and in the South. So that what we need is only the organising of research and the providing of facilities for students who are eager to carry on research, in the way of proximity to one or the other of these collections. Perhaps we shall need a few decent scholarships; but even these scholarships need not be half so extravagant as those that are given annually as scholarships for study abroad.

Reverting to the question of manuscripts, it is nothing short of criminal to neglect them any longer. Hitherto only sporadic attempts have been made to explore this treasure. Under the auspices of the Asiatic Society of Bengal a systematic search for manuscripts was made during the last century ; the same was done also to a limited extent in certain other provinces. But for some unaccountable reason this work was not continued. Till recently, we had a very well organised department of manuscripts-search in this presidency of Madras, and all this search has brought to our knowledge the existence of manuscript-material which should have proved enough to encourage us in carrying on more detailed and more strenuous search for this treasure. But here again evil fate seems to have overtaken us,—even in Madras where excellent work was done under the guidance of my esteemed friends Professors Rangacharya and Kuppuswami Shastri, something seems to have happened to the grant, which consisted, I believe, of the paltry sum of Rs. 17,000 ; at least such is the idea brought to our minds by the fact that we have, of late, not been receiving the red books that we used to receive from the Curator of the Oriental Manuscripts Library. I hope the discontinuance of the issue of those welcome red volumes has been due to causes other than the stopping of the grant. We have to bear in mind that every day thousands of manuscripts are crumbling to pieces and are being lost past recovery. Bihar has come into the field recently ; but there also the work is being carried on very half-heartedly. When Madras was doing such splendid work for the sum of Rs. 17,000, I think, if all the provincial Governments could make up their minds to spend among them a lac of rupees for this work, incalculable good would result to oriental scholarship. Is a lac of rupees too much for this purpose ? These manuscripts may be nothing more than rubbish in the eyes of our modernists ; but even the most rabid modernist will not deny that if the ancient history of India, political, religious and literary, can be reconstructed on more logical lines than hitherto has been the case, it can be only by the judicious use of these manuscripts.

Each scholar that we are sending out to Europe for the higher study of the oriental languages is costing the country about

Rs. 4,000 a year and yet we are throwing away the very material upon which the talents of these scholars could be utilised and the expenditure justified. A lac of rupees per year cannot be regarded as too much even by the most rigid economist, when it is distributed over all our 15 universities ; it works out at the rate of Rs. 7,000 per university, which is less than what it pays for one Professor ; and yet what is it that is at stake ? We are thankful to the Madras Government for the action they have recently taken in this matter;—in the shape of appointing a committee for the purpose of framing rules for the working of the Oriental Manuscripts Library, “ with a view to providing facilities for the utilisation of the Manuscripts,” as also “ for the acquisition, preservation, restoration and publication of manuscripts.” If this newspaper announcement is correct, it seems Heaven has already responded to my prayer, and before long we shall hear of work being carried on in Madras in right earnest. Is it too much to expect that other provinces will follow the lead of Madras ? At least Bengal and Bihar-Orissa should not lag behind ; having as they have rich stores of manuscripts within easy reach.

I feel sure that there can be no two opinions regarding the necessity of organising the work of manuscript-search. But unfortunately the tendency of modern public life is such that nothing is done unless it is vociferously demanded. I hope our younger scholars will come to our rescue and supply this vocal deficiency in our demand for search.

Now that the matter is going to be considered by a duly constituted committee, I should like to put forward a few suggestions. Hitherto our efforts have tended towards preparing a catalogue of the manuscripts found. Not much serious attempt seems to have been made towards acquiring the manuscripts either by purchase or by transcript. Catalogues of manuscripts are very valuable so far as they go ; but they do not touch the real danger. They inform us merely of the existence of certain manuscripts at certain places. This information is absolutely essential. But circumstanced as the household of the owners of the manuscripts is, there is no knowing that the manuscripts could be available in the place

where they were catalogued. Two instances come to my mind in this connection. In the catalogue of manuscripts published by the late Rajendra Lal Mittra we find the notice of a manuscript of Brahmatattvasamiksha of the great Vachaspati. It is a work in the absence of which the author's Bhamati is in places insipid, as my revered teacher the late Gangadhara Shastri once remarked. The place where this manuscript was found is within thirty miles of my village home in Bihar ; and yet when I made enquiries, all my search for the valuable manuscript proved futile, though it was made within twenty years of the cataloguing. Similarly, in Oppert's catalogue (Vol. II) I found the mention of a commentary on the Nyayabhasya, with Sami Dikshit, in a village in the Tanjore district. I requested my friend Pt. Kuppaswami Shastri to find out for me this manuscript ; but I am sorry to say that his efforts proved no more successful than mine, and I am afraid that both these manuscripts have been irretrievably lost. It is absolutely essential therefore that we should have two branches in the department of manuscript-search,—one for making lists and another for acquiring manuscripts either by purchase or by transcript,—the latter in my humble opinion being much the more important of the two.

While on this subject of manuscript-preservation, I would impress upon the scholars interested in this work the necessity of having new transcripts made of old manuscripts. I have come across several manuscripts which in the mere handling crumble to pieces, so that no use could be made of them. Those manuscripts which bear signs of such crumbling should without any loss of time be transcribed on new paper, so that they may not be destroyed.

What I have said applies not only to Sanskrit manuscripts, but also to Arabic and Persian manuscripts ; to these latter perhaps with greater force ; as in this field, so far as my information goes, practically nothing has been done. Similarly in the domain of vernacular literature, the only serious effort of which I have knowledge is that being made by the Government of the United Provinces, through the Nagari Pracharini Sabha. I hope however that something on the same lines is being done in the South also. *

There is an impression abroad that so much has already been done by scholars during the last fifty years or more in the domain of oriental research that there is not much work left to be done. This is an entirely wrong idea. My friends in the Archæological Department know full well that there are endless inviting sites lying still unexplored. The exploration of the single site of Pataliputra has shown what treasure may come to light by such exploration, and the sites of most of our ancient capitals have still to be investigated. Has not the merest digging of a site in Sindh provided information which bids fair to revolutionise all modern conceptions regarding the antiquity of Indian civilization. Then again, Meteorology has not even been attempted; Astronomy has been barely touched. Similarly, Medicine and Chemistry have been worked just enough to become inviting subjects of research. In Law very little has been done. Dramaturgy and Poetics in general have just begun to be studied. In Philosophy much has indeed been done. But very much more remains. In Nyaya-Vaisheshika and in Purvamimamsa all that we have done has been pure spade-work; in the domain of the Kashmirian Shaiva Philosophy, even spade-work has not been done. On the interrelation of the several philosophical systems, there are many inviting problems still unsolved. In fact, the field is so vast that one feels staggered when one finds the handful of men that there are who could do the work.

In the field of Arabic and Persian studies also, I feel sure, there must be many problems waiting for solution at the hands of indigenous scholars.

Next to the preservation of manuscripts comes the question of their publication. Much is being done already in this field. All honour to the Bibliotheca Indica, Trivandrum, Baroda, Kashmir, Vanivilasa and Chaukhamba series for their admirable work. All that is needed in this department of our activity is a little more co-ordination and advertisement; this alone could save us from duplication and waste of labour and money. In this connection I would suggest that this Conference may publish under its auspices a "book bulletin"—once a year, which should mention the names, prices and publishers of every printed book in and relating to the

subjects within its purview. This can be done easily enough with the help of the several local Government gazettes, which publish complete lists of all the books printed in the respective provinces. The first issue of the bulletin will involve more labour : as old files of the provincial gazettes will have to be ransacked. But after the first issue, it would be comparatively easy. For the first issue it will be necessary to enlist the services of men at every provincial capital where the files of the gazettes would be easily available. For subsequent issues, if application were made to the provincial Governments to send to the Conference Office a copy of the gazettes, I hope the request would not be refused : and the list could be compiled in our central office.

At present we do not know what works have been printed ; much less do we know what works are in course of publication ; and we are seriously handicapped for want of this information. Authors could also publish in this bulletin previous announcements of the work on which they were engaged.

The above plan will do for books published in India. As regards those published outside India, I think a fairly complete list could be compiled with the help of the volumes of the Journal of the Royal Asiatic Society, the Journal of the American Oriental Society, the Z. D. M. G., and other representative journals.

While laying stress upon research and modern methods of study let us not neglect the indigenous Pandits and Maulvis. People of Madras do not need to be told how valuable our Shastris of the old school are. Having myself been bred and brought up under that school I know the value of their discipline. But I dare say even people who have been more fortunate than myself in their sources of inspiration will not be loath to admit that the Shastri and the Maulvi occupy a very important place in the scheme of oriental study. However much we may advance in the field of modern research, the Shastri and the Maulvi must continue to be indispensable. Without these store-houses of learning in our midst, we would be nowhere in the field of even purely modern studies. If outsiders still look up to this country with deep respect it is by virtue of our Shastris and Maulvis. Let us cherish them in their purity. I am referring to this subject on the present occasion not

because people do not realize the value of the old type of scholars but because there is a danger of their best qualities disappearing under the reforms through which they are being forced. I am referring to the introduction of examinations for Pandits and Maulvis. Examinations are all right in their way ; they are very good stimulants ; but like all stimulants they are radically deleterious and harmful. We, modern scholars, have suffered in the past from examinations which have arrogated to themselves the position of masters, though they ought to have remained as slaves. We read and work for passing examinations and the passing of examinations has become our *paramapurusharatha*. We know full well that for passing an examination no depth of scholarship is necessary. In fact, it would not be far from the truth to assert that for this purpose, according to the modern system, it is not necessary to know the subject of examination at all. I know from my experience at Benares that the depth of scholarship for which the older Pandits were famous has all but disappeared during the last 20 or 25 years under the stress of the examination system. Like our University graduates, the indigenous Pandit or Maulvi also has come to look upon the obtaining of a degree as the be-all and end-all of life, and once he has obtained a degree he feels that he need not do any more ; and yet the indigenous system was that the man continued his studies as long as he found anyone able to teach him. Pandits like Gangadharā Shastri and Shivakumara Misra, I know, used to read with their *guru* Bala Shastri even after they had obtained professorships at the best Pathashalas in Benares, so long as that *guru* was alive. And what was it that gave depth to the scholarship of these Pandits ? I have seen them working at a single sentence of an important text-book for hours together, examining and discussing and dissecting it *ad infinitum*. It was in this way that they worked through all the important text-books. You may say this was waste of time. True, if the acquiring of some smattering is the aim of our life, such thorough study would be a waste of time. But what was it that was gained by this thorough study ? No modern scholar can claim to have that knowledge of his subject which these Pandits had and that was due to the thorough specialization to which I have referred. Even

the modern scholar will admit that real scholarship begins to be acquired only after one has passed his examinations,—when alone he is able to put forth that concentrated effort which is essential for specialisation.

I would beseech you, gentlemen,—at least those of you who are in power in this department,—not to try to modernize the Pandit or the Maulvi. If you modernise him, he will disappear. He does not possess perhaps the wide outlook of the modern scholar; but he more than makes up for that by his depth of learning. His outlook you cannot enlarge, at least to the extent of benefitting him. Why then make an attempt to deprive him of his distinguishing characteristics,—characteristics by which alone he has in the past commanded respect and whereby he can command respect in the future?

There is one more point to which I would invite your attention. On this subject I speak with diffidence, as I have not been a properly trained researcher myself. In the course of my studies I have found that the time has now arrived for a revision of what one may call the 'canons of research'. What is in my mind will be made clear by means of an example. It has been found that Vatsyayana in his Nyayabhashya criticises the nihilistic doctrine. From this learned scholars have deduced the conclusion that this writer lived after Nagarjuna whose work happens to be the oldest exponent of that doctrine that we can find at present. Is this a valid deduction? Is it not possible that other writers might have dealt with the subject before Nagarjuna? Are not traces of the doctrine found in the teachings of the great Buddha himself? At best the said inference could be regarded as mere presumption;—and a very doubtful presumption at that. Similarly, if the Brahmasutra happens to contain a refutation of the atomic theory, it is concluded that it must have been written after Kanada the expounder of that theory. Similar instances may be multiplied. In fact in a general way it seems to have been accepted almost as an axiom that a work which either criticises or refers to Buddhistic doctrines must be relegated to the post-Buddhistic age; and yet we have the authority of the great Buddha himself to the effect that he never propounded any new phi lo

sophical doctrines; he simply put the doctrines already in the air during his time in a new setting.

Another example: the Vedic texts that speak of castes are relegated to a period when the Aryans are believed to have come to the Punjab from the North-West; and it is said that when they came to the Punjab there arose the need for the division of functions on which the caste-system is said to be primarily based. One feels justified in putting the question—could not the need for this division of functions arise before the Aryans entered India? Was there anything in the atmosphere of this country which created the need for this division?

This leads me on to the question of the interpretation of ancient documents. It will not be new to any scholar here present that from the most ancient times there has been very little unbiased study of our older texts. From the oldest Bhasyakaras, up to our own day, we find that a writer, before he takes up a text for study or annotation, has made up his mind as to what the text contains; and it is only after this that he begins to study it. This procedure has led to the inevitable result that every interpreter has distorted and twisted the ancient texts into which he had to read a meaning which perhaps they were never meant to convey. This may have been excusable in the case of the old writers like the great Shankaracharya—who were avowed propagandists; but there can be no justification for such a thing in the case of the present generation of writers, specially those who set themselves up as unbiased researchers after truth. This is a danger against which I would warn our younger scholars. Whenever they take up any ancient document for examination, they should remove from their minds the impressions that they may have derived from other sources on that subject. The Brahmasutras, in fact all the more important philosophical Sutras, have still got to be studied in this spirit, and I feel sure that a researcher who carries on this study will be amply rewarded for his troubles by the results he will achieve; which will be striking in more than one respect.

There is an impression abroad that this Conference is intended for only antiquated fossils, who spend their time in lifeless, dry and

dull subjects, which have, and should have, no interest for the modern Indian. It is true that the classical languages occupy the major part of our attention; it is also true that there is much scope for research in the ancient language and literature of the East. But I feel sure I am voicing your sentiments when I say that it is equally our aim to endeavour to promote and encourage higher work in the modern languages of India. The classical languages must inevitably be for the learned few; the people at large can be raised and elevated, and can feel the live influence of literature and learning, only through the vernaculars. There is no truth in the belief entertained by some people that vernacular researches are on a lower level, that they demand inferior attainments and weaker equipment, that they are for the ignorant many and not for the erudite scholar. The history of many of these literatures has yet to be written; the origin and development of these languages have yet to be traced. There is a rich harvest for the earnest reaper, and the man who sets his hand to this task will be engaging in work that will call forth much industry, patient study, careful sifting of details, and considerable literary judgment. The exact relation between Urdu and Brajabhasa, for example, has still to be settled; the connection between Maithili and Bengali is another subject of study; the mutual interaction of Aryan and Dravidian languages, a critical and philological examination of the numerous dialects of the South, the influence of the time spirit on the literature of these languages, the importance of vernacular bardic literature in historical investigations, all this is still awaiting attention. On your behalf I extend to all workers in this field a warm welcome and assure them that their labours are being watched with sympathy by those who spend their time poring over old, forgotten, far-off things.

To the present audience, consisting as it does mainly of the residents of the Madras Presidency, all this may sound superfluous, because everyone knows that in this Presidency, the languages of the people have received attention, at any rate they have not been relegated by earnest scholars to a lower level; some of our best Madras scholars have devoted their serious attention to the study of these languages. My remarks are intended for North India where we are still labouring under the misconception that there is

no scope for higher research in the Indian Vernaculars. It is to remove this misconception that I have had to make the above remarks.

This, gentlemen, is all that I had to say ; and it is my fervent hope that before we disperse we shall have taken practical steps towards the meeting of the needs that I have set forth above. I shall regard myself as amply rewarded if my appeal helps to bring to light, or to preserve, manuscript-treasures to rally together bands of earnest scholars devoted to Oriental research at various centres of culture in the country.

FOOTSTEPS OF PHILOSOPHY

BY

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ALL philosophy begins and ends in the correlation of the subject and its object. Is the point of harmony attained by the exaltation of the one or of the other or by the reference of both to a third reality ? My object here is not to discuss the varying views of ancient and modern philosophers but to describe the real problem and try to see the attitude of the modern mind towards it.

Different ultimate concepts have reigned at different times. Reason was glorified at one time ; will was glorified at another time ; the reigning concept to-day is pragmatism. It makes Truth a means instead of an end ; its conception of value is relative ; its outlook is on outer human life alone. But is outer human life of such absolute value as to have the power of giving permanent and absolute satisfaction ? Is human life the means or the end ? Eucken says well : " On the other hand, what tends to promote comfortable human existence may be extremely oppressive to the life of the spirit. Modern life clearly shows us that an age full of pleasure and rich in achievement may be empty enough spiritually."

In the modern era each science is trying to give us a theory of life from its own point of view. The result is that "life, as it stands to-day, is full of fundamental contradictions." Superficial compromises will never do. True Philosophy ought to give us a unification, and not a juxtaposition of the separate syntheses of the several sciences. As Eucken says well: "The whole of life must be linked up into a unity, and at the same time it must be transformed into personal action." But western philosophies have heaped opinion on opinion till at last there is an oppressive mass of inconsistent and even incomprehensible opinions. In the multitude of *isms* there is no safety. Idealism, realism, humanism, voluntarism: pragmatism—have all come and gone and reappeared. Modern realism is triumphant because of the joy of the new mastery over nature. But man can be permanently satisfied in mere absorption in work? Is struggle for existence the ultimate law? Is there no richness of inner life? Is there no deeper order of reality? As Eucken says: "To make humanity the measure of goodness and truth is to inwardly destroy both." Further, the enthusiasts about evolution never ask what, whence, whither? It explains modes, not causes. If human life is a mere curve of animal life, the conception of progress must be abandoned. Nay, if superior reason has the same results as inferior instinct, man has fallen below animals as he uses a higher means to secure the same end and this implies a lessening of power. Is all our effort to give us no inner richness? Mere movement is not progress. Does not progress imply spiritual elevation? Is man a passive theatre of forces or an active actor and transformer? Is there no eternal truth? Can gain of knowledge be allowed to lead to loss of life?

Our conception of the nature and destiny of our being is not a mere theory but an experience. It is sure to colour all our words and actions from the slightest to the greatest. We cannot have one measure of aim and another measure of achievement. We cannot be optimists in theory and gloomy in life or pessimists in theory and glad in life. It is our realisation of the ultimate values of life that determines our attitude towards the ultimate facts of life. The prevailing materialism of to-day is certainly the cause of

the ceaseless wrangles and wars of the modern era. Matter is limited in quantity and in power of gratification and hence they to whom Matter is the only God cannot but be cannibals in relation to each other so as to secure and enjoy without fear of interruption or partition the favour of their favourite and only divinity.

Further, the mutual relations of the Society and the individual and the racial ideas about this matter have a vital bearing upon our philosophical concepts. The view that regards man as a mere member of the social organism is divergent from the view that each man is a spiritual being of infinite value. The one emphasises the *milien*; the other emphasises the man. The one regards man as an instrument of social betterment; the other regards Society as a means of human betterment. Society is important; but does it comprise the whole existence of man? A well-knit social life is the only means of the development of reason and morality. But are these ends or means? Spiritual realisation comes to us through human betterment but which is the instrument and which is the goal? Is politics to engross all our thoughts and activities? Is the state to be the supreme goal of all emotion and action? The economic, democratic and political life is much, but is it all? A better standard of life is good but is not the bliss of spiritual realisation higher? The right valuation of the state is necessary; but is an over valuation of it true or good or beautiful? Riches are good; but are they better or nobler or higher than self-realisation? Outer freedom is noble; but is not inner freedom even nobler? Material elevation is worth much; but is not spiritual elevation worth everything?

In the same way civilisation can never be an end in itself? It can exist only in and through man. It is justified when it helps him to express and realise the best and truest element in him--his spiritual life. It should not depress, but should elevate the level of life. Without a spiritual basis, ethics becomes formalism and Pharisaism, art becomes sensual self-indulgence, and energy becomes destructive. But with a spiritual basis, ethics becomes a passion of altruism, art becomes a thrill and a rapture, and energy becomes constructive. The state divorced from spirituality

becomes a mere engine of power. It ceases to be a source of internal stability and beneficence and of external co-operation and harmony. The economic life uninspired by the spiritual life becomes a mere law of the jungle. The social life emptied of its spiritual content becomes a mere organised pursuit of convivial amusement and pleasure. Modernity has divorced every aspect of human life from its touch with the spirit and struts about like a stage king who has no kingliness in fact but only a temporary and tinsel kingliness of appearance in the glare of the footlights of temporal domination.

The place of Morality in a perfect scheme of life is equally a test of the philosophical temperament. Morality is altruism, self-forgetfulness, self-sacrifice. But is it a means or an end? Is not a well-ordered moral life a road to higher and sweeter realisations? Does not life put on a new meaning and a new value to the self-controlled and self-sacrificing seer? Is morality the mere 'policing' of the social life? Morality implies the demand of a newer and better order of things. But what is the inner call that makes this demand? What is the pattern that we seek to be realised without? Whence is that imperious inner urge? Where is the core of the perfection of reality and of the reality of perfection? Is not morality the struggle of the Infinite to realise itself through the Finite? Does it not imply inner elevation and inner realisation? The commandments of morality are really a thrust of the divine into denseness of our animal life. Through the gate of morality we pass from our apparent self to our real self. When we say "no" to the senses, we mean "yes" to the spirit. The trespasser "ego" is thrust out so that the bridegroom "God" may come in.

Equally efficient as a test of our philosophical temper is our attitude towards art. Is it a mere relaxation or an ornament or a refuge from work and worry, or is it an inner effluence, an inner necessity, an inner bliss of creative self-realisation? If morality stresses more the elimination of the lower and apparent self, art stresses more the self-realisation of the higher and eternal self. Morality disciplines us into the bliss of peace; art liberates us into the peace of bliss. Morality is the ascent of life into love; art

is the descent of love into life. Modernity has degraded art to the level of a servant of the senses. Art has thus ceased to be a goddess of the soul. This change of the angle of vision has brought about strange and unforeseen revenges. The artistic poverty of the modern world is pathetic in the extreme. The vital artistic symbols and concepts have gone. Technique dominates art to-day. The verdict of the future will certainly be that the nineteenth century conquered nature and lost its soul.

The truth is that mere argument can never lead us to the ultimate basis of things. The well-known aphorism *Tarkaprathishthanath* and the famous verse in the Katha Upanishad that the Atman cannot be attained by mere reason alone show this very well. Eucken, one of the greatest of modern philosophers, says : "Only a shallow and unstable man can change his spiritual character in response to mere argument. Standing upon the basis of merely intellectual considerations a man could never possess his own being in joy and security ; he would be in perpetual fear of the advent of some more powerful controversialist who would overcome him and force him into a contrary position." Reason should be our ally in our campaign against error. But it cannot enter the inner sanctum of self-realisation. It will lead us to the temple gate and will stop there. From the gate to the inner shrine faith alone can be our guide. Even faith has no place within the inner shrine where we stand face to face with God during the eternal and ineffable bridles of the spirit.

Only the theory of the spiritual life can evolve harmony out of the contradictions of all the other philosophies of the world. To use Professor Eucken's words only, "a spiritual life transcending all human life forms the ultimate basis of reality." It is not subject to the laws of evolution that affect and govern only the realm of matter. "It is cosmic, absolute, eternal." It is "the very centre of man's own being." The values of the spiritual life are not changing and pragmatic but eternal and absolute. It transcends the world of sense-experience. But this self-transcendence can be not by flying away from life but by a new discipline and a new in which the outer life is seen as the expression of that Oneness of which the inner life is an expression.

Our psychical personality is thus freedom and love and bliss. The self-realisation of our inner being is thus through love into bliss. The world's causal order is the master of our body and the senses and the mind. But it is the soul's privilege to break through this network of causality and realise itself. The soul is not a mere theatre of cosmic forces. It is self-active freedom and love and bliss. If Greek philosophy regarded the world as a complete work of art, an all-embracing harmony, if Christian thought emphasised the moral order, if modernism regards the world as an ever-flowing and ever-widening current of power, they explain only some aspects of the cosmos and no more. It is India that has shown the cosmic order as the manifestation of Immanent and Transcendent love which seeks through the disciplines of action and wisdom and love to lead the soul to Infinite and Eternal Freedom and Love and Bliss (*Sachidananda*). Mere external life and even mere culture can never give the whole of life its truest meaning and value. The neredithian hymns of earth and life and Watson's *The Eloping Angels* have the charm of novelty but pall on us after a time. The very revolt against the evanescence of life is itself a proof of our eternity? As Pascal says "who can be unhappy at not being a king except a dethroned king?"

It is the glory of all systems of religious thought in India that they have always had a secure hold upon the central truth of the soul. Not only Hinduism but its younger sisters Jainism* and Mahayana Buddhism took their stand upon the central basis of the life of the spirit. They certainly differed in details. I am not trying here to appraise their intrinsic value but there is no doubt whatever that in the spacious realms of Indian Thoughts we can clearly discern the footsteps of the highest philosophy.

* The Jains claim that their Religion was in existence long before the earliest works about Hinduism were written. Mr. C. R. Jain, in the Appendix to his book *The Practical Path* shows in several ways that Jainism was anterior to Hinduism. The relation, given in the book, between the two great religions is like that between a mother and her daughter. [Editor, J. G.]

JAINISM IN QUESTIONS AND ANSWERS.

1. *Question.* Who was the founder of Jainism ?

Answer. We cannot point to any single individual as the founder of Jainism. In fact it was never founded by a single man. It has been existing as a Religion from time immemorial and its truths have been often expounded and explained to mankind by Great Souls called Jinās. There were innumerable Jinās in the past and innumerable more will be born in the future. Of these Jinās twenty four in each era or half-cycle of time go by the name of Tirthankaras. Every one of these Tirthankaras reveals the truths of Jainism to the living beings of His time.

2. *Q.* What is meant by the era or half-cycle of time.

A. According to Jainism time is infinite and eternal. But in it there are what are called *Kalpas* or cycles of time. Each cycle is divided into two equal eras called the Utsarpini and the Avasarpini eras. Each of these eras is divided into six periods. The six ages of Utsarpini are (1) *dushama-dushama*, the period of great misery (2) *dushama*, the period of misery, (3) *Dushama-Sushama*, the period of misery and some happiness, (4) *Sushama-dushama*, the period of happiness and some misery, (5) *Sushama* the period of happiness and (6) *Sushama-Sushama*, the period of great happiness. The periods of the Avasarpini era are also the same but they occur in the reverse order. In the Avasarpini era the age, height, strength, beauty, happiness etc., of men and animals gradually decrease, whereas in the Utsarpini these go on increasing.

3. *Q.* In which period of the eras do the Tirthankaras appear ?

A. They appear in the 3rd period of Utsarpini and the 4th period of Avasarpini era, i.e. in the Dushama Sushama period when misery supersedes happiness.

4. *Q.* Do the same Tirthankaras appear again and again ?

A. No. They are different for different eras. A Tirthankara after His career in this world attains Nirvana and is never reborn.

5. *Q.* Who is a Tirthankara and what are His essential characteristics ?

A. A Tirthankara is one who has constructed or shown the bridge by which the mundane souls may cross the ocean of Samsara and reach the Region of Eternal Bliss and Immortality. A soul which acquires what is technically called *Tirthankara-nama-punya* as the result of very many virtuous deeds in several of its past births, is born in our world to attain Nirvana from here. He is born with a supremely beautiful and strong body and with the three kinds of knowledge (*i.e.*) knowledge through the senses, scriptural knowledge and clairvoyant knowledge. After reaching the stage of manhood He renounces all attachment to the world and becomes a homeless saint devoting His whole time to the realisation of His Own Self. After destroying what are called the four *gathi* karmas He realises in His Self the four infinite qualities which are infinite knowledge, infinite perception, infinite power and infinite bliss. In the pure infinite knowledge of the Tirthankara the whole reality is reflected and the Lord teaches to the world what He actually sees and knows. A Tirthankara though born a man is free from the eighteen blemishes, hunger, thirst, birth, death, disease, old age, sleep, fear, sorrow, wonder, pride, attraction, hatred, anxiety, illusion, desire, perspiration and pain, which are common to us. A Tirthankara is also called an Arhat because He is only fit to be worshipped and is deserving of the veneration of all in this world.

6. Q. Is there any difference between a Jina and a Tirthankara?

A. Potentially a Jina and a Tirthankara are alike. But in the case of a Tirthankara the divinity is explicit in Him even from the very birth. He is born with three kinds of knowledge. He enjoys five *kalyanas*. He has got many miraculous qualities. The Devas create *vibhutis* splendours to manifest the greatness of the Tirthankara. An ordinary man through *tapas*, may destroy his *karmas* and become a Jina (conqueror) and realise like the Tirthankara the infinite qualities latent in the soul. All Tirthankaras are Jinas, but all Jinas are not Tirthankaras. Sri Rama and Gautama Indrabhuti were Jinas and not Tirthankaras. Sri Mahavira was a Tirthankara and a Jina.

7. Q. What do the Jainas teach about Jiva or Soul?

4. The Jainas say that a Jiva is eternal and was never created. There is not only one Jiva in the Universe. There are infinite souls. Every one of them is distinct and separate from another. The soul has the following attributes. It has life (i.e.) it lives with ten life principles : it possesses consciousness ; has knowledge and perception ; is the architect of his own life ; is the doer of his own karmas : enjoys the fruits of his own karmas : is of the same dimensions as the body in which he lives ; is incorporeal ; is ordinarily found with karma, and has always the characteristic upward motion.

8. Q. What are the ten life principles?

A. The life-principles or *pranas* are primarily four in number. They are *Indriya-prana*, *Bala-prana*, *Ayuh-prana*, and *Ucchvasa-nichhvasaprana*. The *Indriya-prana* or senses are five, namely touch, taste, smell, sight and hearing. *Bala-prana* or forces are three force of mind, force of speech and force of body. *Ucchvasa-nichhvasaprana* or respiration is one principle and *Ayuh-prana* or the duration of life is another principle. All these make up ten life-principles.

9. Q. What is meant by the soul having upward motion ?

A. According to Jaina Cosmology, the Region of Eternal Bliss is situated at the top of the cosmos. It is called *Siddha-sila*. All the souls that become pure and perfect by destroying the karmas rise up to that region and stay there for ever. They never come down from that blessed place. The purest and the most perfect soul is the lightest substance in the universe. The more a soul becomes pure and perfect and the less it is combined with karmas, the higher it rises in the ladder of spiritual ascent.

10. Q. How is the Jiva the architect of his own life?

A. Jainism teaches that every man is responsible for his actions and he alone will reap the good or bad fruits of his actions. There is none to give us rewards for our good deeds or punish us for our bad ones except our own karmas which never fail to shape the course of our lives. It lies within the power of every soul to make himself happy or unhappy.

(To be continued).

3 THE IDEAL HOUSEHOLDER.

(As described in the Tamil Didactic Work, the famous *Kurral* of Sri Kundakunda Acharya).

THE ideal householder is the supporter of the ascetics, the indigent and the dead. He divides his property among his ancestors, his deity, his guests, his relatives and himself; lives a sinless life; is kind to all and helps others in leading a pure and upright life. (5).*

His wife conducts the family according to the means of her husband; she guards herself and is careful about the comforts of her husband whom she regards as her God. It is beauty for a man to have a chaste wife and it is valuable Jewels to have good children. (6).

His children are his best treasures. Even the simple food on which the hands of his children have played is very much sweeter to him than ambrosia. To the parent the touch of his dear children is sweet and their voice is sweetest music to his ear. The father makes his son learned and in return the son so conducts himself that the people say, "What good did this man's father do?" The mother, when she hears about the greatness of her son, feels more joy than what she could have felt when she gave birth to him. (7).

He is moved by the miseries of others (8). He thinks, he lives for others. Even if it be the panacea to give eternal life he would never take it without sharing it with others (9). He never speaks anything that is known to him to be false (10).

He never forgets the good that others do to him but forgets at once the evil done to him. Even a little help, he regards great. When a man does him an injury equal to even killing him, he at once forgets the wrong and forgives the wrongdoer, because he (the wrongdoer) has done him some good previously (11).

He is equanimous in mind and impartial in his dealings. He shuns everything coming out of partial dealing. He feels sympathy for his enemy, pities him, and never inflicts any harm. The

* The numbers given in the brackets are the numbers of the chapters in the book.

formidable weapon with him to conquer his enemy is, his forgiveness (13).

He lives a noble life and cares more for the righteous way of his living than for his very life (14). He never likes to enjoy others wives (15). He never gets angry even where his anger may be of some avail (16). He refrains from doing to others what he knows to be wrong and harmful (17).

He would not kill anything even if it be to save his own life. Even great wealth amassed through causing death to other lives has no fascination for him (18).

He abstains from taking flesh which he regards as the dirty sores of animals. (19) He never thinks of coveting another's property. (20) Even in forgetfulness he never does harm to others. Because he loves his own self, he never does any wrong action. His charities are all given secretly without any expectation of return. He is praised for his charities and he earns good his soul.

THE STORY OF SRI RISHABADEVA.

(As told in Srimad Bhagavada. V. 3 to 6.)

LONG ages ago there ruled a king named Nabhi; and his queen was called Merudevi. For a long time they had no child. Therefore the king invited many *rishis* and requested them to pray on his behalf to God Vishnu and to perform a *Yajna* for that purpose. The *rishis* did so accordingly and Vishnu appeared to them in all his glory. They praised his beauty, his powers, and his divine qualities and told him that Nabhi was praying to get a son like himself. Thereupon Vishnu replied, "Since there can be none like me, I will myself be born as the son of Nabhi." So saying he disappeared.

After sometime, Merudevi gave birth to a son who was supremely beautiful. The parents were extremely glad at heart and they named the child Rishaba. The boy grew up and increased in wisdom like the waxing moon. When he became a man he married a lady called Jayanti by whom he had hundred sons like himself. Nabhi made his son king and became an ascetic.

Rishaba ruled his kingdom well caring for the welfare of all living beings. While a king he showed to his people the way of Grihasta-dharma. Now he wanted to teach the Yati-dharma also. So he installed Bharata, his eldest son, king and advised his other sons to live unitedly in the kingdom of Bharata and to observe and practise all the virtues of Dharma. Then he renounced all attachment to the things of the world and went out of his country Bramhavartha, completely naked and with his hairs hanging down loose. His body was the only attachment to him. He was roaming about from country to country like a dumb mad man. In some places people abused him, spat on him, threw dust over him, and pelted him with stones. But he cared not and never became angry at anybody. His mission was to teach the Dharma of the Digambaras, Supasvis, Jnanis and Naishtikabrahmacharis and to re-establish the Law of Order that was long forgotten or neglected.

In his wanderings, Rishabadeva, visited also the countries of Konga, Vanga, Kudagu and Dakshina-Karnataka. When his career in this world was nearing its end his body was consumed by a wild forest fire in Kudagachala.

REVIEWS OF BOOKS AND PERIODICALS.

Hindi.

Nithivakyamala :—This is a translation by Pandit Nandanlal Jain of the Gujarati book 'Vachanamirta' which was again a translation by Mr. Ambalal Motilal Patel, B.A., of the collection in English of the memorable and valuable sayings and writings of great men and women in Europe and America in the ancient, mediæval and modern times. The book is published by Mr. M. K. Kapadia to be given free to the subscribers of 'Digambar Jain' of the 16th year. Price Re. 1.

Sravakachar. I. Part. Price As. 12. Published by Mr. M. K. Kapadia for free distribution among the subscribers of the "Digambar Jain." This book is a rendering in simple Hindi

prose by Pandit Nandanlalji of the famous work "Sravakachara" by Srimad Gunabhushanaswami. A lucid explanation and description of "Samyaktva" is given in the book. The different kinds of *bandha*, the nine *Nayas*, the three *Mudas*, the eight *Angas* of faith and several other points connected with Samyaktva are clearly dealt with. The book can profitably be placed in the hands of boys and girls who wish to know how a Sravaka should live.

English.

Inscriptions at Sravana-Belgola. Revised Edition by Praktana Vimarsa-Vichakshana, Rao Bahadur R. Narasimhachar, M.A., M.R.A.S. This forms the second Volume of *Epigraphia Caranatica* of the Mysore Archæological series.

The first edition of this Volume containing only 144 inscriptions was published in 1889 by Mr. B. Lewis Rice, C.I.E., M.R.A.S., Director of Archæological Researches in Mysore. As the result of great labour extending over several years and of patient application to the task on the part of Rao Bahadur Narasimhachar, this Volume has seen the light of the day. In this edition we have 500 inscriptions consisting of those on the Chandragiri, the Vindhyagiri, in the village of Sravana-Belgola and in the adjacent villages. They range in date from about A.D. 600 to 1889. A good number of the inscriptions that were already on the point of decay have been deciphered with extreme difficulty. It is very likely that no trace of them will be left some years hence.

We have the text of the inscriptions printed in Roman characters; their translations given in English and the text again in Kannada characters. The inscriptions are of varied interest. A large number record the visits of kings, queens, ministers, generals, divines, scholars, poets and artists to the place. Many give us important points relating to history and religion. In the course of the translation the Jaina technical terms are fully explained in the foot-notes.

The introduction which covers 90 pages is based upon the inscriptions and contains a full account of the image of Gommatesvara, brief descriptions of the temples and buildings on the two

hills, in the village and in the adjacent villages, an account of the epigraphs relating to the several dynasties, of epitaphs, records of pilgrims, grants by private individuals, and succession lists of Jaina gurus. One important feature of the introduction is that the tradition of the migration of Bhadrabahu and Chandragupta to Sravana-Belgola is fully discussed.

The Volume is bound to be of great interest to all Jainas, Archæologists and Historians.

The Jaina Hostel Magazine.—The University Convocation Number of this Magazine for 1924 is as usual very attractive and interesting. It is profusely illustrated and richly full of useful articles in English and Hindi. All honour goes to Mr. Lagshmi-chandra Jain, the Editor, who spares no pains to make every issue of the Magazine attractive, interesting and useful.

NOTES AND NEWS.

Mr. Ajit Prasada, M. A., LL. B., of Lucknow who was our Joint-Editor till December last has now resigned. resigned that office for the reasons given in his letter *, dated 1st January 1925, from which we quote below.

"You have had my name as a Joint Editor for 7 years ; and I feel that it should now be dropped. You have proved yourself quite fit to work as Editor all by yourself. During all these 7 years you have worked alone. I have only sent in a few notes at very long intervals. All honour to you for this selfless and hard arduous work."

Mr. Ajit Prasadji has been the editor of *The Jaina Gazette* since 1913. For over a decade he has been like a father to the Journal in several respects. His services to the community and the religion, through the columns of the Gazette, are invaluable. While offering our hearty thanks to him for all that he has done to the Gazette until now, we earnestly hope that he will continue to help the Gazette in the future also.

* Addressed to Mr. C. S. Mallinath, the Managing Editor of "The Jaina Gazette."

The 19th session of the All-India Jain Association, (The Bharat Jain Mahamandal) was held in Belgaum on the 28th December 1924 at 2 o'clock in the afternoon in the pavilion of the Ayurveda Conference. There were about 400 members present including representatives of the three sects of the Jains, the Digambaras, the Svetambaras and the Sthanakvasis and about 50 ladies. The following were some of the distinguished persons that were present. Kshullak Parsvasagarji of Akola, Kshullak Srutasagarji, Yati Jinavijayaji, Yati Tilakvijayaji, Yati Sumatimuniji, Brahmachari Parsvasagarji, Yati Mansachandraji, Pandit Sukhlalji, Sivji Devji, Pandit Arjunlal Sethi, Mahatma Bhagwandasji, Mohanlalji Desai, Moolchandji Kapadia of Surat, Messrs. V. R. Kothari, Dhavate, Chaugle, Ankle, Mole, Manilalji Kothari, Uttresenji of Meerut, Kapurchandji, Sait Tarachand Navalchand Javeri of Bombay, Sait Chiranjilal, Gunjal, Dr. Rambavoo, Mr. Vardhamaniah of Mysore, Mr. Chotelal Gandhi of Ankleshwar, Mr. Kundanmalji Firodia, Pandit Durga Prasad, and Mr. Kalidas Jeskaran.

The Session began with Manglacharanam sung by the girls of the Vanita-vishram of Surat and by Yati Tilakvijayaji. Mr. A. P. Chaugle, the president of the Reception Committee, then delivered his welcome address in which he briefly surveyed the present condition of the community and the remedies that should be adopted to improve its condition. Mr. C. R. Jain of Hardoi who was originally elected president of the session had to decline the office because of his illness and hence he could not be present at Belgaum. In his place the celebrated patriot Manilal Vallabji Kothari, a Svetambar Jain, was unanimously elected to the chair. In his speech which lasted for about an hour he said :—The indifference of the Jains towards the political movement is not good ; the Jain Siddhanta is worthy of veneration by all ; the Jaina teachings are all sublime ; and proper efforts should be taken to make them known in all countries of the world ; early marriage, oldmen's marriage, and selling of girls are sin against Religion, community and country ; Mahatma Gandhi lives like a Jain and all Jains should unite and co-operate with him in the service of the country ; Satyagraha should be adopted to remove

all evils; Shikarji is common to all the Jains and therefore they should give up fighting among themselves for that sake; a Panchayat Board should be created to bring about amicable settlement; Ashrams should be established to teach technical subjects and lessons in religion and politics should also be taught side by side, and the Jains should not forsake the interests of the country.

After the president's speech was over, the following resolutions were unanimously passed.

1. That this conference feels grief to see the quarrels and fights among the Jains, over petty principles and claims, and appeals to the leaders to form a *panchayat* and settle the disputes. Proposed by Yati Jinavijayaji and seconded by Kshullak Parsvasagar of Akola, Mr. Papatlal Ramchandra of Poona and by Mr. Kapurchand Patni, B.A., of Jaipur.

2. That this conference, seeing that the number of the Jains is decreasing, recommends intermarriages between the sub-castes of the Jains and strongly condemns early marriage, and oldmen's marriage. Proposed by Mr. Balchand Kothari and seconded by Mr. Shivjibhai, Yati Tilakvijayaji, Mr. M. K. Kapadia and by Messrs. Kalatribhai and Rajubhai

3. That this conference heartily supports Mahatma Gandhi and the Indian National Congress, in their efforts to remove untouchability and to spread the use of Khaddar and desires that every Jaina should do, what lies in his power, to fulfil these two objects. Proposed by Mr. Chhotelal Gandhi of Ankleshwar, and seconded by Mr. Dipchandji, Pandit Arjunlal Sethi, Mahatma Bhagwandinji, Mr. Poonamchand, Sri Jinavijayaji Maharaj, and Mr. Shivji Devshi.

4. That this Conference appoints seventeen members to form the managing committee for the coming year.

Then about Rs. 250 were collected as donation for the Association and the Conference came to a close after a hearty vote of thanks to the chair.

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The 29th session of the Mahasabha was held at Shedwal during the last week of December under the distinguished presidentship of Pujyasri Nemisagar Varniji. Everything seems to have went on well until the question of selection of members for the subject Committee was taken up. There was a difference of opinion regarding the number between the Pandits and the Babus. The party feeling demonstrated itself in party-strife. In a few moments party strife exhibited itself in striking against one another with stones and sticks. What else could have been expected from the Mahasabha as it was then constituted? The gathering dispersed in confusion and disorder. We are informed that Sri Varniji refused to preside further if the same disorder should continue

At the next meeting Sait Tarachand Navalchand Javeri of Bombay was elected president. Some resolutions were passed among which the important were (1) Appointing Mr. Ajit Prasadaji of Lucknow the editor of the *Hindi Jain Gazette* (2) Requesting Mr. C. R. Jain of Hardoi to proceed to England to conduct the Shikharji Puja case in the Privy Council. (3) Electing 51 members for the Managing Committee of the Mahasabha for the next three years. The newly appointed officers are : Sait Tarachand Navalchand Javeri of Bombay, President ; Mr. Devgauda Bhabgauda Patil, Vice-president ; Mr. Balchand Kothari, B.A., M.L.C., Chief Secretary. After the resolutions were passed, the President delivered his concluding speech. The Session came to an end with shouts of Sri Shantisagar Muni Ki Jai !

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The third Session of the All-India Oriental Conference was held on the 22nd, 23rd and 24th December last in the Senate House, Madras. A large number of Oriental Scholars from different parts of the country were present. His Excellency the Governor of Madras opened the Conference with a scholarly speech, published in full elsewhere, in which he gave a review of the relations of ancient India with the other civilised countries of the then world. Rev. Dr. Macphail the Vice-Chancellor of the Madras University

Oriental Confer-
ence.

welcomed the Conference in a warm address. Then Mahamahopadhyaya Dr. Ganganath Jha, M.A., Ph. D., a great Oriental Scholar of all-India reputation, the Vice-Chancellor of the Allahabad University and the President-elect of the Conference delivered his learned address, which is published elsewhere in extenso. What the learned Doctor has said in his address mostly apply to the Jains also. Therefore we invite the attention of all the Jain leaders and well-wishers of Jainism and its Literature to the valuable suggestions offered by the learned President.

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Mr. Daulatram Khajanchi of Wardha writes :—A *Vaidi Pratishta* will be celebrated here on the 29th January on behalf of the mother of Sheth Chiranjilal Badjatye of this place. The Digambar Jain Parishad is also invited to hold a special session here on the 27th, 28th and 29th of this month. All Jains are cordially invited to be present.

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A correspondent writes from Akola :—The Sabha held two sessions at Shipur and Bhatkuli with great success. It undertakes to educate deserving poor students in C. P. and Berar. Its monthly paper *Vande Jinavarāṇ and Rajahansa* is distributed free among its members. A scheme is being made to collect a fund of a lakh of Rupees within ten years and invest it at 6 per cent. interest, to supply regular monthly income for the expenses of the Sabha. The Sabha has also passed a resolution to start a Jain Bank which may be established in a few months.

C. P. and Berar
Dig. Jain Sabha.

Mr. Dharam Dass Naidar Mall of Delhi writes :—The consecration ceremony (*Vedi Pratishta*) of a new temple built by us at Rajagrih will be celebrated with great eclat from Miti Magh Sudi 5th to Magh Sudi 13th (i.e., 29th January to 6th February 1925). We cordially invite all Jainas to be present at the holy

Pratishta at Rajagrih.

ceremony. Those who come to Rajagrih can easily go to several other sacred places such as Pavapuri, Kundalapur, and Shikharji, which lie not far from this place.

We understand from the "Times of India" that hundreds of monkeys are being exported from this country week by week to Europe for thyroid gland treatment. The *Hindu* has the following criticism on the subject. "The question arises, on purely ethical grounds, how far it is justifiable to take the life of a creature of God for human selfishness especially when that animal does little harm to man. Is the monkey to be victimised for the sin of his thyroid gland being graftable on the human constitution? After all, is it possible to say that the rejuvenation of decrepit men is a greater object in the scheme of the universe than the protection of an innocent animal's life? Even granting that the end justifies the means, could it be said that the degree of success gained in the thyroid gland treatment justifies the killing of so many of God's creatures? The treatment, we believe, has not passed much beyond the experimental stage and, even so, it has hardly been proved that the length of life after this treatment or the quality of the rejuvenated life is so great as to justify the wholesale killing on purely materialistic calculations. It is a poignant thought that modern civilisation has so far exaggerated man's place in God's Universe that every other life in it is deemed created only to serve man's ends." We wish to point out, that even if the end should justify the means, even if the treatment should prove universally successful, and even if it should confer immortality upon man, he will be committing the grossest sin possible in cutting short the life of a fellow living being which has as much right to live its own course of life as the self-importance assumed man himself.

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A correction.

In Vol. XX No. 11, page 292, line 30,
remove the words "to arrange by all legitimate means."



BRAHMACHARI SRI DHARMASAGARJI,



THE JAINA GAZETTE

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{ WHOLE
{ NO. 236

“Dharma is the source of all happiness; It is the producer of good; Therefore the wise seek after it.”

—Jain Acharya

DHARMA.

BY

Rickhab Dass Jain, Meerut.

THE whole world speaks highly of Dharma. Every religious teacher insists upon the adoption of Dharma. Every preacher exhorts that his audience should follow the path of Dharma. Thus Dharma is a very important thing, and it is most desirable that we should know and understand what Dharma is.

Svabhava (essential and inner nature) of Dravya (Being or Existence) is called Dharma. Whatever is the Svabhava of an object or a being, the same is its Dharma. If a being acts within the bounds of its Svabhava, then it will be said that it acts according to its Dharma. On the contrary, if a being does not act in accordance with its Svabhava, or if the Svabhava of a being is in an impaired and defective condition, it will be said as acting contrary to Dharma. Now, here, we must see what the Svabhava of Atman (soul) is. The Svabhava of Atman (soul) is described in the Jain Shastras, as Gyana (knowledge). To know all things of all times and of all places, that is, Omniscience is the real Svabhava of Atman (the soul). But the worldly soul has very limited knowledge and that too is dependent upon the senses.

Thus the Dharma of Atman is Parmatma Svarup, but the worldly soul is lowered down in its Dharma, and its aim ought to be to obtain its real Dharma. There must be some rules and principles, the acting up to which may help the soul to gain its Dharma. As the cause often goes by the name of effect, hence the rules and principles, by acting up to which, Atman (soul) attains to its Dharma, are also called Dharma. Thus the real Dharma is the essential or inner nature of soul, but the means by which that essential nature is obtainable, are also practically called Dharma. Dharma therefore may in a practical sense, be defined thus : Such thoughts, words, and deeds which may attract or take away Atman towards its Svābhava (essential and inner nature) are Dharma ; or Dharma is that which carries Atman nearer to its Svābhava or real nature.—On the contrary thoughts, words and deeds which repel soul from its Svābhava are Adharma, in other words, Adharma is that which carries soul away from its real and essential nature.

The Atman (soul) is such a self-illuminating substance that all the objects of the universe with their various conditions and attributes, can be seen within it. But as this Atman (soul) in the world is, as it were, muddy with the defilement of Dravya Karmas (various kinds of subtle matter), and is being agitated with the storm of Bhava Karmas (various passions and desires), therefore nothing can be seen clearly within it. When water is muddy, you cannot see your face or anything else within it. When the ocean is in stormy waves, nothing is visible within it. The same is the case with the Atman (soul). Through the effect of Dravya Karmas (subtle matter called Karma Prakriti) and Bhava Karmas (various passions and desires) soul has been, as it were, rendered opaque. In reality, the worldly soul is a victim to Raga (love) Dvesha (hatred) and Moha (ignorance), and does not know its own nature and the nature of other objects. Love and hatred are making it uneasy and unquiet ; anger, pride, greed, and deceit do not allow it to be calm and quiet. When Raga (love) and Dvesha (hatred) become weakened, calmness and tranquillity manifest themselves in the Atman (soul) and its Gyana (knowledge) begins to increase. When Raga and Dvesha are gradually eradicated

and all the Karmas destroyed, the Atman becomes Sarvagya (All-knowing) and attains the status of Parmatman (God) which is its final goal. And this final goal cannot be reached unless Raga (love) Dvesha (hatred) and Moha (ignorance or illusion) are undermined; and calmness and tranquillity become manifest. Thus one should with regard to thoughts, words and deeds conduct himself in a way which might create calmness and tranquillity in him and which might attract him towards Parmatma Svarup which is the real nature of soul, and such conduct is called Punya (virtue), and the contrary is Papa (sin or evil). Hence virtue and evil may be defined in this way :—That which lessens Raga (love) Dvesha (hatred), Moha (ignorance or illusion), Krodha (anger), Mana (pride), Maya (deceitfulness) and Lobha (greed or covetousness) in Atman (soul) and increases calmness and tranquillity in it is virtue; on the contrary, that which helps to increase the former and decrease the latter is evil.

In the Sansar (world) Atman has, as it were, to travel over a journey of which the final goal is Paramatma Svarup (Godhead). In proportion as love, hatred and ignorance lessen in the Atman, its Gyana (knowledge) increases and it becomes nearer to Parmatmic status. On the contrary, the more it involves itself into love, hatred, and ignorance, the more its Gyana decreases and further it recedes from Divinity. Hence the thoughts, words, and deeds which help the Atman to travel this journey and to get nearer to Parmatmic status, are designated by the name of Dharma or Punya. On the contrary, the thoughts, words and deeds which hinder the soul in its progress through this journey and drag it aside from Parmatma Svarup (Divine nature) are called Adharma or Papa. This is the general principle of testing Dharma and Adharma. But this journey is the most difficult to go over, the Atman cannot accomplish it all at once.

The soul cannot all at once abandon Raga and Dvesha which it has been indulging in from so long a time. It can do it only gradually. In this world, the various souls have progressed to various extents, hence they have to follow the path of Dharma in accordance with the extent of their progress. If you were to preach higher morality to those who have only progressed up to a lower

limit and have not developed their Atman so as to understand it, the result would be that they would not be able to follow it, and having undergone trouble and inconvenience, would be in a worse position. Such persons are therefore instructed in a lower kind of Dharma which gradually develops their powers and prepares them for a still higher Dharma. Thus Dharma though with reference to its general standard, is one, but with regard to the special capacities and circumstances of those who wish to follow it, it is said to be of many kinds and every one is to choose Dharma according to the progress and development of his own Parnams (thoughts). Dharma is a sort of ladder to reach the Parmatma Svarup (Divine Nature or Self). Worldly soul cannot reach the highest step all at once, it has to climb it up step by step. For a soul which has reached the highest step it is a degradation to come down few steps lower, but it is up-lifting and betterment to reach the same step for a soul on the lowest step. Thus Dharma cannot be the same for all the souls, it must vary according to their powers and environments. As the worldly souls are progressing on different planes, the same cannot be the Dharma of all. The general test, which is the tendency to bring out the real Svabhava of Atman or to near Atman (soul) towards Parmatman (God), of Dharma is of course all over the same, but the special actions of Dharma must vary according to the stages and planes over which the different souls are working. On this very principle the ancient Jain Rishis have divided Dharma first into two kinds :—(1) Sadhu Dharma (that of ascetics) and (2) Ghrihastha Dharma (that of laymen). Then they have sub-divided each into several sub-classes so that every one may be able to follow Dharma according to his powers and circumstances in life.



STATE AID.

BY

Herbert Warren, London.

IN Volume I of the third edition of his "Principles of Sociology" on pages 797 and following, Mr. Herbert Spencer says :—

"And here we come in sight of a truth on which politicians and philanthropists would do well to ponder. The salvation of every society, as of every species, depends on the maintenance of an absolute opposition between the regime of the family and the regime of the State.

"To survive, every species of creature must fulfil two conflicting requirements. During a certain period each member must receive benefits in proportion to its incapacity. After that period, it must receive benefits in proportion to its capacity. Observe the bird fostering its young, or the mammal rearing its litter, and you see that imperfection and inability are rewarded; and that as ability increases, the aid given in food and warmth becomes less. Obviously this law that the least worthy shall receive most aid, is essential as a law for the immature: the species would disappear in a generation did not parents conform to it. Now mark what is, contrariwise, the law for the mature. Here individuals gain benefits proportionate to their merits. The strong, the swift, the keen-sighted, the sagacious, profit by their respective superiority—catch prey or escape enemies as the case may be. The less capable thrive less, and on the average of cases rear fewer offspring. The least capable disappear by failure to get food or from inability to escape. And by this process is maintained that quality of the species which enables it to survive in the struggle for existence with other species. There is thus, during mature life, a reversal of the principle that rules during immature life.

"Already we have seen that a society stands to its citizens in the same relations as a species to its members; and the truth which we have just seen holds of the one holds of the other. The law for the undeveloped is that there shall be most aid where there is least merit. The helpless, useless infant, extremely exigent must from hour to hour be fed, kept warm, amused, exercised. As fast as, during childhood and boyhood, the powers of self-

preservation increase, the attentions required and given become less perpetual, but still have to be great. Only with approach to maturity, when some value and efficiency have been acquired, is this policy considerably qualified. But when the young man enters into the battle of life, he is dealt with after a contrary system. The general principle now is that his reward shall be proportionate to his value. Though parental aid, not abruptly ending, may soften the effects of this social law, yet the mitigation of them is but slight; and, apart from parental aid, this social law is but in a small degree traversed by private generosity. Then in subsequent years when parental aid has ceased, the stress of the struggle becomes greater, and the adjustment of prosperity to efficiency more rigorous.

“Clearly here with a society, as with a species, survival depends on conformity to both of these antagonistic principles. Import into the society the law of the family, and let the life-sustaining supplies be great in proportion as the life-sustaining labours are small, and the society decays from increase of its least worthy members and decrease of its most worthy members. It fails to hold its own in the struggle with other societies, which allow play to the natural law that prosperity shall vary as efficiency.

“Hence the necessity of maintaining this cardinal distinction between the ethics of the family and the ethics of the State. Hence the fatal result if family disintegration (mentioned in a preceding paragraph) goes so far that family-policy and State-policy become confused. Unqualified generosity must remain the principle of the family while offspring are passing through their early stages; and generosity increasingly qualified by justice, must remain its principle as offspring are approaching maturity. Conversely, the principle of the society, guiding the acts of citizens to one another, must ever be, justice, qualified by such generosity as their several natures prompt; joined with unqualified justice in the corporate acts of the society to its members. However fitly in the battle of life among adults, the proportioning of rewards to merits may be tempered by private sympathy in favour of the inferior; nothing but evil can result if this proportioning is so

interfered with by public arrangements, that demerit profits at the expense of merit."

Mr. Spencer's book is very interesting and also instructive and is well worth reading, and although it is a book of some eight hundred pages, there is not much in it with which one feels at disagreement. But while the above extract reads quite conclusive, we may nevertheless examine it and see what result we arrive at, feeling perhaps some disagreement with it.

The point here is whether or not the incapable adult in a society should be allowed to die in consequence of his incapacity to keep himself alive, or whether the society should keep him by providing him with funds or material necessities obtained from the public by taxation. The question is not whether or not private philanthropy should voluntarily come to his aid: Mr. Spencer admits that it may do so.

The immature adult cannot be compared with the immature little one in this connection so that it should be said that, as the parent provides for the child, so the government, acting as parent to the immature adults in the society, should provide for the immature adults, because, whereas the childhood stage of the young is a temporary stage, and will come to an end, and while it lasts there are always the adult parents to supply the child with its requirements; this is not the case with the incapable adult, because the adult stage is life-long and there is no one older than the adult to look after and take care of him; so that if the adult does not take care of himself and dies in consequence, the society of which he is a member will not survive if there are more adults who do not than do take care of themselves, and who rely on others to take care of them. What it amounts to is that the adult whose business it is to provide for his own children, for himself, and for his aged parents should not be coerced by the government, that is to say by his fellow beings in the society, by taxation, to provide for the other adults ranking with himself with regard to age, who are neither children nor aged people.

But there is with such a state of society where the incapable adult is not to be taken care of by taxation of the capable, the necessity that every adult should have the opportunity of maintain-

ing himself in accordance with such ability as he may have; and every adult has some ability to get his own living if he is not prevented from doing so. If there is such a state of affairs that the man willing to work even in a small way and willing to live on such small rewards as his small amount of work brings him, if there is such a state of affairs that he cannot get the opportunity to work, and this lack of opportunity is due to the greed or other misbehaviour of his fellow people, then perhaps his fellow people should be compelled by taxation to provide for the weak adult whom they by their characters are preventing from earning his own living.

There is a feeling that it is a heartless procedure to let an adult die of starvation or exposure to climate because he is in some way incapable of or too weak to earn his own living; and although 'nature,' whatever may be meant by this word, is utterly unfeeling and heartless to those who break her laws, and among brutes the strong prey upon the weak, still one feels that among civilized people this heartlessness should disappear and sympathy, help, and kindness and care for the weak and incapable should appear. In reply to this it may be said that, truly, in a civilized society where kindness had been developed and existed among the people, such tender care and thoughtfulness for the weak and infirm would naturally exist, and that then there would be no necessity to raise funds by taxation to provide for these incapables. And then there comes the question of "anubandhi daya," or kindness in the result and not in the beginning, and whether it is not more kind to let the idle and indolent suffer the natural consequences of their idling than to foster it by reward without merit.

Such are a few reflections on what appears to be Mr. Spencer's view that the worthy should not be taxed to support the worthless adult, or that if they are, the society in which this is done will die out.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M.A., B.L.

(Continued from page 307 of Vol. XX No. 12.)

THE SEVENTH CHAPTER.

Sutra, 1.

'Naya' consists in the particular mental tendency of the knower, which takes cognisance of a part of an object known through the Pramana called the Authoritative, ignoring (for the time being) the other parts.

Commentary.

By means of the Pramana, we come to know an object as a whole or in its totality. It is Naya which gives us knowledge of the particular aspects or various parts of the object, already known through the Authoritative (*Sruta*) Pramana. It may be argued here that since Naya also gives us knowledge about objects, it should have been included within the class of the Pramanas which give us certain knowledge about things. To meet this objection, however, Naya has been defined as determining only a part or a particular aspect of an object. Thus the matters or contents of the Naya and the Pramana differ. It may be contended that the difference is not so essential in as much as a part of an object is but the object itself; for, if the part were not the object, it would be a non-object, a 'no-thing' and Naya dealing with non-objects would give us false and empty knowledge. To set aside this objection, it is required to examine the exact nature of a part of an object. Is it the same as the object itself?—or, is it something different? We know, however, that a part of a sea cannot be called *the Sea*; for, in that case the other parts would be *non-Seas*—or, if those parts be

also *Seas*, then the Sea would be an aggregate of many Seas. Now, can the part of a Sea be regarded as something other than the Sea ; for, then the Sea would be an aggregate of non-Seas. Hence, according to the thinkers of the Jaina school, a part of an object is neither the object, nor something other than the object; the part of an object is but the part of the object. It is Naya which deals with the part, whereas Pramana considers the object itself.

Sutra, 2.

The Naya-fallacy consists in denying the aspects other than the aspect with which one is (for the time being) concerned.

Commentary.

Naya does not mean to deny absolutely the other aspects of a thing. It simply emphasises one or more aspects of a thing, for the time being. Naya-fallacy consists in such absolute denials. Such absolute statements, 'A thing is eternal,' 'A thing is non-eternal' etc., are instances of fallacious Naya.

Sutra, 3.

It is of two kinds,—Expounded (*Vyūsa*) and compounded (*Samāsa*).

Commentary.

These are described below.

Sutra, 4.

In its Expounded form, it is of many sorts.

Commentary.

As the standpoints from which a thing can be viewed vary infinitely in accordance with our purpose and mode of study, Naya in its Expounded form,—corresponding to each of those standpoints—varies infinitely.

Sutra, 5.

In its Compounded form, it is of two kinds,—*Dravyarthika* or the Naya which considers the substantial aspect and *Paryayarthika* or the Naya which considers a thing in its modifications.

Commentary.

'*Dravya*' means the persisting substratum which permeates the '*Paryayas*' or the modifications of a thing. '*Paryaya*' again

means that which has an origin and a decay. Dravyarthika Naya—otherwise called *Dravyastika*, *Dravyasthita* and *Dravyartha*—considers a thing in its substantial aspect. Paryayarthika Naya,—otherwise called *Paryayastika*, *Paryayasthita* and *Paryayartha*—considers the thing in its aspect of modifications.

It may be asked here why a third kind of compounded Naya is not considered here which might deal with *Guna* or Quality. The answer is that *Guna* is included in Paryaya here. Paryaya is of two kinds—Emergent (*Krama-bhabhi* or Evolving) and Co-existent (*Saha-bhabhi* or Attendant). Now, *Guna* or Quality is a property which is Co-existent with the substance and is thus included in Paryaya.

Next, it may be asked why *Samanya* and *Vishesha* are not dealt with separately here. *Samanya* is of two kinds viz., Substantiality and Similarity. Of these, Substantiality or *Urdhata-Samanya* evidently goes under the class of *Dravya* or Essential attribute. *Tiryak-samanya*, on the contrary, consists in the points of Similarity between the various individuals in a class and is included in the class of Paryaya. *Vishesha*, again, consisting in the distinctive individualities, obviously comes under Paryaya.

Thus, ultimately, there can be but two kinds of Naya—Dravyarthika and Paryayarthika.

Sutra, 6.

The first is of three kinds,—viz.,—*Naigama* (Non-distinguished), *Samgraha* (Generic) and *Vyavahara* (Practical).

Commentary.

These are described and illustrated below.

Sutra, 7.

Naigama signifies both of either two attributes or two substances having the attributes or an attribute and the substance, holding up one as the chief and the other as its adjunct.

Commentary.

The Non-distinguished Naya is the first kind of the Dravyarthika Naya. It signifies in an undistinguishing way two ideas one of which is the chief and the other, an adjunct to it. It is

of three kinds in as much as the two ideas may be (i) ideas of attributes, (ii) ideas of substances and (iii) ideas of a substance and an attribute. These are illustrated below.

Sutra 8.

In Soul, there is an Ever-existing Consciousness.

Commentary.

Here 'Consciousness' and its 'Ever-existence' are the two attributes, inhering in the Soul. Of these, the former being used as a substantive, may be regarded as the chief idea and the latter being used as an adjective may be regarded as an adjunct to it. Both the attributes, however, are described to inhere in the Soul in a non-distinguished manner. Hence, we get an instance here of the first class of the Non-distinguished Naya.

Sutra, 9.

A Thing is a Modified Substance. This is an instance where two Substances are signified.

Commentary.

Here 'Thing' and 'Modified Substance' are the two substances. Of these, any one may be regarded as the principal and the other, its adjunct (i.e., descriptive). Both these substances, however, are described in an inseparable and non-distinguished manner. Hence we get an instance here of the second class of the Non-distinguished Naya.

Sutra, 10.

A Being, immersed in the affairs of the world, gets Happiness for a moment only. This is an instance where an Attribute and a Substance are signified.

Commentary.

Here a 'Being' is the Substance and 'Happiness' is the Attribute. Of these, the former being the subject may be regarded as the chief idea and the latter being an attribute may be regarded as its adjunct. Both the substance and the attribute, however, are described in a strictly related and non-distinguished manner. Hence we get an instance here of the third class of the Non-distinguished Naya.

'A Being' and 'Happiness' are here taken, one as the chief idea and the other, as its adjunct. This is the reason why we treat the given example as one of Naya. If, both the ideas,—'Being' and 'Happiness'—were equally prominent, we would have got an instance of Pramana.

' IF I HAD GONE AGAINST THE SATYANU VRATA ? '

A friend of mine writes to me as follows :—

" If I had gone against the Satyanu-Vrata, beginning with the examination of that which I had been doing immediately previous. Immediately previous to this testing, there had been some very noisy boys shouting loudly in the street, much to my annoyance. I, at the time they were shouting, thought to myself, "I wish they could be stopped." This thought is to be tested. Is it Mrishavada ? It is not sthula, but is it sukshama ? Suppose I had said "I wish the police would stop them from shouting, and not merely thought it, should I have spoken the truth ? Do I really and truly wish they would be stopped or would stop themselves ?

Suppose, I had the power of stopping them, would I stop them ?

Upon reflecting, the answer to this question seems to be, that what I really wish is, not that the boys should be stopped from shouting, but that I should not be disturbed by it, that the shouting might continue and I be unaffected by it. This seems to be the real truth ; and therefore the thought "I wish the boys could be stopped from shouting" was not the truth. I had therefore in a subtle way broken the satya-vrata.

Taking a rather large leap from this one example of conduct which is not the true conduct or life of the soul, one may say that almost the whole of one's ordinary life is a breaking of the Satya Vrata, inasmuch as almost the whole of one's ordinary life is *Vibhava* perhaps even the whole of it is !

Coming back to the example : the *Siddhas*, and the *Kevalins* in the *Mahavideha Kshetra* know that the boys are shouting, but the *Siddhas* and *Kevalins* are not disturbed by the noise.

It is not possible to stop all the noises in the universe, but it is possible to remain undisturbed by them, so the wish to have noises stopped is an impracticable wish, but the wish not to be disturbed by them is a practicable wish.

In perceiving and realizing this fact there is a sort of inward relish, composure, and pleasant feeling.

How can we remain undisturbed by noises? What was I doing before the shouts arose? Why did I leave off doing it? I was doing nothing; I was sitting quiet, enjoying the silence. I was aware of the surrounding silence and was enjoying it. Why could I not continue doing nothing?

Why could I not continue in a peaceful condition when the shouts arose? The answer would seem to be that the reason was because, I was enjoying externals; I was dependent upon the external conditions from my quietude, and not upon my natural *Swabhava*.

* * * *

How in future can I avoid being disturbed by the shouting children?

I can refrain from thinking "I wish they would stop shouting;" or "could be stopped."

I should then feel the pain their shouting caused me. I must be willing and content to bear this, believing it to be the operation of and partial exhaustion of some *Karma*.

The fact of enjoying surrounding silence, and of being annoyed, disturbed, or pained by the breaking of the external silence shows that the mind is lodged in the external world.

"The beginner finds happiness in the objective and feels much pain in passing into the self, whereas one who has realized the essence sees misery in the objective and all bliss in the self. (V. 52, *Samadhisataka*),

—F. K. Lalan.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 30 of the last issue.)

11. Q. What is the Jaina conception of the Universe ?

A. The Universe, according to Jainism, is constituted of six substances called *Dravyas*, i.e., Jiva (Soul), Pudgala (Matter), Dharma (Medium of motion), Adharma (medium of rest), Akasa (Space) and Kala (Time). Everything in this universe is but a combination of two or more of these substances. The life in men, animals and birds is an index to the existence of Jiva. Their bodies, stones, wood, earth, water, gas etc., are examples of matter. The existence of the medium of motion in the universe is known from the fact that Jivas and pudgala are able to have movement, and the existence of the medium of rest is inferred from the experience, moving things stop whenever necessary. That which contains the other *dravyas* is called Space and that which effects changes in things and measures the duration of things is called Kala or Time. Of these six substances Jiva alone is living, the rest are non-living and all the substances except Kala are called Astikayas. All the six substances are eternal and uncreated. Pudgala or matter alone has form and the other substances are all non-material. The *gunas* or characteristics of the *dravyas* always remain the same. Only the *paryayas* or modifications of the substances change. Each *dravya* has its own distinguishing characteristic. Jiva alone has *chetana* or consciousness. Pudgala alone has form, and the qualities of touch, taste, smell etc. Dharma and Adharma are coextensive with the universe. Akasa is of two kinds. Loka-akasa or the universe-space and the Aloka-akasa or the space beyond the universe. Kala has no extensive magnitude.

12. Q. What is meant by an Astikaya and why is not Kala an Astikaya ?

A. The term Asti-kaya consists of two words 'Asti' and 'Kaya.' 'Asti' literally means 'exists.' Of the six substances

mentioned in Jaina mataphysics viz. Jiva, Pudgala, Dharma, Adharma, Akasa and Kala, the first five are generally called the Panchastikayas. These substances always exist; hence while speaking of any one of these, one might say "it exists." Again each of the substances has many Pradesas, like bodies. Hence, each of these might also be said to be 'Kaya' (literally, body). These two characteristics being combined, each of the aforesaid five substances are named 'Astikaya' or 'that which exists and has different Pradesas like a body.' It should be remembered that to be an Astikaya, a substance must have both these characteristics. The substance Kala (Time) though having the first characteristic (viz. existence), is not called Astikaya, because it does not have many Pradesas.

A Pradesa is defined as that part of space which is obstructed by one indivisible atom of matter. It can contain not only atoms of matter, but of particles of other substances also. Thus each of the substances have Pradesas. Now, Jiva, Pudgala, Dharma, Adharma and Akasa have many Pradesas, as these consist of many indivisible and inseparable parts or in other words, the particles of these are not separate, but are mixed up or capable of being mixed up. Hence, as we are unable to locate these particles, in definite Pradesas, these substances can be said to occupy many Pradesas. But Kala consists of particles which never mix up and consequently each of these particles occupies a particular Pradesa. Hence Kala (Time) is said to have one Pradesa only. But the other five substances having no separable and distinct particles occupying distinct Pradesas, are said to be of many Pradesas. Kaya is that which has many Pradesas. The five substances have each many Pradesas and hence are called Kayas; but Kala, which has but a single Pradesa is not called an Astikaya.

13. Q. What is the Jaina idea of God ?

A. God, according to Jainism, is a perfect Soul. He has infinite qualities of which eight are generally mentioned. Perfect Faith; Infinite knowledge, Infinite Perception, Infinite Power, Infinite Bliss, the quality of not being perceptible to the senses, Interpenetrability, and the quality of being neither light nor heavy. Jainism does not believe in any anthropomorphic God, Godhead

can be attained by anyman who may purify his soul by removing all the dirt of Karma and by realising the infinite qualities that are already latent in him. Any soul that has become perfect is God. e.g. Mahavira.

14. Q. What is Man made up of?

A. Man is a curious combination of Spirit and Matter, or of Self and the non-self or of Soul and body. In a dead man there is body only remaining. The Spirit or the soul has gone away. The body of a man and all that he enjoys or suffers in this world are all due to his own actions. If the man will tread the path to Liberation step by step, he can emancipate himself from the trammels of Samsara and enjoy eternal Bliss.

15. Q. Which is the Path to Liberation?

A. The path to Liberation is thus described in the Jaina Sacred Books. *Samyak darsana Jnana Charitrani moksha margah.* 'Right Faith, Right Knowledge and Right Conduct together constitute the path to Moksha or Liberation. Some Religions prescribe Faith as the essential thing required for attaining Moksha ; some insist on the acquisition of knowledge, while some others speak of bare ethical principles only. But Jainism lays emphasis on all the three. All the three called the *Rotnatraya*—the three Jewels—must be sought for and realised by the soul aspiring for Liberation.

Soul and its Liberation.

BY

Brahmachari Sri Dharmasagarji.

IN this essay the subject will be treated from the Jaina standpoint.

The Jiva or Soul is an eternal, uncreated substance distinguished by its peculiar characteristic of consciousness. In its pure status it has the qualities of unlimited knowledge, unlimited power, unlimited bliss etc. But when it is associated with substances foreign to its own internal nature its natural qualities are hidden and obstructed. If the foreign substances will be

removed the soul will become free and shine in its full glory. This is called its Liberation or Moksha.

I. *Is the Soul in bondage?* If the soul is not in bondage, its natural qualities should be manifest and the infinite souls in the Universe should all be of equal status. But this is not our experience. We find around us varying grades of happiness and misery, varying degrees of wealth and poverty and different types of beauty and ugliness. This shows that there is something which binds every soul in the universe and which is the cause of its sojourn in this life.

II. *When did he fall into bondage?* Just as gold in its ore is found mixed with earthy and other substances, so also in this world, soul is mixed up with other substances. No beginning can be said for the mixture of gold with dust. So also no beginning can be ascertained for the combination of soul with other substances. The soul is impure from time immemorial i.e., it is in bondage from a period which cannot be ascertained. The Jaina Scriptures say that the soul is in bondage from eternity.

III. *What is the nature of the binding agency?* The binding agency is called Karma. It is of eight kinds, 1. that which obstructs the Soul's power of knowing, 2. that which obstructs his power of seeing, 3. that which keeps him in delusion, 4. that which gives him happiness or misery, 5. that which fixes the duration of his life in a certain body, 6. That which determines the form, strength etc., of his body, 7. that by which he takes birth in a high or low status of family, and 8. that which obstructs the full display of his powers.

IV. *Can the Soul become free from this bondage?* Having known that every soul is in bondage and that different souls enjoy or suffer various degrees of happiness or misery, we come to the conclusion that different souls have different degrees of bondage. One soul may be less bound than another. But there must be some cause for this difference in bondage. This cause is sought to be in the action of the soul. When the soul refrains from all kinds of action and when it centres all its thought and energy on itself, there is no room for the influx of new karmas and the karmas that are already in the Soul fall away and the Soul becomes completely pure and attains liberation.

V. *What are the means for the Liberation of the Soul?* Every Soul that aspires for Liberation should have Right Faith, Right Knowledge and Right Conduct. He should have faith in the existence of his own Self and in its divine nature. He should have faith in and correct knowledge of the nature of things as they are. He should live a virtuous and upright life. He should check or remove the causes of the influx of Karmic matter into his soul. They are (1) False belief (Mithyatva), (2) Vowlessness (Avirata), (3) Carelessness (Pramada), (4) Passions (Kashayas), (5) Activity of body, mind and speech (Yoga). Having done this he should as well eliminate the Karmic matter which is already in fusion with his soul. The rules of conduct are of two kinds.—those for the Householders and those for the Ascetics. By following the rules of conduct laid down for the householder, a Soul can gradually become purer and more perfect, while a soul following the path laid for the ascetic can attain liberation sooner. The Bhagawatas say that only Faith is the way to the liberation of the Soul; but according to Jainism without knowledge and conduct, Faith cannot do. The Sankhyas and the Vedantins say that knowledge is the path to Liberation. But knowledge without conduct is of no avail. Similarly conduct without knowledge is also not enough. The Soul in the Samsara may be compared to a man inside a burning jungle. The man inside the jungle should have three things necessarily to escape from death (*i.e.*,) eyes to see the way, knowledge of how the way goes, and legs to walk out of the jungle. Without any of these, the man in the jungle will be burnt to death. If the man is either blind, or does not know the way or is lame, he cannot get out of the jungle. In the example given above the eyes represent Right Faith, knowledge of the way Right Knowledge, and legs Right Conduct. If the Soul has no faith, or no knowledge or no conduct, it cannot escape from the trammels of Samsara. All the three should be found together in a Soul to attain Liberation.

REVIEWS OF BOOKS AND PERIODICALS.

Ardha-Magadhi Reader by Banarsi Das Jain, M. A., published by the University of the Punjab, Lahore, pp. LXV plus 180. Rs. 3. Every Religion has its own peculiar dialect to serve as the medium for the propagation and transmission of its doctrines. In the case of Jainism, the language adopted was Ardha-Magadhi. It was in that language that Lord Mahavira preached His doctrines to His congregations and it was in that language that many of the important Jaina Sacred works were written by the ancient Jaina Acharyas who propagated the teachings of Jainism after the disciples of the last Tirthankara. In order to have first hand and correct information about Jainism and its tenets, it is necessary to study the ancient Jaina works, and this cannot be done without a proper study of the language in which they are written. The absence of a suitable book to give necessary knowledge of the language was one of the important causes 'why the study of Jaina scriptures was not so popular among European scholars as that of the Buddhist.' The book under review supplies the desideratum to a great extent. In the introductory portion which covers 57 pages, Ardha-Magadhi Grammar is given in 30 pages, and in the remaining pages we read short accounts of Ardha-Magadhi Language and Literature, of the Scriptures comprising the Jain Siddhanta, of Bibliography, etc. Texts of thirteen select and instructive extracts from the Ayaramga, Suyagadamga, Uttarajjiyana, Vivaga Sutta, Nayadhammakaha, Ovavaiya Sutta, Panhavagarana Sutta, and the Dasaveyaliya, are reproduced and their English Translations are also given. Indexes of words explained in the foot notes and of important words and subjects are given at the end of the book. This Reader will be of great use to beginners in the study of Ardha-Magadhi Language. We congratulate Mr. Banarsi Das Jain and offer him our thanks for bringing out a useful book like this for the benefit of the students intending to study an ancient language and literature.

An illustrated Ardha-Magadhi Dictionary, Vol. I. By Shatavdhani the Jaina Muni Shri Ratnachandrajai Maharaj, with an Introduction by A. C. Woolner Esq., M.A., (Oxon), Principal, Oriental College, Lahore. Published by Mr. Kesarichand Bhandari for S. S. Jaina Conference.

Like the Ardha-Magadhi Reader which we have noticed above this is another valuable contribution to help the study of the ancient sacred language. This is the first attempt to give to the public a dictionary of the language on literary, philosophic and scientific

lines and we congratulate the compilers and the publishers on their successful attempt. This dictionary is intended to aid the study of the ancient Scriptures of the Jains, to furnish useful material for a more comprehensive Prakrit Dictionary, to help the study of the different forms of words used in different passages and to facilitate further study which may lead to the correction of many forms. We learn from the introduction that in 1912 Dr. L. Suali announced his intention of preparing a Prakrit Dictionary (Z.D.M.G. 1912 P. 544). Mr. Kesarichand Bhandari of Indore, who had already thought of compiling a Dictionary and had collected and arranged systematically the words used in the Jaina Sutras, sent a list of about fourteen thousand words to Dr. Suali, who returned it when his work was interrupted by the Great War. Mr. Kesarichand Bhandari then persuaded a Jain sadhu Satavdhani Sri Ratnachandrajī to take up the work of making a Dictionary of the Jain Prakrits. About 50,000 words were collected by indexing 49 works. These include 11 Angas, 12 Upangas, 7 Painnas, 6 Chedasutras, 4 Mulasutras, the Nandisutra, the Anuogadara, and the Ogha-niryukti. This is nearly the whole of the Svetambara Canon and all important supplementary works. In this Dictionary the original word is printed in the large type followed by the grammatical sense. Then its Sanskrit equivalent is given. The Gujarati, Hindu and English explanations come next in order. References to the Sutras and other works from which the words are taken are indicated by an abbreviated terminology. The meanings of many important terms describe the high ideals and advanced civilization of ancient India. A large number of quotations from standard works have been inserted to signify the exact connotation and use of the particular word. These quotations add considerably to our knowledge and mental pleasure. Derivations of nouns and verbs along with their equivalents have been discussed herein. Lest some words might yet remain unexplained and unelucidated frequent use has been made of illustrations, showing the form and nature of a particular thing, signified by a word. Technical words have been written in English form with proper marks, explaining their clear pronunciation, which may be of great use to Western scholars. A skeleton grammar of the Ardha-Magadhi language by Mr. Banarsi Das Jain is given in this volume. All honour to Mr. Kesarichand Bhandari and his enthusiastic son Mr. Sardarmal Bhandari for bringing out this very useful volume. We hope they will soon publish the other volumes and make the set complete.

The Indian Review edited by Mr. G. A. Natesan is a monthly magazine devoted to the discussion of all topics of interest concerning India. We congratulate it on attaining its Silver Jubilee.

The January number of the *Indian Review*, being its Silver Jubilee Number, is double the usual size, contains over a hundred portraits and illustrations printed on art paper and is attractively

bound in a jacket of Silver tinted green. It opens with a striking message from the Rt. Hon. Ramsay MacDonald; and there are messages of greeting from Lord Hardinge, Lord Haldane, Lord Olivier, Governors of Provinces and leading public men in England and India, besides numerous messages of congratulation from the British and Indian Press. There are special articles by Sir Rajendranath Mukerjee, Sir Valentine Chirol, The Rt. Hon. Srinivasa Sastri, Sir Mahomed Shafi, J. C. Molony, I.C.S., Dr. Shams-ul-Ulema J. Modi, Dr. James H Cousins, Dr Brainerd Spooner, Sir Jagadish Chandra Bose, The Angarika Dharmapala, Mr. C. F. Andrews, The Hon. Mr. C. P. Ramaswami Aiyer, Lala Lajpat Rai, Mr. Marmaduke Pickthall, Sir K. G. Gupta, Prof. Vaswani and others. Another interesting feature is the inclusion of Jubilaean Reminiscences and appreciations of the *Review* and its Editor by Mr. Glyn Barlow, formerly Editor of the *Madras Times*, Sir Alexander Cardew, Mr. Saint Nihal Singh, Prof. K. B. Ramnatha Iyer, Mr. D. Scott Bremner, Editor of the *Madras Mail*, Mr. E. L. Thornton, I.C.S., Bar.-at-Law, Mr. N. C. Kelkar, Editor of the *Mahratta* and the *Kesari*, Dewan Bahadur C. V. Muniswami Aiyer, and Yakub Hasan Sait. This number also contains a brief and succinct account of the various Congresses and Conferences of the season with the portraits of the Presidents and other leading men connected with these gatherings. The price of this issue is Re. one only. Annual Subscription to the *Review* is Rs. 5.

NOTES AND NEWS.

The great Bathing Festival of the image of Bahubali Gommatesvara at Sravana-Belgola will be celebrated
 Mahotsava at
 Sravana-Belgola. on a very grand scale from the 27th February till the 15th March. The programme of events is as follows :—

1. From 27th February till 9th March—Pancha-Kalyana Mahotsava.

2. On 10th March—Maha-Ratotsava—Great Car Festival.

3. On the 11th and 12th March—Anniversary of the Mysore Digambar Jain Prantik Sabha, under the presidentship of Dhanavir Sir Sait Svarupchand Hukumchandji, Kt. of Indore.

4. On the 13th and 14th March—Annual Meeting of Bharat-varshiya Digambar Jain Tirtha Kshetra Committee.

5. On the 15th March—Mahabbhishekotsava, the Great Bathing Festival. All the Jains are cordially invited to Sravana-

Belgola' to take part in the great Festival and to avail themselves of the rare opportunities for the propagation of the Jaina Dharma and for earning unmerited *punya*. A *puja* like this is not easy to perform often. It entails much labour and enormous amount of expenditure. The one that was celebrated last time was in the year 1909. After an interval of 15 years, the anointment ceremony is to be celebrated this March. We hope that our Jain brethren will not lose this rare opportunity.

Since there was ample rain, the climate of Sravana Belgola is very agreeable now. The pilgrims will have to get down at Mandhagiri a station on the Mysore State Railway and from there go to Sravana Belgola at a distance of 12 miles. Arrangements are being made to run motor busses, motor cars and other conveniences from the station. Those who require special conveniences should write 15 days earlier to Mr. M. L. Vardhamaniah, Secretary, Puja Committee, Post Box 101, Mysore.

This is a very good occasion for our young men to help their brethren, by rendering voluntary help and service to them. It need not be said that more than half the share of success of any public gathering is due to the valuable help that the volunteers render to the people. As many volunteers as may be available will be welcome at Sravana Belgola. Jaina young men who desire to work as volunteers may write to the address of the Secretary mentioned above.

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We have given as frontispiece the photo of Brahmachari Sri Dharmasagarji, who was known by the name of Mr. Balakrishna Adkoji Shahakar, while he was a layman. He was born in August 1890 in the village called Sonegaon, in Wardha District. He graduated in 1920 with Philosophy and Sanskrit as his optional subjects from the Hislop College, Nagpur, which was then affiliated to the Allahabad University. Then he lived for 3 years in Morena studying Jain Siddhanta. While in Morena, he served the Jain Siddhanta Pathasala there in the capacities of an English Teacher, Superintendent and Asst. Secretary. From his boyhood, he seems to have always been of a religious bent of mind and often thinking of becoming a *Sanyasi*. Even as a student he was preparing for the great life which he has now entered. He was only waiting to complete his education secular and religious, in a way, and then enter the Holy Order. It was on the 18th January last that he became a Brahmachari or a monk at Phaltan in Satara District, Bombay Presidency. The ceremony was performed in the temple dedicated to Sri Adinath Swami. Swasti Sri Brahmayya Swami was his *diksha-guru*, the master of Initiation. We are informed that the name Dharmasagar is given

to him on some astrological grounds. As far as we know Sri Dharma Sagarji is the first Jain Graduate to assume monkish robes. His aim in entering the Order is to serve his community and Religion as best as he can and to work out the Salvation of his own self. We invoke the Divine Powers to bless the new Brahmachari with long life and success in his new career. We have published elsewhere a small article of his on "Soul and its Liberation."

The Reverend Dr. Charles W. Gilkey, who has been sent to India as Barrows Lecturer by the University of Chicago, paid a visit to His Holiness Pujyaji Maharaj Sri Kaluramji Swami, the Acharyya of the Terapanthi Sect of Jain Swetambars, at Rajaldesar in Bikaner State, on the first day of this year. In a speech in which he thanked the Jains for their cordial welcome and His Holiness for his careful explanation of the principles of the Jain Swetambari Terapanthi, he said, "We (Dr. Gilkey, his wife and her father) have been greatly impressed by the high moral tone and ethical standards of this teaching; by the sincerity and devotion of the Sadhus and Sadhvis, and by the strict austerity of their rule of life at which we have marvelled; by the loyalty of the whole community to their principles and their teachers and by the spirit of inward happiness and peace which is so evident in your leaders. We shall report to our friends in India, Europe and America what we have seen and felt among you and tell them of the many admirable things we have found both in your religious teaching and practice."

"In conclusion may I point out that some of the fundamental Jain teachings are receiving in our own day new recognition and wider influence not only in India but throughout the world. All good Jains must rejoice in the growing spirit of kindness to animals which has prompted such organisations in America as the Society for the prevention of cruelty to animals; in the new laws and customs about dress and sport which lessen the destruction of bird and animal life; in the adoption of national prohibition by the United States; and especially in the movement to outlaw and eventually to abolish war which is rapidly gaining strength all through America and Europe. This wider recognition of certain great principles which Jains have always emphasized suggests to us that if the different sects among Jains can learn to co-operate more closely with each other as well as with other religious bodies that share these great convictions they may have a still wider influence in the future."



THE IMAGE OF SRI GOMMATESVARA AS SEEN IN THE MORNING
SUNLIGHT JUST BEFORE MASTAKABHISHEKAM,
ON THE 15th MARCH 1925.

॥ श्री गोम्मठेश्वर स्तुतिः ॥

नमस्ते नमस्ते सुरेन्द्रार्चिताय
नमस्ते नमस्ते मुनीन्द्रस्तुताय ।
नमस्ते नमस्ते सुनन्दारमजाय
नमस्ते नमस्ते हरिद्विग्रहाय ॥

मुकुरविमलगण्डं चन्द्रमङ्कशतुण्डं
गजकरभुजदण्डं कामदाहाग्निकुण्डम् ।
विनुतमुनिपण्डं गोम्मठेशप्रचण्डं
गुणानिवहकरण्डं नौमिनाभेयपिण्डम् ॥

अम्भोजनेत्रं हरितोरुगात्रं
दयाकलत्रं वरशक्तिपात्रम् ।
मव्याब्जमित्रं भुवनेपवित्रं
नाभेयपुत्रं प्रणमामि नित्यम् ॥

श्रीपौधनेशं पुरुदेवसुनुं
तुङ्गात्मकं तुङ्ग गुणामिरामम् ।
देवन्द्रनागेन्द्र मुनीन्द्रवन्द्यं
श्री दोर्बलीशं प्रणमामि भक्त्या ॥



HIS HIGHNESS SRI KRISHNARAJENDRA WADIYAR BAHADUR,
G.C.S.I., G.B.E., The Maharaja of Mysore,
who graciously opened on the 14th March 1925 the All India Jaina Conference
at Sravana Belgola during the Mahamastakabhisheka Festival
of Sri Gommatesvara.



THE JAINA GAZETTE.

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*“ Srimat parama gambhira
syadvadamogha lanchhanam
Jiyat trailokya nathasya
sasanam Jina sasanam ”*

THE OPENING SPEECH

OF

His Highness The Maharaja of Mysore.

AT THE

*All-India Jain Conference held at Sravana Belgola on Saturday
14th March 1925.*

Sir Hukumchand and Gentlemen,

Let me first thank you for the cordial welcome which you have given me to-day, and for the warm sentiments which you have expressed towards me in your address. I need not assure you that I deeply appreciate them.

Welcome to the “ Land of Pilgrimage.”

It gives me great pleasure to be with you on a solemn and auspicious occasion like the present when you have assembled in such large numbers from all parts of India for a holy purpose. In welcoming this All-India gathering of Jains to the land of Mysore, I cannot forget that this land is to them a land of pilgrimage,

consecrated by some of the holiest traditions and tenderest memories of their faith. This picturesque rock on an elevated tableland was, as a thousand years' old tradition has it, the scene where the venerable Bhagavan Srutakevali Bhadrabahu leading the first migration of the Jains to the Southern Peninsula broke his journey through the jungles and took up his abode, and tradition still points to the cave in which years after he passed away, in Sallekhana, leaving his footprints on the rock. It was in this holy land, the Dakshina Kasi, the Benares of the South, that, as the same tradition has it, the Mauryan Emperor Chandragupta, the fame of whose prowess turned away the invincible hosts of Alexander the Great, doffing the Emperor's for the ascetic's robe, nursed his master, the Srutakevali, in his last moments and worshipped his footprints. Since that day, many a royal prince of the South and many a holy monk from the North have vowed themselves to death by euthanasia, that Sallekhana which answers to the Samadhimarana of the Hindu Yogi.

Gommata's Spiritual Empire.

This is also the holy spot sacred to the Muniswara Gomumata, whom tradition represents to have been the younger brother of Bharata, the eponymous Emperor of Bharatavarsha. The land of Mysore, therefore, symbolises Gommata's spiritual empire, as Bharatavarsha stands for the empire of his brother Bharata. For a thousand years has the Muniswara's Colossal Statue carved, it may be, out of a huge boulder on the rock and visible for miles around ruled over this scene unsurpassed in massive grandeur and sublimity of spiritual power by anything that the Egyptian or Assyrian monuments can show.

But Jainism not only found a second birth-place and home in Mysore, Jainism repaid the debt. For Jainism, if it did not create our Kannada literature, inspired some of the noblest masterpieces of that literature in its early history; and Jaina learned men have ever since continued to render signal service to it.

Greatness of Jainism.

No less memorable have been the services of Jainism to the evolution of India's spiritual and philosophical life. Jainism has

cultivated certain aspects of that life which have broadened India's religious outlook. It is not merely that Jainism has aimed at carrying Ahimsa to its logical conclusion undeterred by the practicalities of the world; it is not only that Jainism has attempted to perfect the doctrine of the spiritual conquest of Matter in its doctrine of the Jina, —what is unique in Jainism among Indian religions and philosophical systems is that it has sought Emancipation in an upward movement of the Spirit towards the realm of Infinitude and Transcendence, —and that it has made Power, Will, Character, in one word Charitra, an integral element of perfection side by side with Knowledge and Faith. And Jainism has sought a harmony of all religions and of all philosophical and dialectical standpoints, in its Sarvadharmā and its Anekantavada. At the other end of the scale, in its rock-cut sculptured architecture, Jainism has created a new style, and carried it to a pitch of excellence which places the glories of Mount Abu side by side with the Mausoleum of the Taj among the architectural wonders of the world.

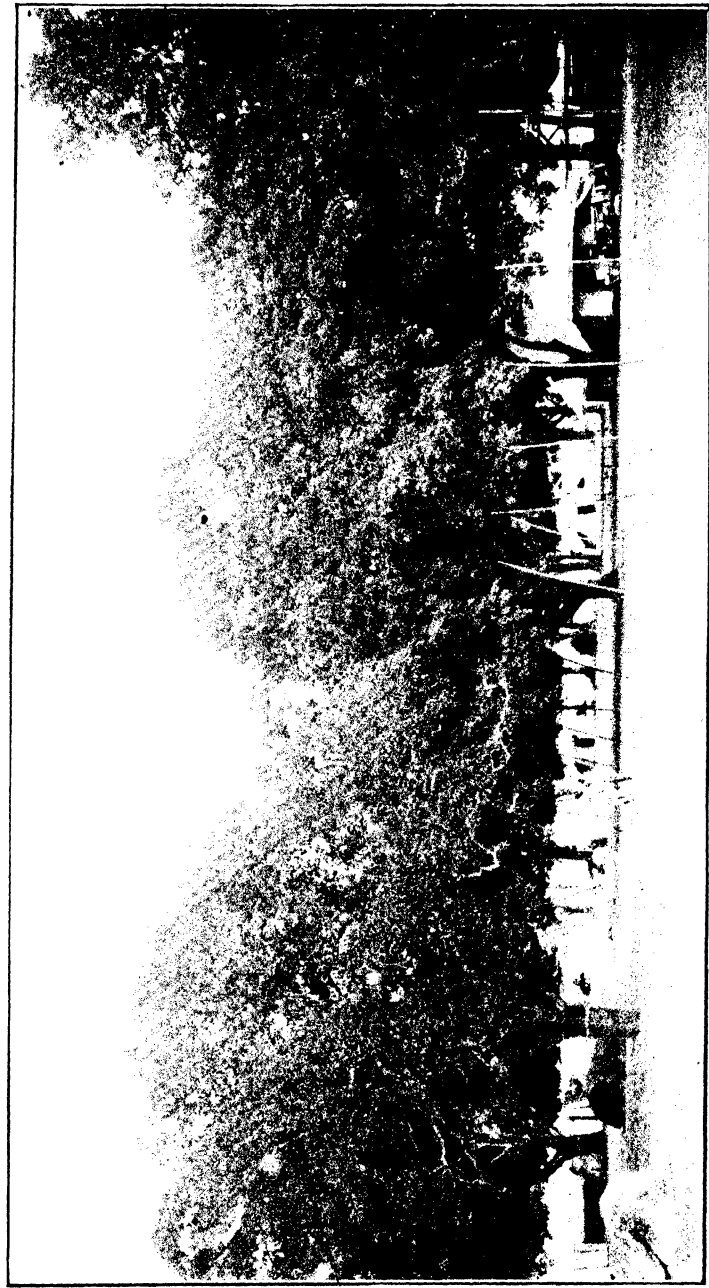
A Welcome Awakening.

But all human things are subject to decay, and your own latter-day history has not been exempted from the operation of this universal law. Fortune, however, is depicted as riding on a wheel; every descent leads to an ascent; an Avasarpini period must be followed by an Utsarpini. And to one who has closely watched the signs of the times, it cannot but be evident that a great awakening has come to the Jaina community all over India. You have resolved to bid farewell to all disputes of rival sects which have brought your religious usages and traditions into the purlieu of the Courts of Law. You have resolved no longer to remain a divided house. You have resolved to hark back to the pristine purity of your spiritual doctrine and tenets, and to conform your social organisation to the simple rigour of your faith, and purge it of such of its latter-day accretions as may not be in harmony with the teachings of the Jina. For these high social and religious ends you have resolved to pursue an educational propaganda fitted to create the necessary atmosphere and the necessary instruments. You have sought to vindicate the

independence of your own system of personal law, and taken your stand on the Bhadrabahu Samhita. And finally, you have resolved to throw open the noble treasures of your great Bhandars to the world's gaze for the world's use, and your publication of the Sacred Books of Jainism to be crowned by an Ardhmagadhi Lexicon and Encyclopædia, as well as your magazines and periodicals which expound Jaina tenets and traditions, have nobly followed up that noble resolve.

Social Conferences and Politics.

Treading the path of pilgrimage like your ancestors and like your Asiatic brethren of other faiths, you have come here primarily for a religious purpose, but you have not over-looked the ancient association of religion and life, and have taken advantage of this sacred occasion to hold a Conference of the Jain community. The Conference is, I understand, a purely religious and social one. It will have nothing to do with politics. I commend the wisdom of the promoters on this limitation. Let me not, however, be misunderstood in this commendation as putting politics outside the pale of your consideration as something to be dreaded or ignored. On the contrary, I feel that every educated person should take an earnest and intelligent interest in the political questions of the day, and contribute his and (I ought, perhaps, to add) her share towards the solution of the problems that must inevitably arise from the necessity of adapting the organisation of humanity to the needs of its expanding consciousness. But you, gentlemen, have assembled here as members of a particular religious community having religious and social problems peculiarly your own. Your purpose is to discuss these problems and to devise means for the progress of your community. On this occasion you are Jains first and Indians afterwards and as such you have every right to your own standpoint and may most fitly discuss therefrom your special needs and aims. But in the sphere of politics, whether concerning India as a whole or any of the areas of which it is composed, you are Indians first and Jains afterwards. As Jains you command the sympathetic interest of every one in looking at the problems of your community from your particular standpoint.



HIS HIGHNESS THE MAHARAJA'S CAMP AT SRAYANA BELGOLA.

A Comprehensive view of National Progress.

As Indians your political point of view, as also the political point of view of every other religious community in India, should in my opinion, be that of India as a whole. So long as the thousand and one different communities into which our country is split up bear this doctrine in mind and act towards one another in a true spirit of brotherhood, we need have no misgivings as to her future. It is when the purely social and religious questions invade politics that vast difficulties arise, difficulties which must inevitably retard the progress of the country. Within the religious and social sphere of each community there can be no real improvement which does not exercise a beneficial effect on the general progress of the country. We must therefore, wish every community all possible success in its endeavour to advance itself religiously, socially and educationally. At the same time, we must realise that if there is to be real progress in the country at large it must be all along the line, it must embrace every community and I personally consider it the sacred duty of the more advanced communities **not only** to have earnest regard for their own progress, but also to extend a helping hand to less fortunate communities, which, from some remediable cause, are lagging in the path of human evolution.

Conclusion.

I wish this Conference all possible success. In Sir Hukumchand, you have a President of whom you have every reason to feel proud and I have no doubt that his advice and guidance will be of inestimable value to you all. His example should be a stimulus to the younger members of your community, and I trust there are many who will endeavour to follow in his footsteps.

Gentlemen, I thank you once again for your address and for the cordial sentiments you have expressed, and I wish you all ever-increasing prosperity.

WELCOME ADDRESS

TO

**His Highness Sri Krishnaraja Wadiyar Bahadur,
G.C.S.I., G.B.E., The Maharaja of Mysore.**

May it please Your Highness,

WE the Jains of the Mysore Province and of the Bharatavarsha who have assembled in this sacred place for the Mahamastakabhishekam of the Blessed Lord Sri Gommata Swami, consider ourselves greatly fortunate since Your Highness has graciously consented to our humble invitation, in spite of many important state functions, to open the sixth annual celebration of the Mysore Jaina Education Fund Association and to accept our humble and loyal welcome address. We most respectfully beg to offer our grateful thanks for Your Highness's gracing this occasion and for making us all happy by Your Highness's sacred and noble presence.

In the Saka year 1533, in the year called Sadharana, Srimad Raja Wadiyar Bahadur, the then King of Mysore took possession of Srirangapattana and ascended the jewelled throne. From that memorable time Your Highness's ancestors have, with charitable mind, been granting lands etc. for the performance of daily worship, and for the propagation of Dharma here. We are supremely fortunate that your Highness is helping likewise with the happy result that this sacred place is now in this exalted and glorious state. A unique feature of your Highness's heart is a deep and sympathetic concern for the welfare of the subjects. According to the adage "*Raja Prakritiranjanat*" (the King is he who makes his people happy), regarding the happiness and misery of the people as Your Highness's own, Your Highness goes round the state to realise their misery personally, and grants immediate relief after hearing the prayers of the grieved. We who live under the rule of such a kind and magnanimous ruler regard ourselves greatly fortunate. Living in the *Rama-rajya* of this

noble Maharajah we are practising our *dharma* without anxiety. Therefore we most respectfully beg to offer our grateful thanks to the righteous, religious-minded, learned and merciful ruler, Sri Krishnaraja Wadiyar Bahadur.

The pilgrims that come to Sravana Belgola get down at the Mandhagere Railway Station. For the convenience of the pilgrims Sriyut Seth Sukhanandji of Bombay has erected at the cost of Rs. 30,000 a spacious Dharmasala near the station. And from Mandhagere to Sravana Belgola a new road has been made. Large numbers of pilgrims come via Mandhagere only on all occasions. Other passengers also alight in larger numbers at Mandhagere than at Akkihebbal and the income derived from goods traffic is more at Mandhagere. We most respectfully pray to Your Highness to order Your Highness's Government to construct a bridge over the river Hemavati and thus remove this one difficulty of the pilgrims that come to this place. For the comfort of the pilgrims coming to this great festival, Your Highness's Government have helped the puja committee by granting sanitation, water-supply, road-lighting, police watch and medicine. So we offer Your Highness's Government our grateful thanks.

Once again we offer our respectful thanks to Your Highness for coming here and giving *darsan* and making thereby the festival a glorious one. In great peace and happiness we are following our *dharma* in Your Highness's State. In order that we may enjoy similar peace and happiness in the future also, we pray to Sri Bahubali Swami to grant long life and perfect health to Your Highness, the Queen Mother, C.I., His Highness the Yuvaraja and the other members of the royal family.

Your Highness's most obedient, humble
and loyal Jain Subjects,

Sravana Belgola, } The Members of the
14th March 1925. } Jaina Education Fund Association.

THE ADDRESS OF THE CHAIRMAN OF THE RECEPTION COMMITTEE.

Your Highness and Gentlemen,

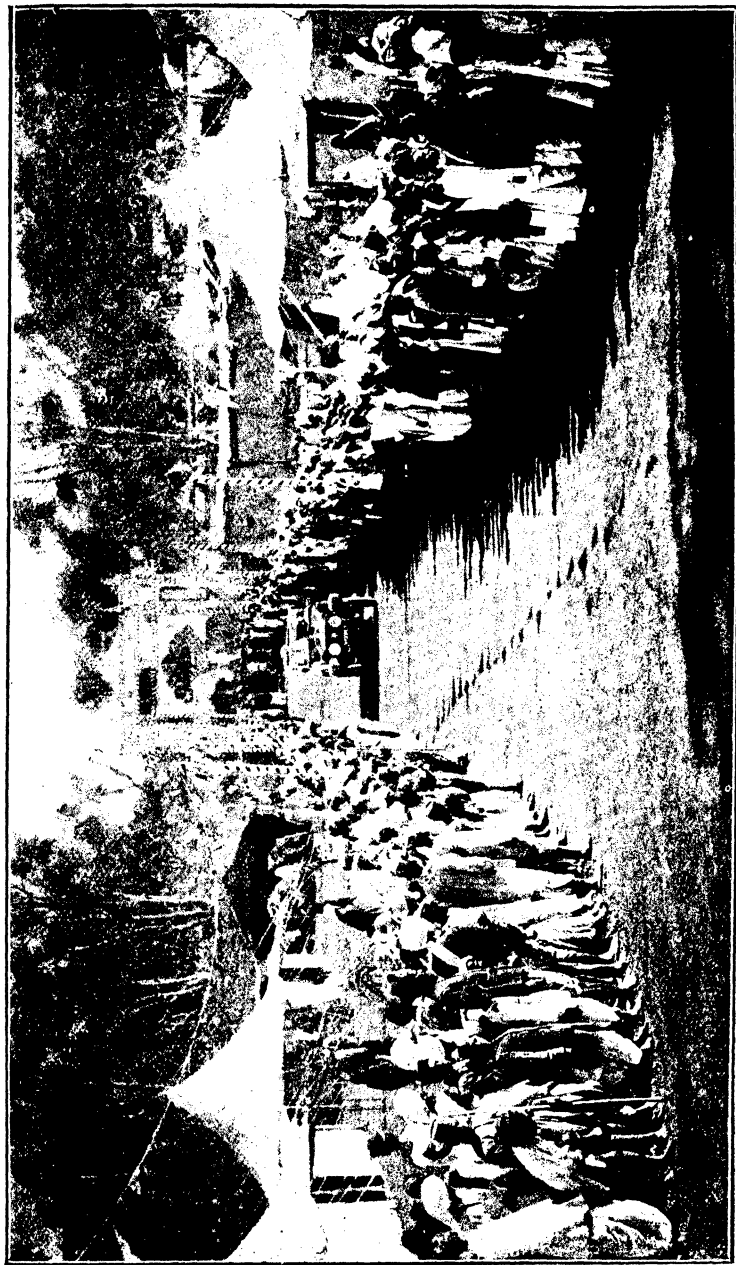
I am really very fortunate in welcoming you all on behalf of the Mysore Jain Education Fund Association.

You have all assembled here to witness the Mahamastakabhishekam of Sri Gommata Swami which takes place now after an interval of fifteen years.

We have all assembled together here to earn *punya*. You would have known something about the ancient history of this place through oral traditions or from the inscriptions. But, for the information of you all I think it best to give a brief account.

It is learnt from the inscriptions that during the reign of Emperor Chandragupta, there occurred in Malwa a dreadful famine lasting for 12 years. The last Srutakevali, Sri Bhadrabahu seeing that it would not be possible for the Jain ascetics to live there and practise their religious duties, migrated to the south with his large number of disciples and came over here and stayed on "Chandragiri" the hill that is seen opposite to you. In those days this province was full of forests suitable for ascetics to live and do penance. The place was then called 'Katavapra.'

Since Bhadrabahu Swami stayed with his disciples here and performed *tapas*, this became an Ashram for the Munis—a Gurukula. At the foot of the hill there is a tank called 'Nirmala Jala' and 'Sveta-sarovara' in Canarese, "Bel + Kol = Belgol," because of the white lotus in it. *Bel* means white; *Kol* means tank. Since *munis*, (Sramanas) were staying on the Chandragiri hill near the tank, this was known as "Sramana Belgola." "*Sramyanti Bahyabhyantaratapasccharantiti sramana:*" Based on this definition the Jain Munis are called Sramanas. Sometime after, the name Sramana Belgola came to be pronounced Sravana Belgola. In course of time the Jains came and settled here, in Jinnakipur, Bastihalli, and Kambatahalli. Temples also were



HIS HIGHNESS COMING TO THE CONFERENCE.

built on the hill and in the village, of which some are complete and some incomplete. The grandson of Chandragupta built a temple on Chandragiri which is called "Chandragupta basti" and which now stands to the memory of the great emperor.

Since this province was once under the rule of the Ganga Kings, this was known as "Gangavadi." It is clear from the inscriptions that these kings also built many temples.

Vindhyagiri: This hill is 400 feet high above the village. Sri Chamundaraya, the minister of the Ganga King Rajamalla made a very beautiful, big and unique image of Sri Bahubali Swami, the first Kamadeva and the son of Sri Rishaba Tirthankara, and consecrated it on the hill in the Saka year 950 (A.D. 1028). Peace be to the soul of Sri Chamundaraya who has reaped the fruit of his birth as a human being and has helped the salvation of many Jivas by making this sacred Image.

Although some historians do not accept the above date, it will be seen from the following two reasons that it is the correct one.

In the Canarese work "Chamundaraya Purana" composed by Sri Chamundaraya in the Saka year 900 (A.D. 978), there are references to the deeds of Chamundaraya till that date. If he had consecrated the Image before that date, then there must be a reference to it in the purana. But we find no such reference.

In the Bahubali Charitra it is written that this Image was consecrated in *Kumbha Lagna* on Sunday the 5th of the bright half of Chaitra in the year Vibhava. From this we have to infer, that the ceremony was celebrated in the Vibhava year that came 50 years after the Isvara year and not in the one that passed before it.

For these two reasons, Saka year 950 seems the probable date. That is, the consecration took place 897 years ago.

We learn from the inscriptions by the side of the Image that Sri Gangaraja built the four *praharas* around the Image.

Who was the sculptor that made this great, beautiful and unique Image? This is not known in any way; this is a thing to be regretted; some are of opinion that this must have been made by an Italian sculptor. But when we see the unparalleled beauty

of the temples at Halebeedu, Belur and Somanathpur we are led to infer that an Indian sculptor of the type of the famous Dankanacharya must have done this.

We learn from the Sthalapurana and from the Rhys David's Gazetteer that Sri Chamundaraya after building several temples and establishing several charitable and religious institutions, requested his Guru, the celebrated Acharya Sri Nemichandra-Siddhanta Chakravarti to supervise all religious matters and made him the high priest of a Mutt. After him, the pontifical chair is being occupied by a succession of disciples.

When the Jain king Bettavardhana, became a Vaishnavite under the influence of Ramanujacharya, he changed his name into Vishnuvardhana and did great injury to the Jains and their temples by destroying them. As a result of this sinful act of his, there occurred a great earthquake near Halebeedu and a wide opening was made in the earth and many men and animals continued to fall into it and die. The king was immensely frightened at this. He called many magicians and men skilled in charms and asked them to avert the danger by their magical skill or by imploring to the gods and goddesses. But all their efforts were of no avail and the calamity continued to exist. The king did not know what to do. The great opening in the ground should be closed up to save lives. Some people requested the king to pray to the Jain Acharya at Sravana Belgola. He went there and prayed to him for help. The Acharya, whose name was Sri Subhachandra, compassionately acceded to the request and performed *Ganadharavalaya*, *Vajrapanjara*, and *Kalikunda aradhanas* and caused 108 pumpkins to be thrown into the opening. Ho! What a wonder was there! The dangerous opening in the earth closed up and the ground became even immediately. The king who was standing by became greatly astonished and offering his humble respects to the Acharya, gave him the distinguished title of "Charukirtipanditacharya." Since that day the head of this Mutt is called by that name.

Since the Saka year 1533 when Srimed Rair Wadiyar Bahadur took possession of Serangapatam, this Kshetra has been receiving from the Government Rs. 3,000 every year for the daily worship of

God and for other religious rites. In 1582 (Saka year) the great Devaraja Wadiyar came to the throne. Having realised the greatness and sanctity of the place, he spent huge sums of money in repairing many of the temples and performed a Mastakabhishekam ceremony on the 10th of Pausha Sudi, in the Paridhavi year, Saka Samvat 1595. He also granted the annual revenue of a village named "Madhane" for the expenses of worship. In Saka Samvat 1597 Chikka Devaraja Wadiyar ascended the throne. When he went to Sravana Belgola and saw the Image he was immensely glad. He performed one great *abhishekam* and dug out the Kalyani Tank (see plate 15). Sri Mummadikrishnaraja Wadiyar Bahadur who was anointed King in the Saka year 1722 also performed a great *abhishekam*. He granted in Saka 1752 the following villages, Sravana Belgola, Uttenahalli, Hosahalli, Nagaiyan Koppalu, Bestana-Koppalu and Kabbalu, for the puja expenses.

It is our great fortune to-day that His Highness Sri Krishnaraja Wadiyar Bahadur, G.C.S.I., G.B.E., has made us all immensely happy by His Highness's sacred and auspicious presence in this Conference. Like his ancestors, His Highness also is with full sympathy protecting us like a father. Therefore, I respectfully beg to offer, on behalf of all the Digambar Jains of India, our grateful thanks to His Highness.

Sisters and Brethren! It is a fortunate thing that the anniversary of this Conference is opened by His Highness.

This Sabha is indebted to the respectful Sadhus and other ladies and gentlemen for the trouble they have taken to attend this anniversary.

Dear Brethren! On behalf of the Jains of this province, I offer many cordial thanks to Danavir, Rajyabhushan, Sir Hukumchandji for the great kindness with which he consented to preside over this anniversary. There is no one who is not familiar with the name of Sir Seth Hukumchandji. He occupies a distinguished place in the Digambar Jain Community. He is the master of immense wealth and the donor of many charities. At the expense of about 25 lakhs of rupees he has established in Indore, a Sanskrit College, Dharmasala, Boarding

House, Aushadalaya, Sri Kanchanbai Sravikashram, etc., etc. He is also rendering help on suitable occasions to several charitable institutions in other places. Such a great and liberal-minded gentleman is presiding on this occasion. Therefore this Sabha is especially fortunate.

Gentlemen! This meeting is indebted to the Mysore Government Railway people, Messrs. R. Nanasami Rao and A. V. Ramanathan, the Deputy Commissioners of the Hassan and Mysore Districts, Mr. N. S. Nanjundayya, the President of the District Board of Hassan and to his assistants for the great help they have rendered to the Puja Committee on this occasion.

You have all come here from distant places taking much trouble. We have made some arrangements for your stay. There may be many things wanting in our arrangements made for your comfort. We request you humbly to excuse us for any such defects.

Sriman Danavir Seth Sukhanandji of Bombay has built a spacious Dharmasala at Mandhagere which was of very great help to the thousands of pilgrims. Volunteers who have come from the different provinces and their Captain Mr. Damodhar Langade have rendered great service to the people. This Sabha is therefore very much indebted to these gentlemen.

I have one important request to make to you. Since my mother tongue is Canarese and since I am not fully acquainted with the Hindi language I request you to pardon me if I have made any mistakes in my speech. Since our languages are different, we are unable to understand each other correctly. Therefore I wish that the Hindi language may very soon become the national language.

We pray to Sri Bahubali Swami, that you may all return home safely and well.

Peace be to all.

M. L. VARDHAMANIAH.



THE SILVER THRONE PRESENTED TO HIS HIGHNESS BY
DANAVIRA SETH GURUMUKHRAI SUKHANANDJI OF BOMBAY.

THE PRESIDENTIAL ADDRESS OF

Sriman Danavira Rajyabhushan
Sir Seth Hukumchandji, Kt.

*At the anniversary of The All-India Digambar Jain Thirthakshetra
Committee held at Sravana Belgola on the 13th March 1925.*

Respected Gentlemen,

My heart knows no bounds of joy at seeing such a vast assembly of my co-religionists assembled here in this sacred place. The assembly of our "Bharatavarshya Digambar Jain Thirthakshetra Committee" is being celebrated here. You are putting upon me the burden of managing affairs connected therewith. Although I am unfit to occupy such a high position, I think it my duty to perform the function in obedience to your call. The trouble you have taken in coming to this place from different parts of India is not for any selfish motive but only to make a pilgrimage to this sacred place and to augment the glory of this anniversary. But if you find out means to increase and manage the affairs connected with this pilgrimage it will be of no little consequence in comparison to the trouble you have taken in coming here. Before I address the meeting of "Bharatavarshya Digambar Jain Thirthakshetra Committee" I think it necessary to find out the means and ways of protecting the things by which our Religion can properly be understood. On considering these two questions we can better our Community. Gentlemen, these places of pilgrimage are immovable monuments where hundreds of Thirthankaras having made penance have obtained Moksha and have consecrated these places of pilgrimage and preached the doctrines of our Religion to millions of their followers. These places of pilgrimages are memories of our ancient teachers and Acharyas. By going to these sacred places we contemplate upon the attributes of Bhagwan ; and by doing so we keep our Dharma alive. Therefore it is written in our Sastras that to go on pilgrimage is to preserve the Dharma, and consequently the custom of going on pilgrimage is

continued among us from time immemorial. Therefore it is the first duty of our Samaj to protect Thirthas.

Gentlemen ! After dealing with the question of these pilgrimages I would like to draw your attention to the ancient history of our Community and I am positive that the aged and wise men will support my view. There was formerly no arrangement for the accommodation, for the lodging of the pilgrims at these sacred places and nor was any in these temples and nor there was any arrangement for the worship of God. In these bad conditions how could there be any good management of the temple funds. Now it is for you to think over the matter. You will say that both Digambaras and Swetambaras went on pilgrimage and worshipped God according to their rituals and customs respectively. At that time there was no enmity of any kind between these two communities and they were treating each other like brothers. In this manner the management was conducted by several mutts. As the matter grew worse, likewise the management of those temples continued to be flagrantly corrupted. Under these circumstances the Swetambaras having the upper hand began to obstruct Digambaras in performing their religious ceremonies and worship. Since the Swetambaras claimed the right of that sacred place, "Sri Sammed Sikhar" as belonging to them, the eyes of our community were opened.

Gentlemen ! This committee was established in 1959 Vikrama era and many workers have done their duty in this Samaj. Now 22 years have passed. Since the inauguration of this committee Danavir Seth Manickchand Hirachand of Bombay has been its president. It is simply because of the exertion and industry of this gentleman that this committee has done so much work which has not been able for others to do before. For many years Seth Chunnilal Javerchandji Javeri of Bombay has worked with you for the betterment of this committee and now Seth Chunnilal Hemchand Jarivala assisted by his son Mr. Ratanchand Chunnilal, B.A., is working enthusiastically as the general secretary of this committee.

Now it is our duty to see how much improvement has been made with regard to our sacred places since the establishment of

the said committee and observe how much difference there is in improvement concerning the temples between the time of the non-existence of the committee and present one. We are impelled to praise the work of the committee when we make comparison between the present and past status. There are many complaints still in regard to the management of many temples but we cannot blame the committee for this defect. The blame can be put at the door of the honorary workers of those temples who do not abide by the rules of the committee and work according to their own whims and wishes and do not pay heed to the real management of the affairs. It is not the work of the committee to compel those workers to abide by the rules of the committee and work according to the directions. Then only the management of the temple can be done satisfactorily.

Now I am going to speak to you about the quarrels concerning the sacred places. Everyone knows something about these quarrels. Unless the foundation of these quarrels is known we cannot think over these matters. I want to bring to light the real cause of these quarrels. The disputes at sacred places are acclaimed to have belonged to one party alone. The Digambaras say that these temples are consecrated to their Thirthankaras and are for religious purposes and all the Jains are worshipping them. One party cannot have claim over them. Both parties have equal claim. That is the reason why the suit regarding the Sammed Sikkhar Hill is still pending. Once it was decided that the temples belonged to both the parties. But our Svetambar brothers do not pay any heed to these things but go contrary to this fact. The Svetambaras have filed suits regarding two other sacred places namely Sri Rajagriha and Sri Anthareeksh Parswanath and are fighting for sole rights. In all these suits we have been always defendants because it was necessary for us to defend our rights.

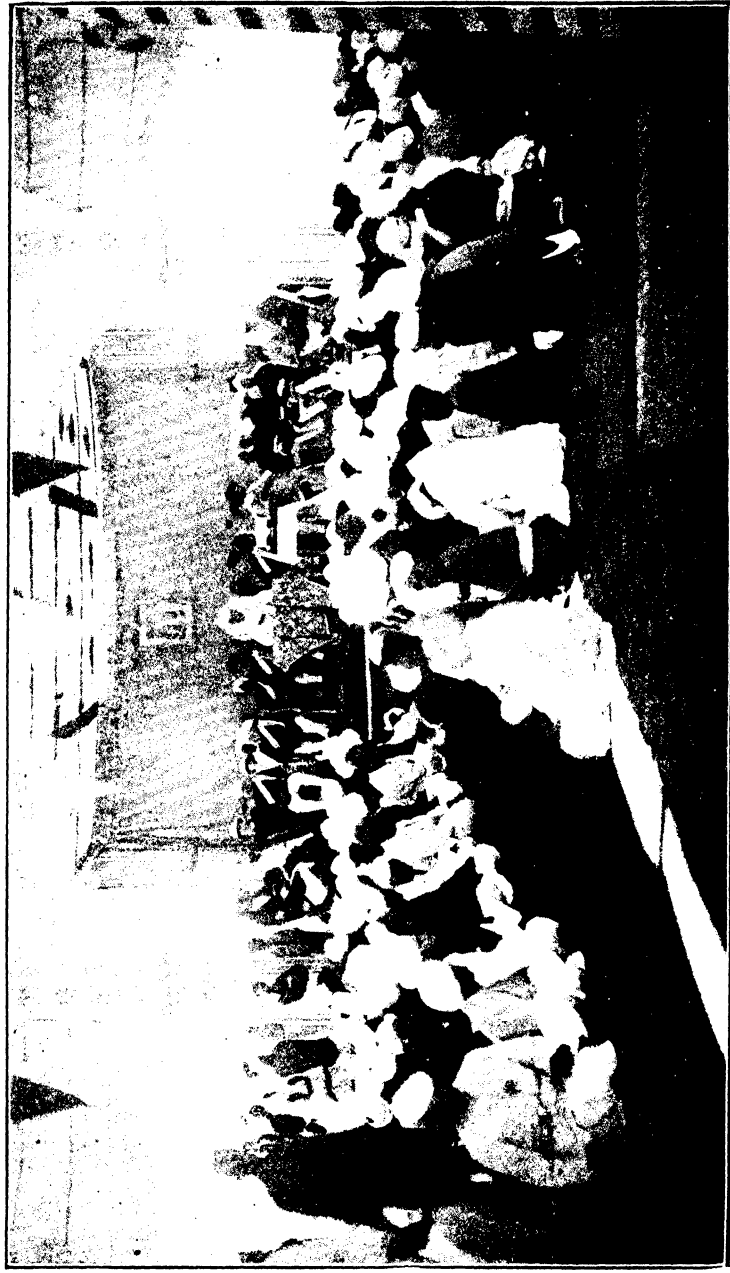
Some of our learned brethren suggest that instead of carrying our disputes to the law courts, we might settle them among ourselves. In addition to respecting the words of these gentlemen, we tried not once but several times, to come to an amicable settlement with our Svetambar brethren. But it is to be said with grea

regret that no benefit has yet been achieved. All might have known that last year a conference of 20 representatives from each of the communities met at Delhi and that no decision was arrived at even then. As a result of the conference it is evident that they are not yet prepared to end the quarrels by coming to an understanding with us. When saying this I do not mean to find fault with the Swatambaras as a whole; among them some learned men do insist on settling things within ourselves. But I do not have any hope that the matter will be so easily settled until the responsible people are prepared for it.

I wish to say that between the two communities there is no other cause for quarrel except religion, that they are friendly towards each other in their commercial relations and that I regard the leaders of the Swetambara community as my brothers.

Now I desire to draw your attention to the Kannada province. This province has been the foremost in holding up the prestige of the Jain Religion at all times. The Rashtrakuta and the Chalukya Kings that ruled over this province were followers of Jainism. The Emperors Amoghavarsha and Chandragupta were also Jains. Almost all the celebrated Acharyas such as Virasena, Jinasena, Gunabhadra, Kundakunda, Vattakeri, Samantabhadra, Akalanka, Vidyanandi and Prabachandra have flourished in this Kannada province. Three-fourths of the Jaina Literature are in Kannada language only. This province has always the noble traditions of the Jain Religion. Because in this province are situated the celebrated Jain Tirtha Kshetras like Jainbhadri, Mudbhidri, Karkal and Venur. Under the control of the All-India Tirtha Kshetra Committee a provincial Tirtha Kshetra Committee should be appointed to maintain and protect the sacred places of this province.

It is necessary that we should propagate the ancient greatness of our religion through this committee. In many of our sacred places there are numerous inscriptions recording the glory of our faith. If we collect them and publish them, our religion would be known more widely. In the antiquarian researches, scholars have discovered several Bhuddhist inscriptions which are eagerly studied by the scholars in the world. And moreover Buddhist works are



HIS HIGHNESS PRESIDING OVER THE ALL-INDIA JAIN CONFERENCE.

also being translated into all the languages of the world. It is not good for the Jains to keep quiet when the world is in search after *Dharma*. The Jaina philosophy is higher than the Buddhist. Therefore it is the duty of the Jains to propagate it.

Gentlemen! In the same way as the committee supervises the management of the Kshetras, it should also take in hand the work of repairing ruined temples. Throughout the country wherever you cast your eyes you see remains of ancient Jaina temples. Though there may be many Jains in some places they are unable to repair the temples because of their poverty. In some temples no puja is performed due to the absence of Jaina houses near by. Is there any Jaina who will not feel sorry at the sad condition of our temples? The community should take some steps in this direction. It is not possible for one or two men to do it. A substantial fund should be started for this. This can easily be done if an yearly contribution of Rs. 100 or Rs. 200 is made from the fund of temples which have an income of Rs. 2,000 or more every year. All should unanimously support this proposal. The Svetambar Jains of Bombay have begun to pay an yearly contribution of Rs. 45,000 for 5 years for the purpose of repairing the temples in Mewar and Malwa. They have also commenced the work in those places. Our people also should copy this example.

Finally I wish to say once again that of all things, the sacred places are the most important in perpetuating the memory of our faith. These are not the property of anybody. Where both the communities worship together, there they should mutually co-operate and carry on the religious work in a friendly way. If any sect gives obstruction to the religious privileges of the other sect in the sacred places, it will be doing an unrighteous thing. It is the duty of the Digambaras, to get themselves rid of the troubles caused by the Svetambaras. It will be good if a Joint Committee can be formed for this purpose. If such a committee will be appointed then there will be no necessity for anybody to go to the courts. But until such a committee comes into existence our people should help the Digambaras to defend their cause against the Svetambaras.

It is to be regretted much that our communal strife should go

even to the courts. I do not wish that it should go to such an extent. I would advise both the parties to settle these disputes either within themselves or with the help of a *panchayat*. It is unwise to seek help from the courts for things which can be done by our community. We should pray to our leaders to extinguish this fire in our house and to save it from destruction. It is feared that by this strife there will be obstructions to our work in the sacred places. An appeal in a case regarding the Sammed Sikhar is now in the Privy Council. Two other cases are pending in the Patna High Court. When we are engaged in our domestic quarrels, we are unable to do any other work. The committee has passed a resolution that every Jain should pay a rupee every year to the committee for the cost of maintaining and protecting the sacred places. The *panchayats* should take *gāns* to collect the contributions in their places in the month of Bhadrapada and send the amount to the office of the committee.

Brethren ! I believe that you have all come here with feelings of reverence for this sacred place and that you have great interest in serving the cause of our sacred Tirthas. With these words I close my speech.

THE JAINA EDUCATION FUND ASSOCIATION, MYSORE.

Report of the Secretary read at the Special Session,

14th March 1925.

BEFORE proceeding to lay before you a brief report of the work done in the past, I wish to deal, for the information of our northern brethren, with the main objects of the Association and the principal needs of the community which they are intended to fulfil. The Association has the following aims in view, viz.,

(i) To promote general, technical and religious education among Jains through the distribution of Scholarships and in other suitable ways.

(ii) To improve and elevate the social, moral and political status of the Jaina community.

(iii) To secure, preserve and publish the sacred works of Jaina Literature with translations as far as possible.

(iv) To undertake *Jirnodhar* of the Jaina Mandirs and Tirthakshetras ; and

(v) To undertake the management of other Jaina Charitable Funds and Associations, started with similar objects in Mysore.

You are perhaps aware that the total Jaina population of the Mysore province is only 15,000 according to the latest census report ; and among them the rich and the literate are very few as compared with our brethren of Northern India. The majority of them are small traders and petty landholders who are unable to afford to meet the costly expenditure of imparting a decent education to their sons and daughters and who therefore take them into their own traditional occupations at a very early age. The poverty of the people is the main reason for the backwardness of the community in Education, and the Association is earnestly endeavouring to help the poor students financially by awarding handsome Scholarships in four grades and in other suitable ways.

Encouragement of education for women in a suitable form is also engaging the attention of the Association which has recognised its necessity and importance in view of the present appalling ignorance of our women and their conservative habits and superstitious beliefs.

The study of Jaina Religion and Philosophy is made compulsory for all students who are receiving help from the Association directly and who are reading in the several institutions subsidised and supervised by the Association. An annual religious examination is being held in Mysore, independently of the Sholapur religious examinations and the successful candidates are awarded prizes and medals.

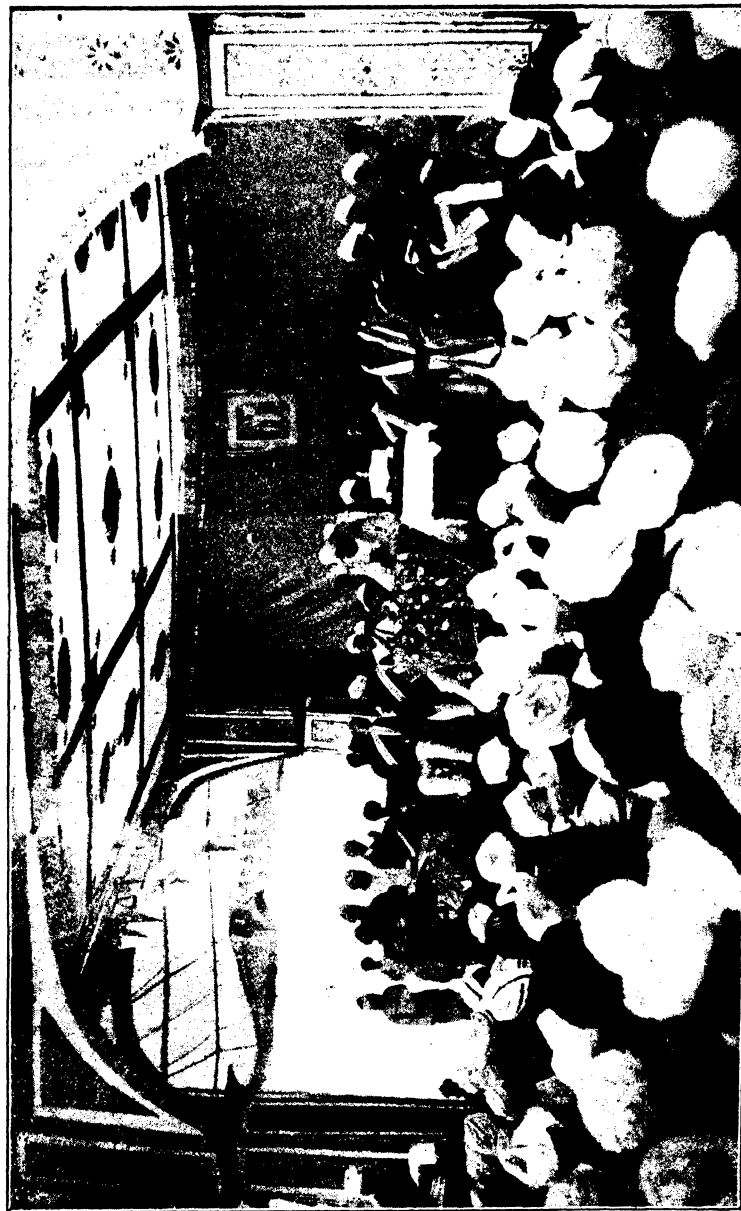
The Association is making organised efforts to secure the hidden works of the Jaina literature and publish them with translations. It is very sad that many of our people are showing an attitude of indifference and even opposition towards publishing the invaluable works of our Acharyas, and it is most painful that a number of palm-leaf manuscripts are being eaten by worms and insects in the most filthy places. When the only visible symbols of

our great past are thus disappearing it is the duty of the community to do everything possible to secure and preserve them. The Association has organised a library for this purpose and is sending out an *Upad'sak* to collect manuscripts, going from place to place even by paying for them if necessary. It has also applied to the Government and the University of Mysore for help in this connection. It has also sent representations to the Government to add a good number of Jaina works to its libraries and prescribe Jaina Texts for the University Examinations. The Karnataka Sahitya Parishat of Mysore is doing valuable work in this direction and the Association is in close touch with their work so far as Jaina literature is concerned. It is with regret that we have to state that our attempt to secure the renowned master-piece, viz., "*Jayadhavala*" has so far not been successful and we hope that with greater pressure being brought to bear on the owners concerned, we may get the manuscript soon and be able to publish this glorious work of Jaina literature.

The Association is trying to utilize to its greatest advantage the reforms recently granted by the benign Government of His Highness the Maharaja, and has won recognition as an important representative body of the Jaina community in Mysore. It has obtained special representation in the Representative Assembly and Local Boards and is now on the way to secure a reserved seat in the Legislative Council as an important minority and a separate social unit whose interests deserve special protection.

It is now six years since the Association was started and the reports which are being issued annually will convince you that it has a substantial record of work done for the improvement of the community in several directions. It is all however very little in comparison with what it has before it still to do, and we take this opportunity of appealing to the generosity of the gentlemen assembled here for liberal subscriptions and donations so that we may have sufficient funds ready in our hands to help us to realise the larger schemes in view.

We have the pleasure to announce that Sriman Mothikhana Padmanabhaiah of Bangalore has given over to the Association a building which has cost him nearly Rs. 25,000 to run a hostel in



HIS HIGHNESS LISTENING TO THE WELCOME ADDRESSES.

the name of his revered father, for Jain students who wish to take up advanced courses in Bangalore City. The hostel is now conducted under the management of the Association and is working satisfactorily.

The Jaina Brahmin Boarding Home built by Sriman Jinachandra Pandit of Mysore in memory of his respected father and creditably managed by Mr. B. Pandit Chandappa, is also under the general supervision of the Association which is giving a permanent monthly grant towards its maintenance.

The Association has also founded a Boarding Home in the Shimoga District at Karur and it is praiseworthy that the people of the district have been maintaining the institution with their contributions in kind and coin and are running the hostel in co-operation.

A Sanskrit Pathashala is newly started in Saligrama, in Mysore District under the auspices of the Association and it is called after the donor Mr. Pandit Guttappa.

The Sanskrit Pathashala in Saravana Belgola is being subsidised by the Association to the extent of Rs. 300 per year and is working well under the able management of the Palace Mahavidwan Sriman Dorbali Jinadasa Shastriar. The Association is contemplating to build a suitable Dharmasala at Sravana Belgola for the convenience of pilgrims.

With a view to remove the misunderstandings prevalent about the Jaina Religion and philosophy and to propagate correct information and as a means for the realisation of other objects of the Association a fortnightly Journal is started as an organ of the Association under the honorary Editorship of Sriman Nyayathirtha A. Shanthiraja Shastriar. The paper has received good encouragement and the work is being ably and earnestly done by the Hony. Editor with the co-operation of the students of the M.L. Jain Boarding House, Mysore. As it is found to be very useful in awakening the community and the rest of the public and is receiving good encouragement, the association intends to develop it and is awaiting a suitable opportunity.

The Association is contemplating to establish a Jaina Sanskrit College with the help of the Government and has moved the subject through Mr. Dorbali Jinadasa Shastriar who is a member of the

Special Committee appointed by the Government for re-organising Sanskrit studies. It is a matter for gratification that the Government have now thrown open the Bangalore Sanskrit College for all communities but we are afraid that the number of applicants will not be many on account of the difficulties of boarding and accommodation. The proposal is that if what the Government propose to spend for the Jaina Section of the college at Bangalore is given as a grant to us, we to contribute an equal sum or more and run the college in a suitable centre where there are sufficient facilities, under the management of a mixed committee on behalf of both the Government and the Association. We hope the proposal will meet with the approval of the Government and everything will be favourable for the early establishment of this institution, the great influence and usefulness of which are obvious.

You are fully aware of the fact that a bridge across the River Hemavati at the Mandagere Railway Station which is twelve miles from Sravana Belgola is a longfelt necessity. For the convenience of pilgrims and others a spacious Dharmasala has recently been built by Sreeman Danvira Seth Gurumukh Rai Sukhanandji of Bombay at a cost of Rs. 30,000. It is under the supervision of the Association and it is proposed to provide the choultry with first class comforts spending a few more thousands of rupees. It is also proposed to build a Mandir on the first floor of the present building. The donor with his usual generosity has readily offered to meet the cost of the proposed additions also, and the Jaina community owes a deep debt of gratitude to Sreeman Seth, for his munificent charities. The District Board of Mysore, on the representation of the Association has kindly sanctioned the opening of a road from the station to Kikkeri at a cost of Rs. 13,000 and the work is already taken in hand. From Kikkeri to Sravana Belgola a road is newly opened by Sriyutha G. P. Dhara-niah of Sravana Belgola and, as you know, it was graciously opened by His Highness the Maharaja yesterday. The Association has made repeated representations to the Government for the construction of a bridge at Mandagere offering to contribute one-third of the cost which comes to about Rs. 50,000, the total estimate for the bridge being a lakh and a half. The

Government are now in favour of sanctioning the bridge and it is our first duty to remit the contribution to Government, as unless we take early steps for this purpose there is no hope of the bridge being constructed at Mandagere in view of some opposition that exists. This is one of the first subjects for our earnest consideration at this Conference.

You will be glad to know that a Committee, on the lines of the Bharata Varsheeya Digambara Jaina Tirthakshetra Committee of Bombay has newly been constituted in Mysore for the Jirnodhar of Jaina Mandirs and Tirthakshetras. Swasti Sri Charukeerti Panditacharya Swamijee of Sravana Belgola is its president and the General Secretary of the Bombay Committee is a Member. The Committee is registered under the Mysore Regulation and is about to commence work. It is now engaged with the question of the Maddagiri Mutt which was once a very influential and highly useful mutt. It is highly gratifying that Brahmachari Dharma-sagarji, B.A., has accepted the offer of the Committee. We may be quite sure of the Mutt being restored to its past glory once again under the guidance of the learned Brahmachariji. The improvement of Gommatagiri is also taken in hand and a fund has been started for the purpose which has met with a good response.

We may be permitted to mention a few details of the administration of the fund. It is governed by a responsible body consisting of twelve members duly elected at its Annual General Conference. Mr. M. L. Vardhamaniah has been the President ever since it was founded in the year 1918. The fund has so far collected Rs. 26,000 and odd and including the value of the Bangalore Boarding House which is now a property of the Association its assets amount to Rs. 46,372-15-7.

The present financial position of the Association is not sufficient as you can well see, and it requires at least a lakh of rupees to proceed with its programme on a large scale and be of an appreciable influence and usefulness in the community. The institutions which have received your help are in a flourishing condition all over India and we also wish to lay our claims before you and appeal for your help and co-operation. It is needless to

mention that in view of the progress of the entire Jaina community in India it is the sacred duty of every Jain without any distinction to help such Samsthas contributing his best and so help the advancement of the community and the Prabhavana of Arhanthya Dharma. We earnestly pray for a ready response with your wonted generosity.

MEMBERS OF THE MANAGING COMMITTEE 1924-25.

President :—

Sriyutha M. L. Vardhamaniah, Mysore.

Vice-President :—

Sriyutha G. K. Padmarajiah, Sravana Belgola.

Members :—

1. Sriyutha M. Suranna, Mysore.
2. „ M. Anantharajiah, Mysore.
3. „ T. B. Chandriah, „
4. „ Jinachandra Pandit, „
5. „ K. Chennappa, „
6. „ P. Shamanna, „
7. „ U. Nagarajiah, Saligrama.
8. „ H. Nabhirajiah, „
9. „ Gangappa, Bellur.
10. „ S. Y. Padmarajiah, Holenarasipur.
11. „ D. S. Shamarajappa, Tumkur.
12. „ Pommanna, Ramapur.
13. „ N. Dharanappa, Mandya.
14. „ U. G. Shamanna, Bangalore.

Secretaries :—

1. Sriyutha Shroff Padmarajiah, Saligrama.
2. „ M. C. Lakshmipathiah, Mysore.
3. „ Y. Chennappa, „
4. „ M. P. Adirajiah, „





THE GOLD AND SILVER CASKET PRESENTED TO HIS HIGHNESS.

THE ADDRESS OF

Danavir Rajyabhushan Sir Seth Hukumchandji, Kt.,

President.

Jain Education Fund Association, Mysore,

held at Sravana Belgola on 14th March 1925.

Revered Sadhus, Brothers and Sisters,

I am immensely joyful for having visited the grand, unique and sacred image of Sri Gommataswami. I am unable to express my sincere thanks to you for the cordial welcome you have accorded to me. I am aware that I am not fit to occupy the chair at this anniversary of the Mysore Jain Sabha. It would have been better if you had given the place to some deserving gentleman of your province. But the warmth and kindness with which you invited me compelled me to accept the offer. This great honour you have done to a resident of Malwa is significant of the love that you, people of the distant South, have for the Jains all over this Bharat-varsha. I need not say much about your land. The ruler of your province has made it one of the foremost states in India in point of education, general welfare etc. It is but natural that the Mysore Digambar Jain Sabha, which forms an important section of His Highness's subjects, should occupy a prominent place in the state. We learn from history that many of the past kings of this province have spent large sums of money in performing *Abhishekams* to Sri Gommataswami and in repairing and maintaining the temples. They also granted lands for the performance of worship in this sacred place. The present Maharaja evinces keen interest in and shows great sympathy for this place. His Highness has taken great pains to grace this meeting and has graciously rendered much help in the performance of this Mahamasthakabhishekam. I fully hope that His Highness will continue to have great sympathy in future also. Much has been said about the ancient greatness of this place in my address yesterday and in the speech of Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee.

It will not be improper to say something about the present status of the Jains of this province. As far as I know there are about 15,000 Jains in this province. They are all descended from the ancient Digambar Jains. Now-a-days some Swetambar Jains have also come and settled here for the purpose of their trade. Which Jain would not feel sorry for the downfallen condition of his community which was once very rich in number, wealth and influence? All the Jains especially the learned and the wealthy Jains of this province should devote their attention to bring forward the community of this province. It is a happy thing to note that since some time past earnest efforts are being made to improve the condition of the Community. All honour goes to Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee, for coming forward to help his Community. First of all he established in his own place, Mysore, a Digambar Jain Boarding and Sanskrit Vidhyalaya. This boarding has been of very great help to the students. In order to help the Jain students in other places also he started 4 or 5 years ago THE MYSORE JAIN EDUCATION FUND ASSOCIATION which has been doing very good work since its formation. Religious instruction is also given to the students of the Boarding by a learned Jain Shastri. Mere secular education makes one easily act according to the dictates of his senses. Therefore religious education is very essential.

We are all ardent followers of the doctrine of Ahimsa. By preaching this doctrine in the past, we were able to stop the killing of animals in Yajna. We should continue to preach and strictly observe this great Dharma and prevent the slaughtering of animals in the name of Religion before Gods and Goddesses. It gives us immense joy to hear that in the Travancore and in Dewas (Malwa) states, the rulers have passed orders prohibiting the killing of animals for the sake of Religion. We most humbly pray to His Highness, the sun of all Kshatriyas, to kindly issue orders to stop killing animals for the sake of Religion in the Mysore State also.

Many of our Acharyas hailed from the Mysore and the Kannada provinces. They have produced many works in Prakrit, Samskrit and Kannada. Three-fourths of the Jain Literature that now exists were the productions of these Acharyas. For example

the famous *Gommatesara* was written by Sri Nemi Chandra Siddhanta Chakravarthi, who caused the consecration of the Image of Sri Gommatesvara to be performed. A Kannada commentary on this work was made by Sri Chamundaraya, the great worshipper of Sri Gommata. Sri Kesavavarni's Sanskrit commentary is based on this Kannada-vritti. Sir Chamundaraya's *Charit-rasara*, in Sanskrit, is also a very famous work. So far as I know, thousands of books in Prakrit and Samskrit, written in Kannada characters on palm leaves are still to be found in *bhandars*. There are also many prose and poetical works in Kannada, which occupy the topmost place in that Literature. The Jain Ramayana of Sri Pampa Kavi, famous like the Ramayana of Valmiki and Tulsidas, is taught in the schools and colleges of this country. This Association should take steps to translate and publish in Hindi such celebrated works from Kannada. Otherwise they would be destroyed in the *bhandars* themselves.

I think it proper to mention here that Sri Dhavala, Jaya Dhavala and Maha Dhavala the three great masterpieces on Jain Religion which are kept in the Bhandar at Mudbidri are not taught or read by any of us till now. The Acharyas who wrote these books, wrote them for the benefit of the learned and the religious minded people. But those who stand in the way of publishing these sacred books, will only attract Jnanavarniya Karma. This Association should take in hand immediately the work of publishing these books.

The rules regarding partition as laid down in the Jaina Law of Inheritance and Partition are excellent. All the Jains should try to follow them.

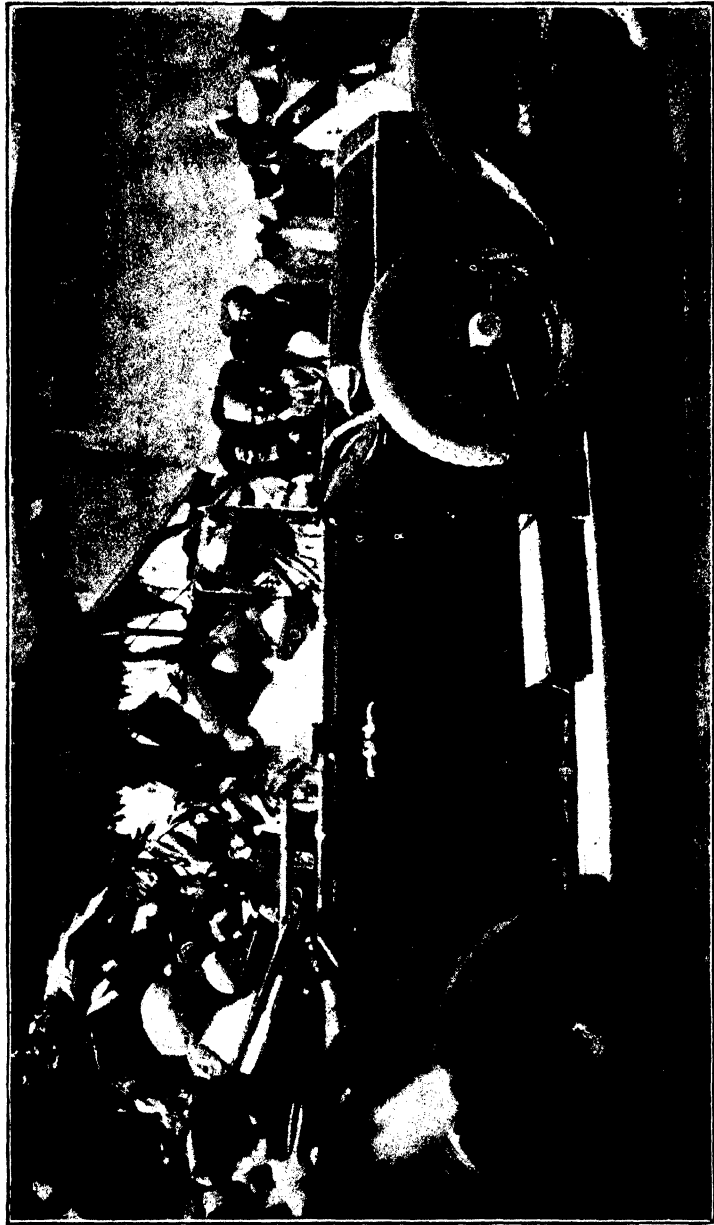
In this province there are a large number of temples, images and inscriptions testifying to the glory of Digambar Jain Religion. I suggest that this Association may publish full accounts of these ancient monuments and protect them from decay. I think it is necessary to build a canopy over the head of the historical image of Sri Bahubali for the sake of its protection. But if the engineers do not approve of the idea of building a canopy, then the *abhishekams* at least should be performed at shorter intervals.

I should like to suggest that this Association should watch over the regular performance of puja, maintenance and repair of the temples here.

In the end I have to say with much regret that the present status of our community is not a desirable one. There is internal strife. Some of our people say that they are fighting to live. But I say that the more our people quarrel and fight among themselves, the nearer they go to their grave. We are all followers of the doctrine of Ahimsa. But when we are not willing to be tolerant to our own brethren how can we be friendly to others ?

Gentlemen ! You are living in the distant south. You are not fully acquainted with the north Indian languages and you are not aware of the internal quarrels amongst us. There is a difference of opinion even regarding the learning of languages. Some of our people say that English education is not advisable and some others say that Samskrit education is not necessary. But I would say that both of them are quite essential now-a-days. For all worldly purposes English education is indispensable. It is the language most widely spread in the world. The teachings of our religion can be let known to a great number of people through that language throughout the world. Samskrit education is necessary for a correct and first hand knowledge of our religion.

The Jains should organise themselves into a single body or Mahasabha, with branches in every province, district and village and work in the same way as the Congress does. Before I conclude I pray to Sri Gommatesvara that the Jains may unite into a single community and work together for their advancement in the educational, social and religious matters.



HIS HIGHNESS LEAVING THE CONFERENCE.

THE IMAGE OF SRI GOMMATESVARA.

A LOFTY, conspicuous, magnificent and mighty, on the high enchanting basis of the lofty summit of Vindygiri, stands serene and sublime, the colossal statue of a dignified human figure. This supremely striking, sacred and unusually majestic image marks the site of one of the most interesting and important spots in the south of India, one whose traditions carry us back to the earliest authentic period of Indian History. This place is the famous Sravana Belgola, also known as Gommatapura and Dakshinakasi, a very important place of pilgrimage for the Jains. This village lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders. "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and picturesque clasp hands so firmly as here." Both the hills are as important historically as they are sacred religiously. It is on the larger hill or Doddabetta or Vindygiri that the colossal image of Sri Gommatesvara, of wondrous beauty, stands carved out of a single rock which grows out of the very hill itself.

The image is nude and stands erect facing north. The face is a remarkable one with an exquisitely impressive expression at once serene and smiling, contemplative and composed. The hair is curled in short spiral ringlets all over the head, while the ears are long and large. The shoulders are very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. The figure has no support above the thighs. Upto that point it is represented as surrounded by ant hills, from which emerge serpents ; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. The pedestal is designed to represent an open lotus.

This colossal image of Gommatesvara is carved in a fine-grained light-grey granite, and has not been injured by weather or violence and looks as bright and clean as if just from the chisel of

the artist. It is larger than any of the statues of Rameses in Egypt and it is more impressive both on account of its commanding position on the brow of the hill overlooking the wide stretch of plain and of its size. It attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The height of the image may be put down at 57 feet. The following dimensions are very interesting :—

	Feet.	Inches.
Total height to the bottom of the ear	... 50	0
Breadth across the shoulders	... 26	0
Length of the foot	... 9	0
do. middle finger	... 5	3
do. fourth finger	... 2	8
do. great toe	... 2	9

It is impossible to overestimate the sublimity and grandeur of the image of Sri Gommatesvara for at the height of its massive conception and perfection of art, it defies all description even as it does any imitation of it. Hence at best we can have only a flash-light view of the Image through words. Nothing short of a pious pilgrimage to the Sacred feet of Sri Gommatesvaraswami can give an adequate idea of what he is at the sanctified top of Vindhya giri.

According to Jaina tradition, as may be seen from treatises like the *Rajavali-kathe* and *Munivamsabhyudaya* the venerable image of Sri Gommata at Belgola was formerly worshipped by Rama and Ravana, as also by the latter's wife Mandodari. It is also said that Rama and Sita brought the image from Lanka and installed it on the larger hill. But from the inscriptions on the hill one is led to conclude that Chamunda-Raya had the statue of Gommata made. Inscriptions numbered 234 and 254 give clear expression to this statement. We have further synchronous records Nos. 175, 176 and 179 in Kannada, Tamil and Marathi languages respectively engraved at the sides of the image itself

stating the same fact. The period of the last three inscriptions is evidently that of Chamunda-Raya who was the minister of the Ganga King Rajamalla II, 974-984 A. D. From various evidences scholars have come to the conclusion that the image was consecrated in 980. Gommata was one of the names of Chamunda-Raya and hence the Image is known as Gommatesvara meaning "the Lord of Gommata."

Sri Gommateswara is none else than Sri Bahubali, the son Bhagwan Sri Rishaba deva, whose story we publish elsewhere in this issue. Sri Bahubali defeated his brother Bharata but soon renounced his kingdom and became an ascetic. Sri Bharata made a golden statue of Sri Bahubali 525 *marus* in height, at Paudanapura. Chamunda-Raya, having heard a description of the Image at Paudanapura set out with a firm desire of seeing it. In the course of the journey he stopped at Sravana Belgola. One night the goddess Padmavati appeared to him in a dream and said "Around the god at Paudanapura to a considerable distance *Kukhutasarpas* (Cockatrices) keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." Accordingly as soon as the golden shot struck the boulder, the head of Gommata revealed itself. Soon the full image was made visible with the help of a diamond chisel and a jewel hammer. Then followed the abhishekam and the granting of a large number of villages of the revenue value of 96,000 *varahas*.

Since then the Image of Sri Gommatesvara has been a proud and priceless object to the Jains, very scrupulously cared for and devoutly worshipped. Many kings and emperors have been zealous worshippers of Sri Gommata and have granted lands etc., from time to time for daily puja and the general upkeep.

Even granting that the image was only erected in 980 A.D., many, many were the changes which Sri Gommata has witnessed since then. How many Kingdoms have come into and gone out of existence in South India? How many dynasties of rulers rose and

fell, how many armies warred with success and failure? What became of the innumerable fortresses reared and raised to the ground? How many cannons had boomed to massacre men? Where are the triumphal arches of Princes and Potentates? Where are the riches of the South which made even Pliny, the Roman Historian envy the Indians? Echo answers "where"? They have all had their meteoric existence and had their day.

But still Sri Gommatesvara continues to look on the struggling world with a smile and dignity which cannot but be of great significance to the thinking souls. Is there not a voice lisping into your ears, "You know not what you do."

Go and sit at His feet and look at His divine face and figure and meditate upon the incidents of His life, His asceticism and His spiritual emancipation and realise for yourself in what spiritual ecstasy your soul gets itself enraptured. Then you hear the divine message of Sri Gommatesvara yourself, which is above all words, which is the language of the Spirit and the Soul, and yet calling to the human world, "What shall it profit a man, if he gains the whole world and loses his own soul?."

Even for the ordinary Jaina layman who is much engrossed with the affairs of the world, the colossal Image is not without a deep significance. Does it not remind you of the famous days of Chamunda-Raya and other royal patrons. When on a visit to Gommatapura (Belgola) are you not moved at what the Jains were, during the glorious days of the great emperor Chandragupta and what they are to-day. In what walk of life did the ancient Jains not occupy a distinguished place? On the other hand in what line of the present-day society the Jains have any voice at all? Are you not set about musing about all this and more? Is there not a voice emanating from the lofty summits of Vindyagiri calling for unity and education, and *daya* and *dana* among the Jains in India? Will this divine call and message go unheeded?

Victory to Sri Gommateswara !

M. K.



SRIMAN DANAVIR RAJYABUSHAN SIR SETH HUKUMCHANDJI. Kt.
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HELD AT SRAVANA BELGOLA.

COMPARATIVE RELIGION.

**Note on the Examination of the Biblical doctrine
with reference to *Sannyasa*.**

BY

Champat Rai Jain, Bar-at-law.

MEN to-day look upon philosophy as a subject to be accomplished in an arm-chair ; but this has not always been so. The ancients, who took a more serious view of life than ourselves, looked upon it not only as a science but also as an art, the art of life, and regarded it as necessitating a systematic and habitual training. In his interesting work "The Influence of Greek Ideas and Usages on the Christian Church" Edwin Hatch, D.D., points out that the aim of the training was to bring the passions under control. It was a sort of moral gymnastic intended for the development of the moral side of human nature.

"Just as the training of the muscle which is necessary for perfect bodily development is effected by giving them exaggerated exercise so the training of the moral power was effected, not by reading the rules and committing them to memory, but by giving them a similarly artificial and exaggerated exercise..... The aim of it was to bring the passions under the control of reason, and to bring the will into harmony with the will of God" (Loc. Cit. 147).

Dr. Hatch's conception of the harmony between individual and the divine wills is necessarily tinged with the current misconceptions of mystic origin, but the student of the Science of Religion will have no difficulty in grasping the sense of the expression to consist in the aspiration of man to acquire the nature of God. The principle of exercising the moral restraint needs no comment from me, beyond this that as in physical culture over-exertion will be productive of strain and fatigue, and under-exertion will lead to no good results, in the same way with

the training of the will one must exert one self to one's full capacity, avoiding both the over-straining of excess and the ineffectuality of shirking.

Even among the Christians of the second century this moral discipline was carried out under systematic rules.

"It was not left to a student's option. He must undergo hardships, drinking water rather than wine, sleeping on the ground rather on a bed; and sometimes even subjecting himself to austerities....." (Ibid. pp. 148-149).

This is, indeed, the ancient doctrine; it is certainly as old as Religion itself, which means nothing if not the attainment of Divine Perfection by the complete eradication of the lusts and appetites appertaining to embodied existence. This practical aspect of Religion was not kept in view as seriously and vigorously elsewhere as in India; but even in countries like Greece, which have not produced any true ascetics, philosophers tried to carry out the principle of renunciation in their lives. We learn from Dr. Hatch that Pythagoras had founded an ascetic School (Ibid. 151).* Dr. Hatch also quotes Dio Chrysostom, who says (Ibid. 151) :—

"The life of one who practises philosophy is different from that of the mass of men; the very dress of such a one is different from that of ordinary men, and his bed and exercise and baths and all the rest of his living. A man who in none of these respects differs from the rest must be put down as one of them, though he declare and profess that he is a philosopher before all Athens or Megara or in the presence of the Lacedaemonian kings."

Askesis, the term which was in use for bodily training, was also employed to denote this special discipline of the philosopher who aimed at the voluntary repression of desire. But the emphasis in asceticism is not on mere bodily hardships.

"The true ascetic is he who disciplines himself against all the suggestions of evil desire." (Ibid. 149).

Abstinence from marriage and animal food was urged and practised as counsels of perfection (Ibid. 155). It was also distinctly recognised that the result of the practice of philosophy

* See also the Encyclopaedia of Religion and Ethics Vol. IX. p. 859,

was happiness (Ibid. 153). If a temptation come in a man's way it must be resisted. He should then say to himself :—

“Wait poor soul ; do not straightway be carried off your feet by it ; consider the contest is great, the task is divine ; it is for kingship, for freedom, for calm, for undisturbedness.” (Ibid. 149).

The words ‘for Kingship, for freedom, for calm, for undisturbedness’ in this quotation are clear enough, meaning, as they do, divine perfection and freedom and joy, as taught by Religion.

In the Bible also it is said (Leviticus, xx. 7) :—

“Sanctify yourselves therefore, and be ye holy ; for I am the Lord your God.”

Man must raise himself to correspond to the type of his ideal. Hence it is stated clearly in an earlier passage in Leviticus (xix. 2) :—

“Speak unto all the congregation of the children of Israel, and say unto them : Ye shall be holy : for I the Lord your God am holy.”

The injunction is repeated in the New Testament. 1-Peter (chap. i. 16) records :—

“Because it is written, be ye holy for I am holy.”

The messianic teaching itself most distinctly inculcates (Matt. v. 48) :—

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

The full divine Perfection of God has been held out here as the Ideal for the aspiration of man. In the Petrine Epistle we again have it (2-Peter, I. 11) :—

“Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

In Ephesians (chap. iv. 13), the desire is for becoming perfect “unto the measure of the stature of the fullness of Christ” ; and in the Epistle of James (chap. i. 4), the language is even more unambiguous, the words employed being “*that ye may be perfect*

and entire, wanting nothing." As already stated, the Godhood of the soul is rendered unmanifest in the case of the unredeemed beings by the intimacy of the association with matter, so that it is neither whole nor divine in any sense. But by the practising of asceticism it will become holy (from a root implying wholeness) and, therefore, whole and entire, to use the language of the Epistle of St. James, and shall then be wanting in nothing.

Imitation of God, that is to say, of the Ideal, is necessary for the attainment of Perfection. According to Philo Judaeus (20 B. C. to 30 A. D.), the prophetic mind, by which term he understands purest intelligence, when it has been initiated in divine things and is inspired resembles unity, and "he who cleaves to the nature of unity is said to have approached God with the intimacy as it were of a kinsman." The reason of this may be given in Philo's own words :—

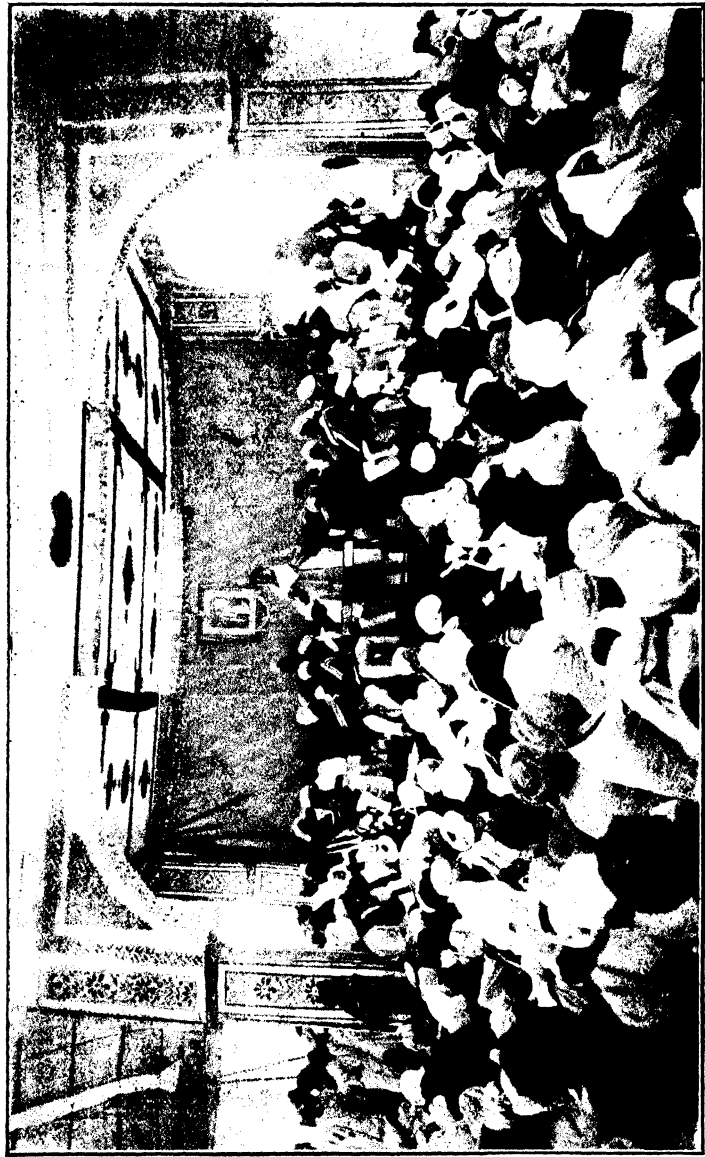
"For, abandoning all mortal types, he is transferred to the divine type so that he becomes akin to God and truly divine" (Philo's Contribution to Religion, by H. A. A. Kennedy, p. 233).

What happens to such a one who is transferred into the divine type? Does he have to die and remain in subjection to the law of Transmigration? No, there is an end to his sufferings and wanderings, for he has become fully divine as a God. Philo, too, says (Ibid. p. 138) :—

".....the good man does not die, but departs, that it might declare the inextinguishable and immortal nature of the fully purified soul, which shall experience a departure from this world to heaven, not that dissolution and destruction which death appears to bring."

How can there be subjection to death in the case of a fully purified Soul, who has completely separated Himself from matter and who is established, unshakably, in His own divine Unity, *i.e.*, the simplicity of Spiritual nature? Immortality is acquired, not as a gift from an outside patron, but arises only because pure Spirit is a simple and therefore indestructible substance.

But is there no simpler and less trying method of reaching the divine unity for the benefit of the easy-chair speculators of our



SIR SETH HUKUMCHANDJI K^r. DELIVERING HIS PRESIDENTIAL ADDRESS.

day? Can we not go on living and enjoying ourselves, let us say, a bit moderately, in the world, and become divine at the same time? There are some persons who actually think that the teaching of the Bible not only provides such an easier method but is actually opposed to the more austere one. Let us see what is the truth for ourselves.

According to St. Paul, not the hearers of the law, but the practisers (doers) of the law, will be justified (Romans, ii. 13). In the Epistle of James (chap. i. 22), the warning is plainly given against self-deception in this respect :—

“Be ye doers of the word, and not hearers only, deceiving your own selves.”

Still more clear rings the voice of the preceptor when he says :—

“What doeth it ~~profit~~, my brethren, though a man say he hath faith, and have not works? Can faith save him?

“If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled; notwithstanding ye give him not these things which are needful to the body, what doeth it profit?

“Even so faith, if it hath not works, is dead, being alone” (James, ii. 14-17).

St. Paul laments man's inability to do what he should do and to refrain from what he should not do in forcible language (Romans, vi. 19-23) :—

“For the good that I would I do not: but the evil that I would not, that I do.

“Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

“For I delight in the law of God after the inward man :

“But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members.”

The culmination is reached in the next verse, which sums up the philosophical conclusion in a few words regarding the nature of the obstruction to right conduct and the acquisition of Soul's natural divinity. The language is remarkable and singularly

forcible and terse :-

"O wretched man that I am ! who shall deliver me from the body of this death ?"

Can there be anything more serious than this ? There is nothing of your arm or easy-chair speculation in the apostolic language here. The apostle is in deadly earnest.

The body, the object of so many of our fond affections, is a hindrance in the soul's path, and must be removed, because sin is associated with and centred in it. But is there any difficulty attaching to the destruction of the body ? Can it not be put an end to by something that is destructive of life, e.g., by poison ? Aye ! there is the rule ; the difficulty is precisely here, and it is a very great difficulty ! For death by suicide does not effect a complete separation between the body and the soul, as it leaves two subtle inner vestments* adhering to the spirit, which is immediately drawn into another womb by the forces of magnetic attraction operating on it, through the electric material of those inner vestments, and is reborn somewhere in due course of time with a new outer bodily cover. We must therefore distinguish this, the suicidal, form of death from the idea of death in the Pauline Epistle referred to above. This distinction consists in the cessation of sin, which is destroyed by dying in the proper way and which continues in the ordinary mode of demise. St. Paul, therefore, correctly says :-

"For he that is dead is freed from sin" (Romans, v. 7). We must not, of course, take it to mean death in the normal sense, what is meant is only 'for he that is dead to the body, etc.' The problem, then, is how to die so as to be alive ever more thereafter,

* In the Bible these inner bodies are not specifically mentioned, but the whole doctrine is briefly given in a different garb. In Thessalonicus (iv. 23) mention is made of "spirit, soul and body" which acquire great significance in the light of the following statement in the Epistle to Hebrews (see chap. iv. 12) :- "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow. . . ." It is clear from this that what St. Paul regards as soul is the inner vestment, intervening between the purity of spirit and the gross material body, and that separation between soul and spirit is possible by knowledge divine that cuts asunder more sharply than the sharpest sword.

in other words, how to die while fully alive all the time? The answer to this is given in the 10th verse of the next chapter where it is said :—

“And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness.”

The idea of Christ has been explained in my other writings, and is that of the spiritual Ideal of the Soul which is a great mystery. St. Paul says of this mystery that it was kept secret since the world began (Romans, xvi. 25). In the Epistle to Ephesians (chap. iii. 3-4). We are told :—

“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ.”

This is repeated in the Epistle to Colossians (chap. ii. 2-3) :—

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ ;

“In whom are hid all the treasures of wisdom and knowledge.”

The Gospels, in reality, only aim at uncovering the secret in a guarded way. The apostle's hesitation is evident from his language (Ephesians, vi. 19-22) :—

“And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospels,

“For which I am an ambassador in bonds : that therein I may speak boldly as I ought to speak.

“But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

“Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.”

I shall not dwell on the mystery of the Bible or of the Biblical teaching any longer here, as I have explained it fully in my earlier works, e.g. the ‘Key of Knowledge.’ It will be sufficient to point out here that this great mystery is centered in the life of the Soul which is its own God, but which is deprived of its

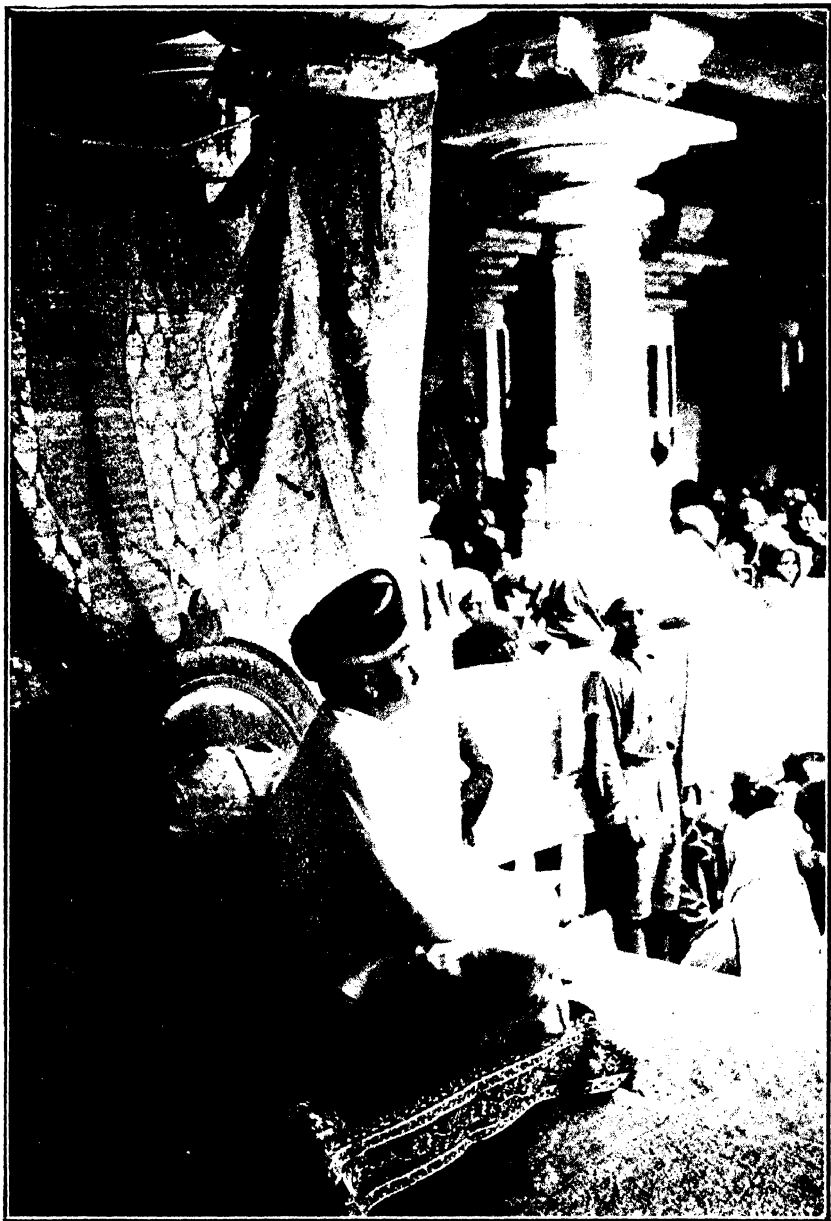
natural status and glory on account of the bondage of sin (=wrong-doing, i.e., *karmas*). How may the release of this divinity be accomplished is the one theme of Religion. This great truth about the divinity of the soul was as much an astounding revelation to the unlettered and uninitiated in the past as it is to men and women of to-day, and they resented it as bitterly and as vehemently as the fanatics of our own times do, because it clashes with their vulgar conceptions of God, Nature and Soul, derived from a mis-interpretation of the letter of the Law. And so great was the frenzy of the fanatical mobs that they would proceed to stone any one who differed from their own reading of the scriptural text. The guardians of Wisdom Divine were thus forced to practise their faith in secret, and they also advised their followers to be cautious and guarded in expression.

To revert to the subject, the only way, then, of dying alive, that is to say of living out death, is to become actively conscious of the inherent Divinity of the Soul. This will fill the interior with Light and Life, and will induce the will to shun the temptations and toys of the external world, thus establishing it firmly in the principle of desirelessness. The body which is held together by the force of the magnetism of the desiring nature will be dissolved into its component parts, in the absence of desires, and purity of Spirit will be attained as the culmination of the process of Self-realization. This is how death will be conquered by 'works.' As stated by the apostle, "the last enemy that shall be destroyed is death" (1-Cor. xv. 26). This is true, because death does not exist for pure Spirit, that is a simple substance, but is an incident attaching to compounds, that is to say to embodied existence. The result is the same as described by St. Paul, though he delights here in the use of mystifying expression ;—

"For I through the law am dead to the law, that I might live unto God."—

'As God,' perhaps, would have been too unambiguous to suit the language of mystics ! In any case, the exhortation to the disciple is forceful and grand :—

".....Awake thou that sleepest and arise from the dead, and Christ shall give thee light" (Ephesians, v. 14).



HIS HIGHNESS WITNESSING THE MASTAKABHISHEKAM.

This is an exhortation to the individual, certainly not to the mass or masses of men. So is the one in Galatians (chap. vi. 4-5) which reads :—

“ But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

“ For every man shall bear his own burden.”

The next two verses also propound the same doctrine :—

“ Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

“ For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

No doubt, the man of the world, ignorant of the nature of his soul and of its high destiny, under the deluding influence of the *karmic* force, looks upon the world as a beautiful sight, capable of gratifying his senses in diverse ways ; but Religion has ever pointed out that it is the real source of corruption. Like a harlot that always runs after new admirers and throws them off when tired of them, the world is the seducer of souls, defiling and corrupting them in various ways and in different degrees, and preventing them from turning in the direction of Light which implies everlasting life. Perpetually and continually are her admirers devoured by her terrible consort, Death, and continually they are made to reappear again on the world-stage to be the plaything of this chief of whores. Notice the caustic style of the apostle when he says (James, iv. 4) :—

“ Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? whosoever therefore will be a friend of the world is the enemy of God.”

In John's first Epistle it is said (chap. ii. 15—17) :—

“ Love not the world, neither the things that are in the world,

“ If any man love the world, the love of the Father is not in him.

“ For all that is in the world, the lust of flesh, and the lust of eyes, and the pride of life, is not of the Father, but is of the world.

“And the world passeth away, and the lust thereof : but he that doeth the will of God abideth for ever.”

The world, then, is set in a direction diametrically opposite to the Spiritual Path, and he who wishes to pursue the latter will have to deny himself all the pleasure that its goods can afford to the senses. This is renunciation which must culminate in asceticism of the severest type, such as is described in the Jaina Scriptures. Those who seek salvation from an easy chair should know that pure pious wishes will never conquer death. Only the attainment of immortality can do this, but immortality is only possible when the body which is the compounded effect of Spirit and matter, is altogether separated from the soul. How pregnant with significance are the words of the apostle when he says (1—Cor. xv. 50—51 and 53—54) :—

“Now this I say, brethren, flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption.

“Behold, I show you a mystery ; we shall not all sleep, but we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

“So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

As already stated, all this affliction to be suffered is trifling as compared with the gain that shall be obtained. The Bible itself records (2 Cor. iv. 17—18) :—

“For our light affliction which is but for a moment, worketh for us a far exceeding and eternal weight of glory ;

“While we look not at the things which are seen but at the things which are not seen ; for the things which are seen are temporal ; but the things which are not seen are eternal.”

Identically the same idea is expressed in the Epistle to Romans (Chap. viii. 18) :—

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

Let the modern arm-chair critic reflect on these great sayings of serious men, which promise to the suffering humanity the attainment of the perfection that is divine and unexcelled—aye, the Perfection which people associate with their loftiest conception of Divinity and Godhood !

It will be now fully evident that the ideal in view in Christianity is identically the same as that which Jainism has been preaching all along, and that the attainment of it is also declared by these religions to be dependent on the complete separation of Spirit from Matter. The methods of the other religions have already been studied in other works by the present writer, and need not be gone into here afresh. The observations here made are to be taken as supplementing the notes on the Jewish and Christian doctrines examined in my other books, and should if possible, be read along with them.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 57 of the last issue).

16. Q. What are Right Faith, Right Knowledge and Right Conduct ?

A. Right Faith is belief in the nature of things as they are (Tattvas). Right Knowledge is the detailed and correct knowledge of things. Right Conduct consists of the observance of the rules of virtuous and upright life.

17. Q. Which are the Tattvas ?

A. The Tattvas are seven in number. They are Jiva, Ajiva, Asrava, Bandha, Samvara, Nirjara and Moksha. Jiva is Soul. Ajiva Non-Soul consisting of Pudgala (Matter), Dharma (Medium of Motion). Adharma (Medium of Rest), Akasa (Space) and Kala (Time). Asrava is the inflow of Karmic Matter into the Soul. Bandha is the bondage of the Soul with the Karmic matter. Samvara is the stopping the inflow of the Karmic matter into the Soul. Nirjara is the process of removing the Karmic matter already accumulated in the Soul. Moksha is the Liberation of the Soul from the Bondage of Karmas.

18. Q. How is Right Belief attained ?

A. Right Belief is attained by a soul by *Nisarga*, intuition, independently of the precept of other or by *Adhigama*, tuition by which knowledge is acquired. Really speaking Right Belief is attained as the result of subsidence or destruction-subsidence or destruction of *Karmas* which delude Right Belief and those which create in the soul passions of the highest degree. There are external causes also for Right Belief. They are *Dravya* e.g. images of Jina, *Kshetra*, e.g., Samavasarana. *Kala* i.e., Right Belief is attained by a soul only when the interval to the soul's attaining Liberation is less than half the time taken by the soul for its embodiments in all matter (*ardha-pudgala-parivartana*) and *Bhava*, pure thought-activity.

19. Q. By what means Adhigama or Tuition is attained ?

A. It is attained by *Pramana* and *Nirjā*.

20. Q. What is *Pramana* ?

Pramana is authority by means of which we have right knowledge of things. It is either direct (*Pratyaksha*) or indirect (*Paroksha*). It consists of *Mati Jnana* (Sensitive Knowledge) *Sruta Jnana* (Scriptural Knowledge), *Avadhi Jnana* (Clairvoyant Knowledge), *Mana-paryaya Jnana* (Telepathic Knowledge), *Kevala Jnana* (omniscience). *Mati Jnana* and *Sruta Jnana* are said to form *Paroksha Pramana* whereas *Avadhi Jnana*, *Manahparaya Jnana* and *Kevala Jnana* are forms of *Pratyaksha Pramana*.

21. Q. How is *Mati Jnana* acquired ?

A. *Mati Jnana* is acquired through the senses and the mind.

22. Q. What are the different stages of *Mati-Jnana* ?

A. Four stages of *Mati Jnana* are described in Jainism. They are *Avagraha*, *Iha*, *Avaya* and *Dharana*. *Avagraha* is the first impression that we get through our senses about an object. *Iha* is the desire to know what the object perceived is. *Avaya* is the determination of the object attended to. *Dharana* is keeping in our mind the knowledge of the object. For example, we see an animal running in the street. (*Avagraha*). We wish to know if the animal is a horse, an ass, or any other animal. (*Iha*). We find that it is a horse (*Avaya*). We remember in our mind about the horse (*Dharana*).

AN AFTER LIFE.

By

H. Warren, London.

IN the year 1902, not very long before he died, Mr. Herbert Spencer, in his book called "Facts and Comments," page 202, writes as follows :—

"Old people must have many reflections in common. Doubtless one which I have now in mind is very familiar. For years past, when watching the unfolding buds in the Spring there has arisen the thought 'Shall I ever again see the buds unfold? Shall I ever again be awakened at dawn by the song of the thrush?' Now that the end is not likely to be long postponed, there results an increasing tendency to meditate upon ultimate questions.

"It is commonly supposed that those who have relinquished the creed of Christendom occupy themselves exclusively with material interests and material activities—thinking nothing of the How and the Why, of the Whence and the Whither. It may be so with some of the uncultured, but it is certainly not so with many of the cultured. In the minds of those intimately known to me, the 'riddle of existence' fills spaces far larger than the current conception fills in the minds of men in general.

"After studying primitive beliefs, and finding that there is no origin for the idea of an after-life save the conclusion which the savage draws from the notion suggested by dreams, of a wandering double which comes back on awaking and which goes away for an indefinite time at death; and after contemplating the inscrutable relation between brain and consciousness, and finding that we can get no evidence of the existence of the last without the activity of the first, we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive.

"But it seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived.

“ And then the consciousness itself—what is it during the time that it continues ? And what becomes of it when it ends ? We can only infer that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination ; and that at death its elements lapse into the Infinite and Eternal Energy whence they were derived.”

The main issue in the above extract is the conclusion that we seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive. Obviously Mr. Spencer is not satisfied with it ; it only seems necessary, and its consequences are felt to be strange and repugnant. We may therefore think that had he known of the Jain philosophy and had believed it, he would have welcomed it, as it promises continued existence, and renders acceptable the possibility that there might be no knowledge of having existed : we have no knowledge now of any previous existence, but we do not feel any strangeness or repugnance at the ignorance.

If we wish to retain the thought that consciousness continues after death, we must have some rational basis for doing so, and this is what the Jain philosophy gives us. It asks us to believe that consciousness is not an affair of the brain, but is a quality which inheres in something conscious by nature and generally called soul. This gives us a rational basis for belief in an after-life : the unconscious body is left behind at death, and the conscious soul goes elsewhere. Sleep and other forms of ignorance are explained by the presence of a foreign element obscuring knowledge but not annihilating the capacity to become again conscious.

But it may be asked that if belief in an after-life is based on belief in a soul, what is belief in a soul based upon ? Belief in is not knowledge of the soul. Knowledge puts belief beyond doubt or dispute and is itself final ground, but before we get this knowledge we have to be content with reasoning. In two ways Mr. Spencer's own statements supply what practically amounts to evidence of the existence of soul. Before pointing these out, we will bring to mind some useful facts in support of the theory that there is a soul in living beings, or better that living beings are souls with bodies.

That a physical organization is not a conscious being can be seen in the following way. When we refer to a physical organization we say 'it', but when we refer to a conscious being we say 'he.' Obviously we cannot properly refer to the parts of a physical organization either separately or collectively as 'he,' which we could do were they conscious. And further, we cannot rationally think that the body or any part of it generates consciousness. The body generates heat, for instance, which is a mode of molecular motion, but cannot in the same way generate consciousness. Consciousness means the fact of being conscious, which is an abstract idea. Being conscious is the concrete reality, and to say that the brain generates being conscious is unmeaning language, non-sense. Obviously there must be something imbuing the body with consciousness while alive, as water gives wetness to a sponge or sugar sweetness to tea.

Again, all real things and beings are substantial. I am a real being, therefore I am substantial. Substance is indestructible, so I am indestructible and therefore must always exist. In order to exist I must be conscious, and in order always to exist I must always be conscious. I cannot exist minus consciousness potential or actual, so a substance which can exist minus consciousness cannot be me. My physical organization can (or will) exist minus consciousness, therefore my physical organization cannot be me.

A third reason for believing in soul is the fact that knowledge, sentience, or any form of consciousness is different in kind from motion of matter. Light, heat, electricity and magnetism are generally believed to be various modes of molecular or of atomic motion. But no mode of molecular or atomic motion can be regarded as an example of being conscious. Being conscious evinces something other than material structures; it evinces a conscious being, and this new discovery is generally called soul.

We may now point out the two ways in which Mr. Spencer's own remarks in effect substantiate belief in a soul.

The thought that consciousness continues after physical organization has become inactive must, he says, seemingly be relinquished. In order to be relinquished it must have been held. Why was it held? Is it not because the thought itself is a mani-

festation of a being whose nature it is to continue conscious after death? Such a being could not naturally think Otherwise. How comes, it then, that Mr. Spencer does think otherwise? The answer is in the theory of karma, there is some karma, in this case false argument, disturbing the soul's natural thought. That this natural thought is only obscured and still persists in spite of the arguments, is shown by the doubt expressed in saying we 'seem' obliged to relinquish it, and by the rising up of feelings of strangeness and repugnance at the suggestion that the soul should give up its own natural belief which was held before the intellect disturbed it. We may say, then, that the thought which Mr. Spencer proposes to relinquish is itself fair evidence of the existence of soul.

Why we cannot work the argument the other way and say that the thought that consciousness ceases at death is a manifestation of a being whose nature it is to cease to exist, I am afraid I must leave to the reader to decide for himself. Possibly the judgment of a calm mind is the only criterion as to which of two conflicting propositions is true. With the right thought there will be harmony all through the whole being; it will not clash with either the feelings or the will; it will be felt to be true, and will be chosen in the conduct of life.

The second way in which Mr. Spencer's own statements practically prove the existence of soul is seen in the final paragraph of the quoted extract. If the elements of consciousness are derived as he says from an Infinite and Eternal Energy, what is the condition of this Energy after these elements have as he says lapsed into it? Consciousness cannot consist of unconscious elements, so whatever may be meant by elements of consciousness, they must be instances of being conscious. Obviously, then, the lapsing of these elements into this Infinite and Eternal Energy would still leave it conscious. Now, we cannot think of energy without something possessing the energy, so Mr. Spencer's source of consciousness turns out to be something not different from the Jain philosophy's reality called soul whose nature it is to be conscious, — conscious being.



PILGRIMS WITNESSING THE MASTAKABHISHEKAM FROM THE SMALLER HILL.

Now let us consider the arguments by which Mr. Spencer concludes that there is no after-life.

He calls the relation between brain and consciousness inscrutable. Nevertheless his conclusion that with the cessation of brain activity there is also cessation of consciousness, implies that consciousness is either a brain activity, or a temporary condition caused in some other thing by brain activity, as boiling is caused in water by fire. He thus tacitly assumes the relation to be either that of substantial (upadhana) cause, or else instrumental (nimitta) cause. But the brain is an unconscious substance and so cannot be the substantial cause of consciousness, and the quality (guna) of being conscious does not require an instrumental cause; it requires this only for its particular modifications which succeed each other, the quality itself being constant. Thus either of these assumptions is a false argument disturbing the soul's natural thought which it is proposed should be relinquished.

Incidentally it may be mentioned that as the conscious individual is not his physical organization, it follows that he exists as a soul during life, and does not have to wait till he is what is called dead before he becomes a soul. During life, however, our physical organization obtrudes itself so perpetually upon our attention, that we are scarcely if at all aware of our soul. We are souls with bodies, and of these two the only one we know is our body.

But the main argument by which Mr. Spencer draws his conclusion consists of two parts, one expressed, one tacit. He reasons that because we can get no evidence of the existence of consciousness without the activity of the brain, we must conclude that there is no such existence. This implies the tacit assumption that there would necessarily be evidence of it if it did exist. This, however, is a hasty assumption and cannot stand the test of reason. In view of the nature of the soul, whose infinite qualities are all non-sensuous, it would be impossible to get sensuous evidence of a conscious being who had no physical organization: he would be invisible, intangible, and inaudible. In the case of ghosts or spirits when seen, that which is seen is, of course, not the soul but his finer material body than our gross body. Again, there would be no visible evidence to us here of the continued existence of the

conscious being supposing that after leaving his unconscious body behind, he went elsewhere, perhaps to another planet, and grew another brain. But still it might be urged in answer to this, that supposing the individual were reborn among us here, he would when grown up be able to give us evidence of his continued existence by making himself known to be one of our old acquaintances. But this is generally prevented by his knowledge of his own past being obscured.

We need not deal with the remark about the origin for the idea of an after-life. It would perhaps be more reasonable to think that the idea originates from the soul itself and comes out in the course of development or manifestation of the soul's qualities.

To sum up, Mr. Spencer has given his view of what consciousness is, has stated certain premisses, drawn conclusions, and expressed himself sceptical about them. We have seen that his view of what consciousness is is not satisfactory, that his premisses do not warrant the conclusions, and that the scepticism is justifiable and is supported by other philosophy, which shows that there is rational evidence for belief in an after-life. The thought, therefore, that consciousness continues after physical organization has become inactive does not have to be given up: on the contrary, the idea which has to be given up is that it does not continue. All real being is indestructible and must always exist, and it is impossible for a conscious being to exist minus consciousness.

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BY

Prof. A. CHAKRAVARTI, M.A., I.E.S.

IT has been the privilege of India to have, as its guiding principle, the ideal of true Swarajya, from very ancient times. She realised very early that to possess one's soul is greater than to own the sovereignty of the whole world. It was this ideal that gave birth to the Jina and the Buddha who renounced their heirship to earthly power to seek consolation in a spiritual heritage. It was the same ideal that actuated Chandragupta the Great who relinquished his empire and followed his guru, Bhadrabahu to end his days in the wilds of the Deccan. It was again the same truth that made Asoka penitent for all his conquests in Kalinga and made him marshal all his resources for the purpose of a more glorious warfare against the insidious enemies of mankind—ignorance, misery and disease. In short, India never lost her spiritual perspective. Ethical value has always been assessed as the highest value. Did not Nachiketas beg of Yama to reveal the secret of the soul in preference to the boon of earthly glory?

Did not Maitreyi beg of Yagnavalkya to bequeath to her the Eternal truth of the soul in preference to the offered heritage of worldly riches and prosperity? Yes, Indian civilisation has been established on the bed rock of this eternal truth of Ethical value.

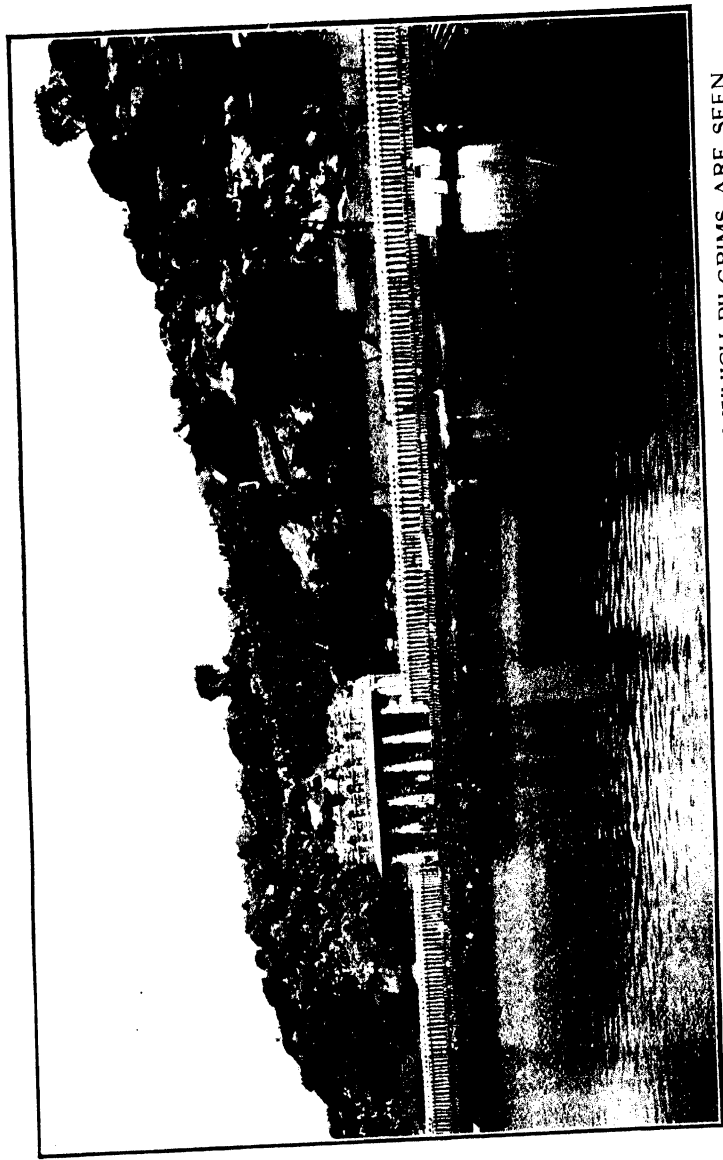
But turn to the West! What a Spectacle in Contrast! Inspired by the Spartan ideal of military efficiency, actuated by a gross Nationalism resting on economic values to the utter exclusion of the Ethical, while paying a lip homage to the Prince of Peace, really worshipping at the altar of Mammon and Molock, Europe, to her own detriment and to the great horror of the rest of the world—succeeded in converting the paradise into a powder magazine. The great world tragedy of the last great War was the inevitable and logical combination of a soulless civilization.

Strange to say even science and philosophy have conspired to facilitate the evil career of the West. The intellectual discipline of science which undoubtedly is the greatest contribution made by Europe towards the wealth of world-knowledge has with an appalling readiness served the same political ideal. The different sciences vied with each other in proclaiming to the world that they could discern no spirit in Nature. The mechanic Principle of Explanation successfully employed by the Physical Sciences was taken up by the Naturalistic Biology of Darwin. Life and its changes were assumed to be simply a phase of the same cosmic process governed by physico-chemical principles. Natural Selection and survival of the fittest would be a sufficient explanation. The category of life was an unnecessary and superfluous luxury for science. Lifeless Biology had a willing playmate in a 'Soulless Psychology.' The climax was reached when Neitsch preached his religion of the Superman with "The will to Power." Christian morality was condemned as a 'Slave morality.' He demanded a transvaluation of all values to be consistent with the spirit of the age. The Political world thankfully accepted the theory. Bismark supplied the model of diplomacy. Trietske sang the hallelujahs of the War Spirit. The end was the Armageddon, the raining of fire and brimstone, the destruction of Sodom and Gomarrah. It appeared for the moment that Europe would turn her back on the old idea with shame and remorse. But that was not to be. The divisions of spoils revealed the same old soulless politics deep-rooted in the economic value. The frustrated humanity thus once again groans in despair.

Here it takes the form of Rachel crying for her children. It is the cry of the mother, with eyes "scorched with smoke and blurred with tears," looking back to the bitter woes of the near past, when the blackness of night came into our life, when our hope of the world was blasted, our love of the world-children was blighted."

It is the defeated love and anguish of the mother protesting with indignation against the old order of statecraft. It sobs out the protest with the burning hope that man's self will once again find its birthright in peace and good will.

It is said that war is a human instinct. War like cannibalism



THE KALYANI TANK AND THE SMALLER HILL ON WHICH PILGRIMS ARE SEEN
WITNESSING THE PUJA.

may be an instinct perhaps, “but eradicable, and one that must be eradicated.” It is neither right nor wise to keep aloof, while “the old war-mongers in office in speech and in writing, in plan and in act, take the old war-attitude, speak by the old war-tradition, conform to the old war-methods”

No woman can afford to be silent now in this matter of utmost moment. The reform must be given from the nursery. Let the tin-soldier, the cannon, and the bomb be banished from the nursery. Let the future politicians and statesmen be brought up in a new spiritual atmosphere.

In this task of educating the younger generation towards the ideal of peace, the author counts upon availing the resources of modern psychology. Just as the physical sciences have been turned to the service of war during the last century, psychology ought to be made to serve the organisation of the army of peace in the twentieth century. Its possibilities and potencies have been made evident by its therapeutic applications, by such methods as auto-suggestion of M. Cone and psycho-analysis of M. Freud. This hope is not altogether unfounded; for it is no exaggeration to say that from the point of view of the practical application of science the twentieth century is likely to be one of psychology. The statesmen and diplomats may be consciously or unconsciously lukewarm about the ultimate ideal of World Peace. But the first entry of women into politics must be marked by the initiation of complete change in the angle of international vision. The League of Mothers must be formed as the guardians of the world-peace and the league has to look to the training of world citizens. The Will-to-War must give place to the Will to Peace. Thus the mobilisation of soul-force for realising the great dream of peace on earth, of good will among the nations, seems to be the key-note of the mother's message. “In the possibility of betterment through mental training lies for us very largely the hope of the world. This throws a serious responsibility upon the student of mind. He has to re-construct his science of psychology on a fresh basis, making it more comprehensive, so as to include the underlying spiritual principle in civilisation and consequently to be free from the defects of the current psychology, constructed after the pattern of the dominant

principle of mechanical explanation. Instead of stopping short of positivistic analysis of the self which ends in condemning it as a mere bundle of discrepancies the student of psychology must adopt the old upanishadic ideal. "Let no man try to find out what speech is, let him come to know the speaker to find out what the thing seen is, let him come to know the seer to find out what sound is . . . what taste is what action is, let him come to know the agent" Such will be the task of the newer philosophy, whose lot it will be to educate the world towards peace. "So training, so working, we willingly enter the stream of the working of the Willer of the world and carry on the Willer's work."

To eradicate the evil of war by the Will-to-Peace, to fight the evils of inter-national politics, by the mobilisation of soul-force, to reclaim the sovereignty of the world back to the Prince of Peace, from the clutches of Satan is a message which rings quite familiar to the Indian ear; for does not the modern prophet of Ind speak the same truth? Let us hope Rachel's cry has not been merely a cry in the wilderness. Let us hope the Sleeping Beauty, the human soul, which is now dormant in the fortress of briar and bushes on account of the wicked fairy, international diplomacy, will once again wake up and be wedded to the Prince of Peace.

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THE ADDRESS OF

Professor Phanibhushan Adhikari, M.A.,

Prof. of Philosophy, Benares Hindu University,

*President of the 19th Annual Meeting of Shri Syadvada Maha
Vidyalyaya, Kashi on 26-4-1925.*

Gentlemen,

Rarely does the president stand for an apology to his meeting, but proceed at once, in the usual manner, deprecating his abilities and expressing thanks for the honour. Your present chairman does nothing of the kind, not because he does not feel deeply thankful to those who have elected him, but because his feelings are of a mixed character. His mind would be uncomfortable without some words of explanation regarding his position. He is a Bengali and a Hindu, both of which would appear to be not quite in keeping with the honoured place he occupies on this occasion. We are gathered here to celebrate the anniversary of an institution established to teach the religion and philosophy of a faith about which little is known in Bengal, and with which little sympathy is felt by Hindus. There is almost total ignorance about Jainism in Bengal except for a few stray scholars in Calcutta, who have just begun its study. It has no home in Bengal, in the true sense of the term.

There are, of course, a few temples in Calcutta and other places, where devotees of the faith resort daily to worship their *Thirthankaras*. The magnificent building enclosed within a beautiful garden in a suburb of Calcutta is well-known to many a visitor as *Parswanath-mandir*. But they go there simply to enjoy the sight. They care very little to enquire who this deity is, the image of whom is installed inside the splendid building. The deity is perhaps regarded, by those of a religious turn of mind, as one of the thirty-three crores of gods and goddesses forming the Hindu Pantheon. As a student in Calcutta, my knowledge and feelings were not very different on the subject. And the great annual proces-

sion in which the image of Parasanathji is carried through the crowded parts of the city was several times witnessed and enjoyed by me with no other curiosity than the one excited by the annual car festival of our Jagannathji. This was my early attitude towards what is held sacred by our Jaina brothers. Perhaps there would have been no change in the attitude till now. But fortunately I was called away from Bengal to a place where by personal contact with real Jaina students there came a change in the attitude. I found, for the first time, that here was a faith some what different from ours. Still there was nothing like an intellectual sympathy with the faith at the time. I was then invited by some Jaina students of mine to visit Sonapat—an ancient and established home of Digambaras. The magnificent collection of manuscripts at the Jaina temple aroused my curiosity and admiration for this ancient faith of India among other faiths. The result was a strong desire in me to learn something of the literature that belonged to the cult. The desire remained unfulfilled, however, until I came over to Benares. Here, for the first time, I came into direct touch with Jainism in the person of the reverend saint, the late Acharya Vijaya Dharma Suri, who happened to be in Benares. And a heartfelt tribute is due to the memory of my friend, the late Mahamahopadhyaya Satish Chandra Vidyabhushan, who has done so much for the history of Jaina Logic, for my introduction to the venerable presence of the departed sage. Many were the happy occasions on which we met and discussed philosophical subjects, myself standing for the west and he for the east. I now feel deeply sorry that I did not make the best of these meetings by studying at his feet some literature of the faith, in which he was so vastly learned. But the inspiration I received from him was not to be lost. When he was gone, and gone for good, from Benares, I commenced what may be called real study of the literature. I am still a student of it, and the more I am studying the more interested I am becoming in the unique position of the philosophy and religion which that literature represents. This is my personal explanation. It will now be for you to judge of my fitness for the exalted position in which you are placing me.

I have already referred in a by-way to the ancientry of Jainism.



A BIRD'S EYE-VIEW OF THE NUMEROUS TENTS SET UP FOR
THE PILGRIMS AT SRAVANA BELGOLA. IN THE CENTRE IS SEEN THE CONFERENCE PANDAL.

Little is perhaps known definitely to many of us what that signifies Jinendra Mahavira, the reputed founder of Jainism, is the contemporary of Gautama Buddha. This is at least established by the historical researches that have been made on the subject. These researches place them both back in the sixth century before the birth of Christ—a fact which was perhaps utilised by some Western Indologists to identify the two great sages. That is no longer possible. Jainism represents a religion different from Buddhism, although there may be some points of agreement between them. And if we take into consideration the archæological discoveries that have been made recently, we have positive evidence of the existence of Jainism as a faith far earlier than Buddhism. Already the excavations made at Muthra and other places have proved this beyond doubt. Parswanathji, the 23rd Tirthankara, is no longer a mythical being but a historical personage who preached Jainism some 250 years before the birth of Mahaviraji. The latter is now recognised to be but a reformer or a fresh exponent of the tenets of the faith held to be eternal. If, again, we are to give credence to the orthodox belief which would make Mahaviraji the 24th Tirthankara, we should have simply to gape in wonder to think of the vast ancientry claimed for the doctrines preached by these comparatively modern teachers and exponents. For according to Jaina tradition, the time of the 22nd Thirthankara Neminatha is placed 84,000 years earlier. Similar large and incalculable figures are given for the still earlier series of 21 Tirthankaras by their orthodox traditions. We are not here concerned with these figures. But they at least indicate the nature of ancientry claimed, and rightly claimed, for the faith. It is no doubt much earlier than Buddhism, as is shewn by the fact that Buddha himself is represented in the Tripitakas, which are supposed to embody his own sayings, to refer to Jainas as Nigranthas whose tenets he was at pains to refute.

It is not however for its ancientry alone that Jainism is of value to us. High consideration is due to it on the part of those who would study the social history of India. No study of Indian culture would be complete without bringing in the influence which it must have exercised over the mind of Hindusthan. It is a well-

known sociological fact that no two cultures can exist side by side without influencing each other. The same is true of Buddhism as well. The mind of our ancient forefathers must have grown under the various cultural influences which have come to bear upon it from time to time. This may be put down almost as a priori truth. And the archæological researches of the present day are but confirming this truth more and more. It is now an established fact that Jainism had once an active share in the political history of India, especially in the South. It was not also without its silent influence on the social history. Some of the customary practices which have gained so much religious sanctity in our mind must have originated in the teachings of the religion of Mahavira. I may mention only one instance here, namely the doctrine of *ahimsa*. I would not say more on the subject lest my statements should appear as mere surmises in a field where still so much remains to be done by way of research. The present speaker would now rather advisedly proceed to say something on the unique position which Jainism represents among the philosophical systems of India. This is its doctrine of *syadvada* which has so high significance and attraction for him. And as the doctrine forms the speciality of Jainism, the founders of this institution have, to my mind, done the most fitting thing in prefixing the name *syadvada* to the place meant for higher instruction in its philosophy and religion.

The word *Syadvada* is an enigma to many, and to others a term of derision, so far as it represents the peculiar philosophical position of Jainism. Nothing has been so much misunderstood and misrepresented in Jainism as the tenet for which the word stands. Even learned Shankaracharya is not free from the charge of injustice that he has done to the doctrine. This could be excused in others of minor abilities. But in this great *savant* of India it is simply inexcusable, if I may be allowed to say so, notwithstanding the high deference with which I regard the learned sage. It seems he cared very little to study from the original sources the philosophical system which he terms, rather disparagingly, as the position of the "naked" (*Vivasanasamaya*). Yet this position, expressed so aptly by the word *syadvada*, gives a very high truth. It emphasises the fact that no single view of the

universe or of any part of it would be complete by itself. There will always remain the possibilities of viewing it from other standpoints which have as much claim to validity as the former. This is true both in regard to our mode of knowledge and to the reality known. As a matter of fact, the universe itself is a complex of innumerable elements and aspects, and we being imperfect in our powers of knowledge, can hardly grasp the whole from our limited standpoints. It is the omniscient who can know the whole as a whole completely and perfectly. Ours are but side-views and partial lights which can never do justice to the whole. This is a simple truth. The wonder of it is that we forget it and try to set up our imperfect views as perfect, and that which is but relative we would raise into the absolute. Nay, imperfect as we are both intellectually and morally, we would fight for the position we uphold as the only true position to the total disregard of other truths that might be there. The true attitude of mind should, in such cases, be an impartial one, as is rightly emphasised by the learned Mallishena in praise of the Jinendra Mahavira.

*"Anyonyapakshapratipakshabhavat yata parā matsarīna pravādha :
Nayanaseshanapiseshamichchan na pakshabati samayastatate ॥"*

"Showing how the same thing may be viewed equally from innumerable standpoints, your position is not partial like that of those who are rancorous of each other, because their position happen to be opposed."

It is this intellectual attitude of impartiality, without which no scientific or philosophical researches can be successful, is what Syadvada stands for. But we forget that, out of our eagerness to hoist up our pet theory as the only true one, we soon find ourselves placed in irreconcilable contradictions and inconsistencies as the inevitable result of the attitude we adopt. This attitude is very aptly called by Jainism *Ekantavada*—the single view-point. The real attitude should be one of *Anekānta* the many sided, where only can lie intellectual rest. How can this universe, with so much incalculable variety in its make-up and progress in time, can be brought under a single angle of vision? The scheme of the universe is palpably pluralistic, and so it would be an inadequate way of regarding it as monistic. True, the human mind must find a unity

underlying this variety. We cannot help seeking the one in the many. But that is only an economy of labour, an intellectual "cheese paring," which may be useful to us, because we are beings with limited powers. But that which is but a useful necessity to us may not truly represent the nature of reality. Syadvada, though not directly, indirectly at least teaches this profound truth about the human ways of thinking about and regarding reality. This is the intellectual lesson of Syadvada, so valuable in itself. It has also a moral lesson to teach by implication, to which I must refer now.

The intellectual impartiality inculcated by Syadvada with regard to matters theoretical cannot but extend its influence on matters practical. At least it should do so, if we should be true to the spirit which the doctrine breathes. We are more impatient of each other in our practices than in mere speculations. And when our difference touches religion, we are apt to turn fanatics. We fight more often for the dogmas we profess than care for the religion itself. This spirit of intolerance has been found to run through life-long dissensions of man with man and has been responsible for much blood that has been shed in the name of religion. We forget, out of fanatic zeal, that all religions have a common aim and purpose, and the true spirit of religion should be one for union rather than for separation. We fight more for the shadow than for the reality. What is but a matter of doctrine, of customary rites, or for the matter of that, a historical off-shoot of the faith we profess, comes thus to be regarded as the eternal truth. Syadvada, if rightly interpreted and applied to life, must stand for religious tolerance, as it stands for intellectual impartiality. It must see an element of truth in every religion and view the wholeness of spiritual life as not covered by any single standpoint. Let all religions meet on a common platform and yield whatever truth it can offer for the fullness of the higher life. This is a lesson which Syadvada must stand for, if it does not do so already.

The present time in India is unfortunately one in which religious differences are becoming more and more prominent. We are becoming more and more irreligious in the name of religion itself. These differences are not truly spiritual but material. We are fighting here as we do for material possessions. The spiritu-



**SRI CHARUKIRTIPANDITARYAVARYA SWAMIJI, SRAVANABELGOLA.
PRESIDENT, MAHAMASTAKABHISHEKA PUJA COMMITTEE.**

ality of our faith has almost evaporated, and we are quarrelling over the secular advantages which our professions might bring. The present-day political situation in India is but adding fuel to the fire by directing our attention to the privileges and rights which go with the different faiths. Naturally we have ceased to think that true religion is above the sphere of politics and of our usual material advantages. This madness has not, so far as I am aware, touched yet our Jaina brethren. But the atmosphere is too much infected already, and the fear is they might also catch the infection. The only hope of escaping it lies in their keeping true to the moral spirit of syadvada. My earnest appeal to them is to apply this spirit to their life, not to one side of it, but to the whole. They can remain loyal to the great sage from whom proceeds the doctrine only in this way. True worship of the Jinendra lies only in living the life he has indicated by the Syadvada. Let us now conclude with the prayer :—

*Ragadveshamukhadvisham cha parishat kshipta kshanat yena sū l.
sa sriviravibhurvidhuta kalushām bhu idhim vidhattam mama ll.*

THE CALL OF THE TIMES.

BY

Hem Chandra Rai, M.A., M.R.A.S. (London),

F. R. E. S.

THAT our community occupies a very sorry and unenviable position in the political life of the country is an acknowledged fact. We have been evincing a sort of chronic apathy towards current politics. This attitude has already done immense harm to the community and there is little doubt that if persisted in, the process of degradation will go on with accelerated speed until at last it will be too late to retrieve the situation. To the superficial observer the low political status of our community is a queer paradox. We are not wanting in intellectual capacity. Government records mark us out as one of the richest mercantile

communities of India. The percentage of educated members of the community also ranks very high. In spite of all these advantages however we are not a compact and vigorous body, say like the Sikhs, Parsis or the Anglo-Indians. This is the humiliating position, to remedy which every patriotic Jain should earnestly strive.

In the keen struggle for existence now-a-days our complacent indifference towards politics borders on suicide. The urgent need to organize and stand for our own is either not felt or is being deliberately neglected. Either way it means the loss of prestige and power which is sapping the very foundations of our existence as a distinct community. The less a representative demand is made by the leaders of the community from all over the country, the Government of India is not going to grant us the political rights and privileges which have been conceded to other communities. The demand must be kept up to prove its sincerity and earnestness. Spasmodic efforts will hardly go far to achieve the objective. Government has rightly admitted that we are one of the "important minorities" for political purposes. This fair indication alone should serve to assure us that Government would be favourably inclined towards the legitimate political aspirations of our community. It is of course an imperative necessity for us to take a keener interest in contemporary politics rather than shun it as a bugbear. Not that we should plunge into reactionary tendencies against the Government—luckily we are too level headed a people for that—but there seems to be no good reason why we should not study our political position in its proper perspective and devise the best possible means for our advancement. At present we are simply stagnating. No extraneous force will come to our aid, unless we help ourselves. The onward march of modern civilization will continue, laggards notwithstanding.

The trouble is that the majority of us are fearfully conservative as well as egotistic. We have moved in and swayed a world of our own—a stationary world—with neither knowledge nor imagination of another just without our closed doors, a big world which swings forward through vast reaches of progress from year to year. There seems to be no political consciousness in us. This is the

one great void in the corporate life of the community. Apart from the political advantages which could be derived from Government, we are even at a discount in our dealings with the sister communities in the normal life of the country. We are slighted and ignored at every step and reckoned as of no consequence. There is no use overlooking, these hard and cruel facts, which could be supported by numberless examples. Of course the principal cause of our degradation is the utter lack of cohesion of Jain Society, *i.e.*, comprising all those one and a quarter million people who call themselves Jains, whether Digambaras, Svetambaras or Sthanakvasis. To the outer world we present the ridiculous appearance of a house divided among itself. Our mutual jealousies and continual bickerings have brought on a state of disintegration which precludes the possibility of united action. On the contrary our energies and wealth are being squandered over ruinous litigation or in frivolous unproductive pursuits, all this at a time when the community stands in crying need of both for constructive works. It is sad to contemplate that numbers of Jain young men with live patriotic instincts find no healthy scope for their pure impulses. In silent but helpless dismay they continue to witness the process of decay, which can yet be arrested by vigorous action.

The question would naturally arise what action is called for. To this the requisite answer is furnished by the clear call of the times, *viz.*, to organize and to carry on intensive propaganda for the sake of self-preservation. Let us now understand that these two things are absolutely essential for our survival in this age of ceaseless conflict. As matters stand at present we seem to be too much engrossed in our own petty affairs; we are extremely chary of making even small sacrifices for the common good. This careless outlook must change and that quickly. In the alternative we are before long bound to go down irrevocably before the competition of more virile organisms. It is time that we overhauled the whole gamut of our extravagant social and hollow religious practices. We are led too much by thoughts of vainglory and we have practically forsaken the true spirit of religion. The hoards of money which run to waste in holding religious fairs and car festivals, the presentation of gold and silver Bedis and embroidered curtains to temples

could be surely utilised to far greater advantage. A strange medley of religious faith, the desire for worldly show and an unmitigated conceit, these practices display ! No amount of car processions or pilgrimages can save us. Nor can the goal be reached by the mock religiosity which prompts many to assiduously observe the outward forms of religion, to the utter neglect of true *charitra* as inculcated by the Shastras. There are not wanting Jains who attend the temple regularly and abstain from taking cabbages and potatoes, but who lead dirty and mean lives. To quarrel with their own brethren and back-bite is their cherished ideal of civic existence. Naturally they would not know what honesty, manliness or self-respect is. With such types it is indeed very difficult to co-operate. Another obstacle which prevents organized work is the exhibition of inordinate conceit, with which many of us are stuffed. The noble spirit of Ahimsa again is very little observed by us in our daily conduct. While we might help a lame dog over the stile and worry enormously over a wounded rat or a bird, we would not be ashamed to harbour the basest sentiments towards our own brethren and fellow men. This is a contemptible travesty of Ahimsa and can never appeal to human intellect.

However all these defects and drawbacks, which are invariably due to an incorrect appreciation of our sublime religious teachings, can be overcome by sympathy, patience and the determination to succeed. Pessimism is the creed of cowards. A way can always be found even under difficult circumstances. The community can be successfully organized by an All-India Association of intelligent earnest workers, who would carry on ceaseless propaganda for awakening the political sense of the community. An ancient fossil like the Mahasabha cannot do it. All that it practically achieves is perhaps to wake up at a certain season in the year to hold its annual meeting, at which the formalities of an insipid and lifeless programme are gone through with ludicrous circumstance and pomp. Something more genuine and earnest is wanted, than this sort of periodical farce. The community at large has to be made to realise the gravity of the peril which confronts us. The average Jain looks askance at western education, and yet it is the educated Jains who are properly equipped for working out the



SRIMAN M. L. VARDHAMANIAH

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and

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political salvation of the community under modern conditions. The parties and petty factions in which we are constantly embroiled take the bitter toll of all our surplus time, energies and money so that none is left for nobler efforts. We should now close up our ranks and propagate a true spirit of fraternal love. Unity and organized action will automatically clear the path of our political advance.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M.A., B.L.

(Continued from page 53 of Vol. XXI No. 2.)

Sutra, 11.

The Fallacy with regard to the Non-distinguished consists in a tendency to absolutely separate the two Attributes etc.

Commentary.

To consider the two Attributes in the first example, the two Substances in the second or the Substance and the Attribute in the third as absolutely separate and distinct from each other would be a fallacy so far as the Non-distinguished Naya is concerned.

Sutra, 12.

For instance : Existence and Consciousness inhere in the Soul, absolutely separated etc.

Commentary.

If it is said that Existence and Consciousness inhere in the Soul, separately, that the aspect of Modification and the aspect of Substantiality are absolutely unconnected in a Thing, that Happiness is but externally related to the Soul,—then Naigama-fallacy is committed. It is the Naiyayika and the Vaiseshika systems of philosophy which commit this fallacy.

Sutra, 13.

The Generic, (*Samgraha-Naya*) takes account of the Common Essence only.

Commentary.

The object of the Samgraha-Naya is Common Essence bereft of individual peculiarities,—e.g., Existence, Substantiality etc. Samgraha is so called because it takes the individualities in a homogeneous lump, as it were.

Sutra, 14.

That is of two kinds,—Ultimate and Non-ultimate.

Commentary.

These are described and illustrated below.

Sutra, 15.

The Samgraha, having for its object the ultimate Essence, consists in neglecting (for the time being) the infinity of particularities and attending to the abstract Substantiality equal to pure Being.

Commentary.

This is illustrated below.

Sutra, 16.

For instance : The Universe is one (simple) for all Being is but of one and the same nature.

Commentary.

Here the various modes of Being i.e., the infinity of Existent beings are (for the time being) left out of account and the Universe is considered as one from the standpoint of pure Being.

Sutra, 17.

The Fallacy in regard to this consists in maintaining the oneness of Being and absolutely denying the infinity of modes.

Commentary.

The Samgraha-Naya under consideration attends to the pure Substantiality leaving out of consideration, for the time being, the infinity of individual characteristics. If, however, we declare this abstract Substantiality to be the only Reality and *deny* the reality of the modes, we commit the fallacy in regard to Para-Samgraha.

Sutra, 18.

As for instance : Being is the only Reality, because the particular modes other than it are not (literally, are not seen).

Commentary.

This is exactly the position of the Advaita and the Sankhya systems which are thus fallacious,—the doctrine being opposed to the matter of our perception and that of our cognitive pursuit.

Sutra, 19.

The Samgraha, having for its object the Non-ultimate general property consists in attending to the minor generalities e.g., Thinghood and neglecting (for the time being) the particular modes.

Commentary.

While the Para-Samgraha considers only the abstract and the most fundamental essence of things, the Apra-Samgraha deals with the general properties and essences of things, so that the object of the latter applies to a lesser number of individuals. Like the Para-Samgraha, the Apra-Samgraha also avoids (for the time being) the consideration of the particulars, as far as possible.

Sutra, 20.

For instance : Since Thinghood cannot be different (in different things), all the substances viz., the Principle of Motion (*Dharma*) the Principle of Rest (*Adharma*), Space (*Akasa*), Time (*Kala*) Matter (*Pudgala*) and Soul (*Jiva*), are but of the same nature.

Commentary.

Here the various substances or realities are considered in regard to their common nature. Now, so far as this common nature of theirs—Thinghood i.e., their being Things or Substances—is concerned, all the six substances may be said to be of one and the same nature. Similarly, with regard to the fact of their being Modes,—the Conscious and the Unconscious may be said to be of the same nature.

Sutra, 21.

The Fallacy in regard to this standpoint consists in laying exclusive emphasis on Thinghood etc. and denying their various modes.

Commentary.

The fallacious Apra-Samgraha is illustrated below.

Sutra, 22.

As for instance : Thing-hood is the only Reality because the Things which are Modes and as such, different from it, are not (literally, are not perceived).

Commentary.

Here the Fallacy consists in the fact that whereas the class-idea Thing-hood is declared to be the Reality, the things themselves, —Space, Matter, Soul etc. are denied Reality.

The error in all forms of the fallacious Samgraha is that Their matter is opposed to the Pramanas i. e., facts of Perception etc,

Sutra, 23.

The Practical (*Vyavahara*) signifies the tendency to differentiate (i. e., divide) methodically the ideas, determined through the Generic.

Commentary.

The object of the Samgraha is Being etc. The Vyavahara Naya goes on dividing the subject-matter of the Samgraha.

Sutra, 24.

For instance : Whatever is Being is either a Substance or a Mode.

Commentary.

In the above example, an attempt is made to divide the idea of Being which, as we have seen, is the object of the Para-Samgraha. Instances may also be given of the division of ideas which are the subject-matter of the Apra-Samgraha. Thus, whatever is a Substance may be one of the six, viz., Soul etc. ; whatever is a Mode is either of the two viz., Evolving or Co-existent ; in the same way,—Every Soul is either Emancipated or Worldly ; Whatever is Evolving consists either in Activity or in Passivity—and so on.

Sutra, 25.

The Fallacy of the Vyavahara consists in dividing the class ideas into imaginary Substances and Modes.

Commentary.

This is illustrated below.

Sutra, 26.

For instance : The Charvaka philosophy.



Mr. M. L. VARDHAMANIAH, THE CHAIRMAN OF THE RECEPTION COMMITTEE
READING HIS WELCOME ADDRESS.

Commentary.

The Charvaka denies the validity of the above division into Soul etc., which is based on the Pramanas, calling it imaginary and following the way of ordinary men, supports the unreasonable division into four Elements. Hence his philosophy is attended with the fallacy in regard to the Vyavahara Naya.

WRONG ACCOUNT OF JAINISM.

THE following is the correspondence between Mr. Gopichand Jain, B.A., the President of Shri Atmanand Jain Sabha, Ambala city and the Director of Public Instruction, Punjab, regarding "High roads of Indian History" Second Book, in which are found wrong and objectionable accounts of Jainism.

Mr. Gopichand despatched on 10th March 1925 copies of the following letter to the Minister of Education, the Director of Public Instruction, Deputy Directress of Public Instruction, all Deputy Commissioners, Divisional and District Inspectors of Schools, Inspectresses of Schools, Headmasters of Anglo-Vernacular Board Secondary Schools, Managers of aided and unaided schools, in the Punjab and C. P., the Superintendent Borstel Institution, Lahore, and the Secretaries, Text Book Committees, Punjab and C. P. :—

Sir, or Madam :—I have the honour to bring to your kind notice the publication noted below with the criticism of that portion of the book which deals with Jainism running thus :—

"Highroads of Indian History-Second book (School Series) by H.L.O. Garret, M.A., I.E.S. and Ch : Abdul-Hamid Khan, M.A., Principals of Government Colleges, Lahore and Lyalpore respectively, published by Messrs. Uttar Chand Kapur, and Sons, Lahore."

As it was necessary the authors have devoted some three pages to Jainism also, giving therein the life of Mahavira-its founder, as they say. But this account, we can safely say, is entirely unfounded, misleading, wrong, dealt with in a tone seriously injurious to the religious feelings of the Jain Community and bound to lead the public and the students to form a wrong idea about the religion.

The following are the few points out of many which are quite wrong, objectionable and worthy of re-consideration :—

1. "We shall tell the story of Mahavira, who founded Jainism." (Page 12, lines 12, 13).

2. "He joined an order of Monks founded by Parsvanath." (Page 12, last line).

3. "He remained a member of the order for several years, but could not obtain peace of mind. So when he was about forty years of age he cut off his connection with the order and founded a religious system of his own called Jainism" (page 13, para 1st).

4. "He did not believe in God." (Page 13, line 16).

5. "That lifeless objects possess soul" (page 14, line 3).

6. "Both the sects have their own sacred books and are on very bad terms with each other." (Page 14, lines 11-12).

7. "In course of time they have begun to worship the images of their twelve Ginnas-leaders" (page 14, lines 13, 14).

8. "Their monks and nuns hang a piece of cloth over their mouths so that insects present in the air may not be breathed in and killed" (page 15, para 1).

Now we shall deal with the points seriatim :—

1. It is quite wrong according to the Jaina history as well as foreign authors. Mahavir was not the founder of Jain religion, but the 24th and the last Tirthankara. We quote below from the foreign writers :—

(a) Mrs. Sinclair Stevenson, M.A., Sc D. Dublin says in her book, "The Heart of Jainism."

"Parsvanath, the Tirthankar, who immediately preceded Mahavira, may also have been a historical person. Very probably he did something to draw together and improve the discipline of the homeless monks, who were outside the pale of Brahmanism, much as St. Benedict did in Europe. If so, he was the real founder of Jainism, Mahavira being only a reformer who carried still further the work that Parswanath had begun." (Page 48, para 1).

(b) "Mahavira was not an originator, he merely carried on, with but slight changes, a system which existed before his time,

and which probably owes its most distinguishing features to a teacher named Parsva, who ranks in the succession of Jinas as the predecessor of Mahavira."—Encyclopædia Britannica, XI, Edition, Vol. XV, page 127, first column.

But according to the Jainas the founder of their religion, in this half cycle of time, (see foot note) was Rishabhdeva, the first of their 24 lords (Tirthankaras), although their version is that their religion is eternal.

2. The Tirthankars (Jinas) do not become the disciples of any second person. They themselves obtain omniscience by meditation and then preach the same doctrines as their predecessors (previous Tirthankars) did. Parsvanath was the predecessor of Mahavira and the parents of the latter were the followers of the order of Parsvanath, hence it follows that Jainism existed even before him and Mahavira was born of a Jaina family. At the age of 30 he renounced everything and began practising penance and meditation as a Jaina Monk, on the same lines as Parswanath the 23rd Tirthankara and his 22 predecessors did.

3. It is altogether wrong and baseless. Mahavira never joined and so could never give up any order. He never founded any system of his own. But after obtaining omniscience independently preached the same tenets as were preached by his predecessors. So the question of his giving up the order at the age of 40 and founding a religious system of his own does not arise but is obvious rather that Jainism did exist here even before Mahavira, as can be seen from the two quotations given above from Mrs Sinclair Stevenson and the Encyclopaedia Britannica.

4. Jainas do believe in God but not as the Creator or the Destroyer of the Universe. According to them any soul may obtain perfection and thus become God.

5. The lifeless objects do never possess soul. There exist two clear divisions of animate and inanimate objects in the Jaina

(Note).—The Jaina belief is that the world is eternal. They have divided the time into two parts, Utsarpinikal (time of progress) and Avsarpinikal (time of decline, and then have again subdivided these parts into 6 parts each called 6 Aras. In the third and fourth aras of the Utsarpini and Avsarpinikal respectively there happen to be 24 Jinas or Tirthankaras hence 48 in a complete cycle.

Philosophy. Inanimate objects do never possess soul. They believe as Sir J. C. Bose and other modern scientists have begun to believe.

6. Both the sects have their own sacred books, no doubt, but treating with the same philosophy and history in different languages. Svetambras mostly in Prakrit and the Digambaras in Sanskrit and Hindi.

But the ensuing remarks of the learned authors are quite objectionably and needlessly passed. Can the authors safely quote the names of any two branches of a religion where the trifling disputes are not going on temporarily or permanently? But has any historian ever dared pass such remarks, or would one dare now when the feeling of the Hindus and the Mohamādans are rising so high against each other, especially when writing a book like this to be taught in schools, as a supplementary reader? Can they quote a word or so from the books of either of them persuading the followers of the one to find fault with the other? No and never, they can not quote any such line as in the following lines the worthy authors have contradicted their allegations themselves. They say :—

“A Jaina is careful of life in every form. He tries to respect the feelings of his neighbours in every possible way.” (Page 14, lines 18 to 20.)

“The teachings of Jainism are binding upon every person of whatsoever degree. The main principle is “Do your duty. Do it as humbly as you can.” (page 15, lines 11-14.)

On the contrary, in spite of some cases in courts regarding their sacred places, the followers of both the sects are generally on friendly terms. They partake in the religious and social affairs of each other with the least hesitation. Hence the authors are not justified in this remark of theirs.

7. The authors are wrong even in saying that the Jainas began to worship the images after Mahavira. They did such worship even before Him. Of it there can be given many instances from ancient history. This is the popular belief of all the idol-worshippers.

As to the second part of the statement this is quite a new



DANAVIRA SETH GURUMUKHARAI SUKHANANDJI
OF BOMBAY.

invention of the authors. Much and quite baseless has been said at different times against Jainism, but this is quite a new thing. History, popular belief and Jaina version convey that the Jainas worship their 24 Jinas or Tirthankaras and not 12 as the authors say.

8 No doubt one sub-sect of the Jainas does so, but the other two do not, hence this is not the general practice, the idea which the words seem to give. The others keep a piece of cloth, folded like a handkerchief in hand, to put in front of their mouth when speaking.

In contradicting the statements of the learned authors we implore their indulgence to please publish an addenda corrigenda to the book to save the students and the general public from forming a wrong idea about this religion the chief aim of writing books. Any other point, which the gentlemen will please refer to us will be gladly explained to them.

Our request is that the book should not be introduced in any school and if already introduced in any school, the headmasters will please discontinue it and that the book should be struck off the list of books prescribed for use in schools, until the authors correct the above statements regarding Jainism.

(Sd.) GOPICHAND, B.A., Vakil, President.

REPLY.

[From Sir George Anderson, Kt. C.I.E., M.A., Director of Public Instruction, Punjab, to the Divisional Inspectors of Schools, Punjab, C. M. No. 5256-B, dated the 23rd April, 1925].

Sir, I have the honour to request you to inform the schools, in your division that in the High Roads of Indian History, Book second, published by Messrs. Uttarchand Kapur & Sons, which was recommended as a supplementary reader for use in schools—*vide* my Circular No. I/2878-B, dated the 27th February, 1925, the Chapter on the "Founder of Jainism" (pages 12-15) should not form part of the school teaching as it contains passages to which objection has been taken by the Jains. The publishers have been asked to revise the Chapter and submit the same to the Text Book Committee for consideration before its incorporation in the next edition.

[I have the honour to be, etc., (Sd.) J. E. Parkinson, Assistant Director for Director of Public Instruction, Punjab].

No. 5257-B, copy forwarded to the President, Shri Atmanand Jain Sabha, Ambala, for information, with reference to his letter, dated the 10th March, 1925.

[(Sd.) J. E. Parkinson, Assistant Director].

STORY OF SRI BAHUBALI.

IN the beginning of Krita Yuga, there lived in Ayodhya, Sri Rishaba Deva, the first Tirthankara of the Jains. He had two wives, Yasashvati and Sunanda, by whom He had hundred sons. Of the children, Bharata, the eldest son born to Yasashvati and Bahubali, born to Sunanda, were famous.

After having ruled the country for a long time and after having taught all branches of the householder's life (Grahasta Dharma), Bhagvan Sri Rishaba Deva wanted to teach mankind the way to Salvation. So He divided His vast Kingdom among His sons, renounced all attachment to the world, performed hard *tapas* and attained Omniscience, (*Kevala Jnana*).

On the day when the Lord attained omniscience, Bharata who was now a King, had, as the result of his past *punya*, the rare gift of a Chakra (disc) a divine weapon, sent to him. With the help of this wonderful weapon going forth before his huge army. Bharata conquered almost all the countries in the six continents, became a Chakravarti, an Emperor. The triumphant Emperor returned to his capital. But the Chakra, the divine discuss, would not enter the armoury. Bharata asked his *prohita* to find out the cause. He replied, "Sire, the Kingdoms of your brothers are not yet subdued and hence the Chakra is staying out. It will enter the armoury only after you make your brothers your subjects." Whereupon Bharata sent messengers to his brothers except Bahubali asking them to recognise his supremacy and send him tokens of their submission. But they were sons of the same father. They said, "Our Kingdoms were given to us by our father. If He asks us to submit to Bharata we shall gladly do so" So saying they

went to Kailas where their venerable father Bhagvan Rishabadeva was preaching and reported to Him the matter. The Lord told them in reply that all material wealth, glory, power, and happiness of this world were transient and that they should seek to inherit the Kingdom of eternal Bliss, and Power, by treading the Path of Salvation which He was teaching to mankind. On hearing this they renounced all material attachment and became ascetics. Bharata wondered at this.

Now the Emperor sent a messenger to Bahubali. Bahubali was a true brother of Bharata. He said. "If Bharata wants to become my overlord let him do so after conquering me in war." This reply provoked anger in Bharata, who now marched with his army towards Paudanapura (Taxila) the capital city of Bahubali's Kingdom. Bahubali also was ready, prepared to meet his brother on the field. Both the hosts assembled on either side and were ready to fall upon their enemies. But the ministers of both the brothers conferred among themselves, came to them and prayed, "O, Lords! One of you will become victorious after thousands of men die on either side. It is not dharma to expose thousands to death for the sake of the glory of an individual. Therefore we would request you to enter into a dual and decide by your own strength, as to which of you is entitled to victory." This suggestion was gladly approved by the brothers and they went through three kinds of feat *Drtshiti-yuddha*, gazing at each other's face without winking, *Jala-yuddha*, striking at each other's face with water, and *Malla-yuddha*, wrestling. In all these feats Bharata was defeated. Each time Bahubali won, his hosts applauded. But there came a change in the mind of Bahubali. Though he was victorious, he felt that his victory was after all to retain his material wealth and power only. He thought that he should fight the enemies of his soul and gain unlimited bliss and power. So he renounced his kingdom on the battle field and became a *Muni*. For a year he was standing still deeply immersed in contemplation of his own self. Ant-hills rose up around him and creepers and snakes entwined around his legs and arms. But he did not move a little. At the end of a year he attained omniscience.

Bharata became conscious of the greatness of his brother and he now bowed down to him. He also caused an image of Bahubali to be made in gold and had it installed at Paudanapura, the capital of Bahubali.

Bahubali was a very strong and beautiful person. He was called the Kamadeva or Manmatha of his age. In his youth he was taught Kamasastra, (Sexual Science), Nitisastra, (Law) Ayurveda (Medicine), Dhanurveda (Archery), and several other arts and sciences. He attained Nirvana on the holy summits of Kailas.

H.

NOTES AND NEWS.

THE MAHAMASTAKABISHEKA FESTIVAL OF SRI GOMMATESVARA.

Sravana Belgola is a beautiful village picturesquely laid down between two rocky hills by the magic hand of Nature. The two hills seem to vie with each other in importance and sanctity and if one is larger than the other and is proud of its name Doddapetta, the other is no less conscious of its greatness on account of the larger number of the ancient temples on it. Again if Chandragiri or the smaller hill is important and sacred on account of its association with the *Sallekhana* of the last Sruta Kevali Bhadrabahu, and the great Mauryan Emperor Chandra Gupta, the larger hill or Vindyagiri is equally interesting and sanctified since it has on its top the largest statue in the world. This is the marvellous and dignified image of Bhagwan Sri Gommatesvara about which we publish a brief essay on pages 93 to 96 in this issue.

This sacred image which according to Jaina tradition had been in existence from time immemorial was discovered by Chamunda-Raya and a grand *Mahamastakabisheka* was performed by him in 980 A. D. On account of the stupendous height special scaffoldings have to be erected whenever Mastakabishekams are to be performed. Hence such anointing ceremonies are few and far between performed only at certain conjunctions of the heavenly



THE DHARMASALA BUILT BY SETH GURUMUKARAI SUKHANANDJI OF BOMBAY
AT A COST OF RUPEES 30,000, AT MANDHAGERE,
THE NEAREST RAILWAY STATION TO SRAVANA BELGOLA.

bodies at intervals of several years and at a great cost. "The earliest reference to *Mastakabhisheka* is found in an inscription of 1398, which states that Panditarya had it performed seven times. The poet Panchabana refers to an anointment caused to be performed by one Santavarni in 1612, Anantakavi to another conducted at the expense of Visalaksha-pandita, the Jaina minister of the Mysore King Chikka-Deva-Raja-Odeyar, in 1677 and Santaraja-pandita, to a third caused to be performed by the Mysore King Krishna-Raja-Odeyar III in about 1825."* Reference is made to a similar ceremony performed in 1827, to another in 1871 in the Indian Antiquary and to another still performed in 1887 at the expense of the Lakshmisena Bhattarak of Jain Mutt at Kolhapur who is said to have spent nearly Rs. 30,000 for the purpose. Within recent times there was a grand anointing ceremony on 30th March 1910. It will be interesting to note that on that occasion an aerial post was tried by one Mr. G. F. Edwards who sent a message regarding the puja by a homing pigeon which was received by the Madras Mail Office within 3 hours 40 minutes details of which we find in the Jaina Gazette, Vol. VI, No. 6.

After a lapse of a decade and a half a very grand Mahamastakabhisheka was performed on the 15th of March 1925. Months before this date a Puja Committee had been formed with His Holiness the Charukirti Panditarya-Varya Swamigal of the Jain Mutt at Sravana Belgola as President (see plate 17) and Mr. M. L. Vardhamaniah of Mysore as the Secretary (see plate 18). Bulletins were caused to be issued in various vernaculars and circulated all over India to give the widest publicity possible about the then impending great and religious function of the Jains. With great self-sacrifice, Mr. M. L. Vardhamaniah, the energetic and indefatigable Secretary of the Puja Committee, toured all over India visiting the important Jain centres, to invite the Jain Samaj and to make the necessary arrangements for the success of the festival. The news of the Mahamastakabhisheka ceremony of Sri Gommatesvara was welcomed with a thrill of joy all over the Jaina world and the one common talk of the Jains early this year was about their intending pilgrimage to Sravana Belgola.

* *Inscriptions at Sravana Belgola* by R. Narasimhachar.

The Mahotsava or the festival began on the 27th February and terminated on the 15th March with the grand Mahamastakabisheka of the colossal and majestic image of Sri Gommatesvara. Between those two dates there were various festivals including a Pancha Kalyana puja. As days passed on the influx of pilgrims increased gradually until at last towards the middle of March large crowds began to pour into the precincts of Sravana Belgola. Jains from all parts of India from Calcutta and Karachi, from Kanchi and Kashmir, from Belgaum and Benares, from Bombay and Patna, from Madras and Meerut, from Akola and Allahabad, from Lahore and Lalitpur, from Delhi and Dacca, from Puri and Peshawar, from North and South, from East and West and from far and near, Jains speaking various vernaculars, Jains of all shades of opinion and of all professions, both rich and poor, young and old, literate and illiterate, and sadhus and aravakas mustered strong to pay reverential homage to Sri Gommatesvara and to enjoy the grand and sacred sight of Mastakabhishekam. To add to the importance of the occasion, it was announced that an All-India Jain Conference would be held under the distinguished presidency of no less a personage than His Highness the Maharaja of Mysore (see plate 2). Thus the occasion attracted unprecedented numbers of the Jains and the erstwhile village of Sravana Belgola got itself metamorphosed into a typical Indian City by the middle of March 1925. The village was packed to its utmost capacity, every inch of space getting occupied. The puja committee had made elaborate arrangements for the convenience of the pilgrims and had erected a large number of sheds and tents which were also all fully engaged. His Highness the Maharaja of Mysore very graciously camped at Sravana Belgola itself for 3 days (see plate 3). All kinds of bazaars and *tamashas* and a circus added to the bustle of the place. With the beloved ruler of the State in the midst and with thousands of pilgrims and hundreds of shops, Sravana Belgola could very favourably be compared with any of the average capital cities of Native States in India.

THE TIRTHA KSHETRA COMMITTEE MEETING.

The Annual meeting of the Bharat Varshiya Dingambar Jain Tirtha Kshetra Committee was held on the 13th of March in the

spacious pandal erected in the midst of a large number of tents and sheds (see plate 16). The meeting began at 3-30 p.m., with devout prayer. Then Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee delivered an interesting and impressive welcome address. Thereupon Danavir Rajyabhushan Sir Seth Hukumchandji *Kt.*, the Merchat Prince of Indore (see plate 10) was unanimously voted to the Chair. The distinguished president then read his learned address in Hindi, a translation of which we publish in this issue (see p. 77) which was listened to carefully and punctuated with applause very often. Sir Seth Hukumchandji after touching upon the sanctity of Sravana Belgola and the superiority of Jaina Dharma, observes with great point and wisdom, regarding the work of repairing ruined temples :--

" A substantial fund should be started for this. This can be easily done if an yearly contribution of Rs. 100 or Rs. 200 is made from the fund of temples which have an income of Rs. 2,000 or more every year. All should unanimously support this proposal. The Swetambar Jains of Bombay have begun to pay an yearly contribution of Rs. 45,000 for 5 years for the purpose of repairing the temples in Mewar and Malva. They have also commenced work in the places. Our people also should copy this example."

The distinguished president winds up his scholarly address with an appeal for unity among all Jains with a view to maintain the sanctity of the Jaina sacred places unimpaired. He says,

" If any sect gives obstruction to the religious privileges of the other sect in the sacred places it will be doing an unrighteous thing....."

" We should pray to our leaders to extinguish this fire in our house and to save it from destruction. It is feared that by this strife there will be obstructions to our work in the sacred places."

We hope these well-thought-out words coming as they do from the mouth of a distinguished person who occupies an highly influential position in the community must be a sufficient warning to Jains of all sects against repeating actions which tend to breed *Kroda Parinama* and to drag them to courts and councils only to deprive the community of lakhs of rupees which could otherwise be well spent in starting a central Jaina College which has been a longfelt desideratum among the Jains.

Then Mr. Ratanchand Chunilal, the secretary read the report of the Committee for the last year and with this the meeting rose up for the day.

The Tirtha Kshetra Committee met again on the evening of the 14th March when a number of resolutions were passed and the Kalasas (pots containing sacred water) were put to auction. The highest bidder for the primary pot (*Kumba Kalasa*) was Mr. Chensukh Gambirmal of Calcutta. The auction sale which was again resumed in the night brought in an income of Rs. 35,000 which we understand will be given as a contribution to Mysore Government towards the expenses of constructing a bridge over the Hemavati river near Mandhagere, where Danavir Seth Gurumukhrai Sukhanandji of Bombay (Plate 20) has built a very spacious and beautiful Dharmasala at a cost of Rs. 30,000 (Plate 21).

* * * *

His Highness the Maharaja of Mysore arrived at Sravana Belgola on the 13th March at 6-30 p.m., and His Highness was given a hearty and right royal reception at a special entrance to the village, where a welcome arch had been erected for the purpose. At every road side village on the way from Mysore to Saravana Belgola a special welcome arch was erected by the people who assembled in large numbers and paid their loyal respects while His Highness slowly passed through the arches. From Kikkeri, His Highness took the new route constructed by Sowcar G. P. Dharaniah of Sravana Belgola. Sir Seth Hukumchandji Kt., Mr. M. L. Vardhamaniah and Dorbali Jinadasa Sastriar, the Palace Mahavidhvan and other gentlemen of the place greeted His Highness in the orthodox manner when there was a very large gathering. His Highness very graciously camped at Sravana Belgola itself for three days to witness the festival.

THE ALL-INDIA JAIN CONFERENCE

The Jaina Education Fund Association, Mysore which has been doing yeoman service to the Community, under the able guidance of its Founder-President Mr. M. L. Vardhamaniah wisely enough availed themselves of this rare opportunity of the Mastakabisheka Festival at Sravana Belgola and convened an All-India Jain Conference and a special session of the Association.

It met on the 14th of March at 9 a.m. in the spacious pandal which was very tastefully decorated. The gathering was largely representative and the pandal was full even at 8-30 a.m. with the



BALA LEELOTSAVA OF BHAGWAN SRI PARSVANATHA.

high officials of the state, the leading members of the Jain Community and other ladies and gentlemen hailing from all parts of India. His Highness Sri Krishna Rajendra Wadiyar Bahadur, the Maharaja of Mysore (see plate 2) who graciously camped for three days at Sravana Belgola (see plate 3) arrived punctually at 9 a.m.

His Highness's arrival (see plate 4) was eagerly looked for by thousands of Jaina pilgrims from all over India who had heard of the many political and personal virtues of the Mysore "*Rajarishi*" and who therefore now wanted to have a glimpse of and pay their respects to that enlightened and universally venerated Maharaja. When His Highness was entering the conference pandal the whole audience rose up to give a warm and respectable welcome. Then His Highness took his seat on a silver throne (see plate 5) which was placed on a cloth of gold. We are glad to note that this silver throne was given as a present to His Highness by Danavir Seth Gurumukhrai Sukhanandji of Bombay as a loyal and respectful tribute from the Jaina Community (see plate 20).

The conference began with the singing of hymns of prayer to Bhagwan Sri Gommatesvara and songs of welcome to the beloved Ruler of Mysore by the girls of the Bombay Sravaki Ashram (see plate 6). Then the palace Mahavidhvan, Sriman Dorbali Jinadasa Sastriar and Nyaya Tirtha, Sriman Shantiraja Sastriar read Sanskrit verses specially composed for the occasion in praise of the benign Government of Mysore and the noble and the inherent traits of virtue and wisdom in the character of His Highness the Maharaja. A brief and beautiful address of Welcome (printed on pp. 70 and 71) on behalf of the Jaina Community of India was read and presented to His Highness the Maharaja in an exquisitely carved gold and silver casket (see plate 8) by Mr. M. L. Vardhamaniah, the Chairman of the Reception Committee. Then His Highness was garlanded by Sir Seth Hukumchandji Kt. Thereupon His Highness rose up amidst deafening cheers to declare the conference open. In doing so His Highness delivered a very scholarly and interesting address, to which we give the place of honour which it richly

deserves in this special number by editing it as the leading article. The whole audience listened to the address with rapt attention punctuated frequently by loud and long continued applause and cheers.

After expressing the best wishes for the success of the conference His Highness left the hall at 10-30 A.M., (see plate 9) and the huge crowds of people vociferously gave vent to their loyal and loving greetings shouting "Mysore Maharaj Ki Jai" as a token of their boundless joy and gratefulness for the great honour that His Highness had very graciously conferred on the entire Jaina community by having kindly opened the conference with an unprecedented and weighty and sympathetic speech. The heart of every Jaina all over India throbs with joy, love and respect and knows no adequate measure of expressing his deep indebtedness for all His Highness the Maharaja's gracious interest in Jains and Jainism.

The conference resumed its sittings at about 11 a.m. under the distinguished presidency of Danavir Rajyabhushan Sir Seth Hukumchandji *Kt.* A short and studied address of welcome was read (see plate 19) by Mr. M. L. Vardhamaniah, the chairman of the reception committee, (see plate 18) which is published elsewhere in this issue. Then Sir Seth Hukumchandji delivered a learned and stirring address in Hindi, a free English rendering of which we print on page 89. (see plate 11),

A report of the Jaina Education Fund Association giving a brief history and working of it was then read by Mr. Santhiraja Sastriar (see page 82). An appeal was made for donations to the fund of the Association which was responded to generously, the collections amounting to about Rs, 15,000,

The many distinguished visitors who attended the conference by invitation were all garlanded and presented with bouquets.

Among the distinguished visitors who took a keen interest were the well known Amin-ul-mulk Mr. Mirza M. Ismail, Private Secretary to H. H. The Maharaja, Mr. Humza Husein, acting Dewan of Mysore, Mr. K. R. Sreenivasa Iyengar, 1st member of Council, Mr. C. S. Balasundaram Iyer, Revenue Commissioner, Mr. H. Lingaraj Urs, Durbar Bakshi, Mr. Krishne Urs, Camp

officer, Messrs. Nanasamy Rao, and A. V. Ramanathan, the Deputy Commissioners of Hassan and Mysore, L. A. H. Winckler Executive Engineer, and Messrs. N. S. Nanjundiah, H. V. Rangaswamy of Hassan District Board and many others. Several European Gentlemen were also present by invitation and very much appreciated the proceedings. The Conference rose up for the day with hearty cheers to His Highness the Maharaja and the royal family.

The next evening the Conference met again to discuss problems relating to the welfare of the Jaina Community and many important resolutions were passed, of which mention may be made of the following :—

This Conference desires to express, on behalf of the Jaina Community in India, their grateful and most respectful thanks to His Highness the Maharaja of Mysore, for His Highness's keen interest in the affairs of the Jaina Community in having graciously opened the conference and delivered a speech which has deeply affected the community and for having shown us the great favour of camping at Sravana Belgola for three days and witnessing the puja ceremonies in detail.

This conference requests the Government of His Highness the Maharaja to kindly sanction the construction of a bridge across the Hemavati at Mandagere in view of the present great difficulties experienced by pilgrims visiting Sravana Belgola and promises to pay a suitable contribution towards the cost of the bridge.

This conference resolves that the entire funds collected by auction of "Kalasas" be utilized by the Tirtha Kshetra Committee for the above purpose of contributing towards the construction of a bridge at Mandagere.

This conference respectfully prays the benign Government of His Highness the Maharaja that they may be pleased to take early steps through suitable legislation to prohibit animal slaughter in the state at least on festive occasions such as Dasalakshnika days.

This conference resolves that all Jaina Educational Funds and Associations in India should give all possible encouragement

to the learning of Hindi by both the young and the old in view of the fact that Hindi bids fair to become the *lingua franca* of India

This conference requests the Muzrai Department of His Highness the Maharaja to be so good as to pay special attention to the up-keep and improvement of the famous temples at Sravana Belgola and to see their way to sanction for such Jirnodhar purposes from time to time an amount equal to the contributions that will be made by the Jaina Tirthakshetra committee of Mysore or Bombay.

This conference wishes to propose and place on record a special vote of thanks to Sriman M. L. Vardhamaniah, who is the soul of all the activities here and who has splendidly carried out the huge work of the Mastakabisheka ceremonies in so short a time that was at his disposal after the idea of holding the puja took a definite shape in the month of January 1925.

A hearty vote of thanks was unanimously passed to Sir Seth Hukumchandji for having kindly graced the occasion with his presence and for presiding over their deliberations in spite of his multifarious activities.

The Volunteer corps under the able captainship of Mr. Damodar Langade and the wise and tactful guidance of Dr. N. S. Hardikar of Hubli was of invaluable service to the pilgrims on the very important occasion. The Director, the Captain and the Volunteers were heartily thanked for all their services. Their captain was awarded a gold medal in recognition of his never-failing energy and meritorious love of service. The great services rendered by the most influential and venerable leading Swamijis viz Swastisri Charukirthi Swamiji of Sravana Belgola, Jaina Dharma Bhushan Brahmachari Sital Prasadji and Swastisri Nemisagara Varniji were with due reverence acknowledged and the Conference came to a successful close amidst shouts of "Bhagvan Bahubali-swamiki jai" and cheers to His Highness the Maharaja and the royal family of Mysore.

There was a very grand procession of His Highness the Maharaja at about 6 p.m. on the 14th of March, when there was a large and uncontrollable gathering thronging on both sides of the road to the Sri Mutt. The procession was a grand and

glorious one, a sight which one cannot well afford to miss and which once seen cannot be easily forgotten. During the course of the procession His Highness paid a visit to His Holiness, Sri Charukirtipanditarya varya Swamigal of the Jain Mutt at Sravana Belgola where His Highness was welcomed with great honour in the orthodox manner in which the kings were greeted in ancient days, with *Poornakumbha* and others. Then His Highness the Maharaja was blessed and presented with rich shawls by His Holiness the Swamiji, which His Highness very magnanimously accepted.

MASTAKABISHEKA FESTIVAL.

The greatest, grandest and the most sublime and memorable event took place on the 15th of March. Early in the morning people were found ascending the steep heights of Doddabetta or Vindiyagiri shouting "Sri Gommatesvara Swamiki Jai" "Sri Bahubali Maharajki Jai." About 9 in the morning all available space on the hill was fully occupied. It is estimated that not less than 5,000 people were seated in and on the mantap around the image. Tens of thousands of pilgrims were found on the Chandragiri and in the shade of trees anxiously waiting to see the puja (see plates 14 and 15). Plate 1 shows Sri Gommatesvara ready for the puja as seen in the morning sun on the 15th March.

It is said that the scaffolding was built at a cost of Rs. 10,000. The first puja was performed in the name of His Highness the Maharaja of Mysore.

At about 9-30 a.m. the Mastakabishekam of Bhagwan Sri Gommatesvara began amidst the loud acclamations of bands, pipes and drums and the mingled shouts of Jai ! Jai ! As the colossal and majestic image was bathed with water, cocoanut meal, plantains, jaggery, ghee, sugarcane juice, almonds, dates, etc., in quick succession, the devout pilgrims found themselves transported to a land of immortality and joy. So inspiring, so grand, so purifying, so magnificent and so thought-stimulating was the highly impressive sight of the anointing ceremony of Sri Gommatesvara, a sight which recalled to the mind the gloriously memorable puja by Chamunda-Raya and the appearance of the

Goddess Kushumandini Devi in the likeness of an old woman bringing milk in a gulla kayi for anointing the colossal image. What thinking soul did not recollect with awe and devotion the austere *tapas* of Sri Bahubali Swamiji and the pious and religious minded resolve of Chamundaraya on this grand occasion ?

At about 11-30 His Highness the Maharaja arrived at the foot of the Hill by motor and walked up the Hill barefooted. A special seat had been arranged for His Highness from which he could conveniently witness the puja, (see plate 12). Then the Abhisheka or the anointment with milk took place (plate 13) which was a supremely grand and inspiring sight which almost made the spectators forget themselves and cry "Gommata Swamiki Jai" and "Bahubali Maharajki Jai". Then there was abhisheka with sandal wood saffron mixture and swarna, viz., gold and silver flowers and coins.

His Highness presented a few costly silk shawls to His Holiness Sri Charukirti Panditarya Swamiji. Then the Mastak-abhisheka came to a successful close amidst deafening shouts of Jai ! Jai !

The ward and hospital constructed by Sowcar G. K. Padmarajayya of Sravana Belgola were opened by Mr. Humza Husein, the Dewan of Mysore on the 16th March when Jaina Dharma Bhushan Brahmachari Sital Prasadji and Swasti Sri Nemisagar Varniji delivered very interesting lectures.

Mr. Humza Husein in the course of his address touched very sympathetically the question of the Mandagere bridge and very appreciatively of the Jains and their history.

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On the 17th March the Samaj Puja was performed by the bidders led by Seth Chensukh Gambirmal who first emptied his pot of sacred water (Kalsa) on the head of the image when the whole Mantap resounded with shouts of *Sri Gommataswami ki jai*. As the abhisheka went on Brahmchari Sri Sital Prasadji continued chanting mantras till the end. This puja was mainly intended for and mostly attended by the Jains from Northern India.

In the evening of the same day the Lakshmisena Bhattarakji of the Kolhapur Jain Mutt and his disciples performed a

Mastakabhishekam which was done in a very methodical manner quite in accordance with the religious rites enjoined in the shastras. Only South Indian Jains witnessed this puja.

In the afternoon there was a meeting of Jain Ladies when the titles of Dhanasila and Jain Mahila Ratna were conferred upon Srimati Kanchanbaiji and Srimati Lalitabaiji respectively.

On the 18th March a grand puja was performed by the zamindar Mr. Anigande Desai.

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It is worthy of special mention that among the several pious pilgrims to Sravana Belgola during the recent puja was the far famed and holy Nirgrantha Muni Maharaj Swasti Sri Shantisagara Swamiji whose piety and virtue, whose austere tapas and teachings are too well known to need repetition here. He was accompanied by his muni sanga and it is said that the whole party followed by a host of Sravakas walked the way from Shedbal to Sravana Belgola and vice versa a distance of about 800 miles. The sight of the Nirgrantha (Naked) muni is a very impressive one recalling to our minds similar incidents in the lives of the Tirthankaras.

* * * * *

We shall not be justified in concluding the notes on the Mastakabhisheka festival without expressing our heartfelt feelings of joy and thankfulness for all those who have contributed to make the whole function an unique and unqualified success.

First and foremost we take this opportunity to express our heartfelt and respectful feelings of intense gratitude and deep indebtedness for that vastly enlightened, highly talented and supremely virtuous ruler of Mysore, His Highness Sri Krishna Rajendra Wadiyar Bahadur for having very graciously camped at Sravana Belgola itself, with great personal inconvenience for three days and for having most magnanimously opened the All-India Jain Conference, in spite of His Highness's many and varied private and public activities and for thus having conferred a distinct honour on the entire Jaina Community. It is said that the wireless installation was made accessible to the Puja Committee. Besides we understand that when the Jaina pilgrims visited Mysore on their way home after the puja His Highness very graciously ordered that

for a period of three days His palace should be open to be visited by the Jaina pilgrims without any hindrance. Comment is indeed superfluous. His Highness's gracious love of the Jains is simply worthy of praise, admiration and respect. May Bhagwan Sri Gommatesvara shower upon His Highness the choicest blessings of long life, continued prosperity, health and happiness and may there be many more such unique opportunities for the Jains to be blessed with the wise and unequalled guidance of His Highness the Maharaja of Mysore is our humble prayer.

We are also highly thankful to the officers of His Highness's benign Government for efficiently and readily rendering all kinds of help such as medicine, water, light, Bandobasth, etc., etc.

Last but not the least of all we are very glad to note that the puja committee has rendered invaluable help to the large number of pilgrims. An attempt to enumerate their acts of service to the Jain Samaj is a futile and impossible one in as much as almost every thing was done by them. His Holiness Sri Charukirti Panditarya Varya Swamigal very kindly arranged for free boarding in his Mutt. Our respectful thanks for all his kindness and concern for the welfare of the Jain pilgrims cannot be adequately expressed in words.

The heart of all these activities is to be sought for at Mysore. The ardent soul who has been strenuously working for the social and educational uplift of the Jaina Community for about two decades the soul that shuns all farce and noisy demonstrations of service to the samaj, the spirit that yearns for real and tangible service to the community, the spirit that is prepared to make any sacrifice for the vindication of the Jaina Dharma Prabhavana is the one that inhabits the ever-active and energetic and imposing personality of the secretary of the puja committee, Sriman M. L. Vardhamaniah.

His services are too well known to need mention at our hands. The free M. L. Jain Boarding House at Mysore with about 50 students every year, run at his own cost has produced a decent number of graduates in arts and sciences. Considering the fact that the unemployment question is staring at the face of both the government and the ordinary graduates, it is worthy of note, that Mr. M. L. Vardhamaniah or the " Sowcar " as he is more

popularly known encourages students who take up technical courses, in all possible ways, by giving scholarships, etc. It is indeed very gratifying to note that he has understood the vital needs—educational, social and economic, uplift—of the community and has accordingly provided for them by starting a first class boarding house, the Education Fund Association and the “*Visva-bandhu*” paper. In fact he has done more for the total good of the community than any Jaina in Southern India. Verily he serves as a noble and worthy example to be followed by others.

Mr. M. L. Vardhamaniah has been the soul of all activities in connection with the recent puja and he has done not a little to make the whole function what it was. At Mysore or at Sravana Belgola the common talk was, “Ask the Sowcar and he will provide for you.” We cannot improve upon this public comment. We congratulate Mr. M. L. Vardhamaniahji for the great appreciation earned by his managing capacity, power of organisation and his zeal and interest in all that pertains to the reputation of Jains and Jainism. He has the ideal of the advancement of the Jaina community deep in his heart, but with a saving clause *viz.*, friendship and cordiality with all sister communities both backward and advanced.

We take this opportunity to express our heartfelt thanks for all that Mr. M. L. Vardhamaniahji has been doing for the Jains in general and for the meritorious service he has rendered in connection with the recent Mahamastakabhisheka Puja at Sravana Belgola in particular. May he live long, happy and prosperous is our sincere prayer.

HIS HIGHNESS THE MAHARAJA'S SPEECH.

At a time like this in the annals of India when the social, religious and political structures of our motherland are thrown in the melting pot and are in the process of reconstruction and reformation, at a time when every other community is striving its utmost to emerge successfully out of the struggle for progress, power and prestige and at a time when the Jains are complacently standing with folded arms on the road side to witness the march of others

to the goal, His Highness the Maharaja's opening speech at the All-India Jain Conference comes as a clarion call to the Jains asking them to gird up their loins and be prepared for organised action. The momentous address of His Highness delivered on that memorable occasion is a veritable rosary presented to the entire Jaina community, containing priceless pearls of practical wisdom, gems of mature guidance and the richest diamonds of weighty and loving words of advice. That the whole speech was heard with rapt attention, eagerness and joy is proof positive of the invaluable importance of that gracious utterance. It is not only the vast erudition and eloquence which gained for His Highness the ready and respectable admiration of the audience and the public but the powerful spirituality which underlies his unique pronouncement, and coming from a pure and lofty soul the speech thrilled and magnetised the audience by the magic of enthusiasm and sincerity. Verily this is an epoch making speech, a speech of which we are very proud and justly too, a speech which marks the dawn of a better era for the Jaina Community. We hope the Jains will take to their hearts the words of wisdom and inspiration which His Highness has very graciously given expression to.

What is more emphatic and thought-stimulating than the following on the services rendered by Jainism :—

" It is not merely that Jainism has aimed at carrying Ahimsa to its logical conclusion undeterred by the practicalities of the world ; it is not only that Jainism has attempted to perfect the doctrine of the spiritual conquest of Matter in its doctrine of the Jina,—what is unique in Jainism among Indian religions and philosophical systems is that it has sought Emancipation in an upward movement of the Spirit towards the realm of Infinity and Transcendence,—and that it has made Power, Will, Character, in one word *Chiritra*, an integral element of Perfection side by side with Knowledge and Faith. And Jainism has sought a harmony of all religions and of all philosophical and dialectical standpoints, in its Sarvadharma and its Anekantavada."

His Highness recalls to our memory the glory and prestige enjoyed by the Jains in ancient days which automatically reminds us of our present state of affairs. It has to be sadly acknowledged that the Jains are miserably wanting in a central organisation to press their claims in social, educational and political matters. Most of the leading Jains whose duty it is to guide the Jaina public

show a deplorable and callous indifference towards the interests of the community. There are several others who spend their time, energy and money in what is known as national work at the cost of service to community. We have often harped upon this theme that, "Charity begins at home" and that the nation's prosperity and happiness is nothing else but the sum-total of the prosperity and happiness of all the communities who constitute the nation. Edmund Burke, that eminent politician and orator of the 18th century England says, "To be attached to the sub-division, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love to our country and to mankind. The interests of that 'portion' of social arrangement is a trust in the hands of all those who compose it." Therefore His Highness observes with great wisdom and veracity :—

"But you gentlemen, have assembled here as members of a particular religious community having religious and social problems peculiarly your own. Your purpose is to discuss these problems and to devise means for the progress of your community. On this occasion you are Jains first and Indians afterwards, and as such you have every right to your own standpoint and may most fitly discuss therefrom your special needs and aims."

Towards the end of the speech, His Highness gives utterance to one of the greatest principles of political science which is universally true. Says His Highness :—

"Within the religious and social sphere of each community there can be no real improvement which does not exercise a beneficial effect on the general progress of the country. We must therefore, wish every community all possible success in its endeavour to advance itself religiously socially and educationally."

Jainism has always received fresh vigour and support from royal patrons and religious teachers or *Tirthankaras* who were all alike Kshatriyas. The hours of darkness are numbered and the silver streaks of rosy dawn are already visible on the horizon. And the one distinct silver lining that unequivocally foretells a bright future for the community is the gracious and royal patronage that the Jains are fortunate enough to enjoy under His Highness Sri Krishnarajendra Wadiyar Bahadur. We are sure His Highness's speech has electrified the whole community with a new life and

will cement the different sects into a single and solid organisation, and coming as it does from the efficient and enlightened ruler of one of the ancient states of India, the weighty words of advice of His Highness merit the very careful consideration of the Jaina leaders.

In short His Highness's address is indeed a timely message delivered to the Jaina Community with the vigour of a trumpet voice, with the freshness of a soft-smiling gentle zephyr, with the sweetness of a stream of rich distilled perfumes amidst the glory and splendour of an occasion which combined in itself both the solemnity of a royal proclamation and the sublimity of a religious sermon.

Now it is the duty of the Jains to show their fitness to receive such a message by translating it into action in all their activities for the betterment of the social, religious, educational and political status of the community and thus pave the way for a happier and freer nation and motherland.

OURSELVES

This month we are publishing a Special number of the Jaina Gazette with a number of select articles and illustrations in honour of the Mahamastakabhisheka festival and the All-India Jain Conference at Sravana Belgola. Never before was there such a huge gathering under such happy and hallowed circumstances. Therefore as befitting the grandeur and solemnity of the occasion and as a permanent record for future reference we have issued this special number. We hope our numerous readers will kindly appreciate the worth and value of this important number.

The delay in publishing this issue was entirely due to the fact that we had to prepare almost all the blocks specially for this number of the Jaina Gazette. Therefore we trust our readers will not mind this delay in consideration of the enormous time, labour and money that we were compelled to spend in getting up this special number to its present size and substance.

During its existence of 21 years only once before a special issue illustrated with five plates was published in 1914 in honour of the anniversaries of the Syadvada Mahavidyala and the All-India Jain Association at Benares. But never was there a

Jaina Journal illustrated with so many half-tone illustrations specially prepared for it and with so many important speeches and articles all printed on the best art and ivory finished paper respectively.

TO OUR SUBSCRIBERS.

It is a fact too well-known to the readers of our Journal that the Jaina Gazette has no permanent fund to finance the Journal. The idea of a fund for the Gazette was thought of so early as 1910 when Mr. J. L. Jaini visited Meerut as soon as he returned from England and when Mr. Mansumrat Das Jaini, Bar-at-law, promised to raise a fund of ten thousand rupees for the Gazette. But somehow the idea has not crystalised itself into anything substantial. It is not possible to over-estimate the importance and necessity of a permanent fund for a communal magazine like the Jaina Gazette. The marvellous success of the Christian institutions is very greatly due to their never failing funds.

India is passing through one of the momentous periods in her history. The Jains forming an "important minority" have their own problems, political, social and religious which are inseparably connected with the struggle for power and prestige in India and the ultimate question of Swaraj for our motherland. For the last so many years the only voice which has been upholding the cause of the Jains from time to time consistently is the Jaina Gazette. For instance, we are glad to say that the Jaina Gazette was solely responsible in getting a seat for the Jains in Madras Legislative Council. Some of the Associations and Political Conferences of the Jains exist only in name and they do no more than to wake up now and then and get up a show at the important places where the national bodies like the Congress meet and play second fiddle to what all the Congress thinks it wise to resolve. The very speeches and resolutions of such annual and aimless gatherings are vexingly dull and commonplace. We earnestly appeal to the leaders of the Community not to fritter away their energies and money in starting new institutions but to work up the All-India Jaina Association in all seriousness and sincerity. "The call of the Times" (see page 125) is also for a serious and frank hearted handling of the situation in right earnest.

The invaluable importance and indispensability of the Journal may be evident from the following few appreciations :-

Mr. T. V. Seshagiri Iyer, B.A., B.L., M.L.A., Ex-Judge, Madras, writes "This is the true spirit in which religious magazines should be conducted in this country." The '*Swarajya*' observes, "The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy, Indian History, Literature, Law and Science based on up-to-date research." An English lady in Australia says, "Go to this Gazette for the analysis of man and his mist-hidden descent."

Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, writes to Mr. C. S. Mallinath; "I read this journal always with pleasure because every number of it contains one or some articles of interest for a student of Jainism. I hope you will translate also other passages of the *Sri Purānam* and publish them in the Gazette; I found the first article very useful."

Hence it is quite necessary to strengthen the Journal by starting a permanent fund. If properly financed it may be quite easy to raise the Jaina Gazette to the first rank in the Commonwealth of Journals, a rank which it richly deserves by virtue of its age and the noble cause it advocates. A fund of Rs. 20,000 yielding a bank interest of Rs. 100 per month will be quite enough for the purpose. Thus if we can have 10 patrons paying a donation of Rs. 1000 each and 100 life-members giving Rs. 100 each we can very easily start a fund and work the Gazette very efficiently to the ultimate betterment of the social, educational, religious and political status of the Jaina Community.

Therefore we earnestly appeal to our educated and rich Jains to patronise the Jaina Gazette by becoming its life-members and patrons and thus earn the meritorious *punya* resulting from *Jaina Dharma Prabhāvana*.

OUR SILVER JUBILEE.

We are glad to note that by a happy coincidence the publication of this special number synchronises with the Silver Jubilee of the Jaina Gazette in English in a way. It was at the rosy dawn

of this eventful 20th century that the Jaina Gazette made its first appearance in 1900 in the shape of a four page Royal Quarto as a supplement to the Hindi Jaina Gazette under the able editorship of Sriman Danaveera Babu Deva Kumar, that eminent benefactor of the Jaina Community. According to this calculation we should celebrate our Silver Jubilee this year. However since the Journal as a separate organ was only begun in 1904 we hope to celebrate Our Silver Jubilee in 1929 with the divine Grace of Bhagwan Sri Mahavira Swami.

GOVERNMENT ENCOURAGEMENT FOR THE JAINS.

In a speech delivered in Kanarese in the Madras Legislative Council on 6th March 1925, Mr. K. Raghuchandra Ballal said :—

As a representative of the Jain Community I cannot but touch upon their present condition. Though our community which claims its origin from eternity attained the acme of civilization its present state is most deplorable. We are very backward in respect of English education. Thus it is the prime duty of the Government to adopt necessary measures to advance the interests of this community.

In reply to my question in August last in this House the Government said that the Jains are a distinct community. Some of them are in the Police department. Such of them as are Inspectors must be promoted to be Superintendents and those of the lower ranks to be made Inspectors. Youths of lower educational qualifications but those belonging to respectable families be appointed to high posts.

Three more Jain representatives should be nominated to this Council and nominations be made to local boards and municipalities and as special Magistrates.

Scholarships must be given to Jain students proceeding to Europe for higher studies and also to those in the Government Educational institutions. Liberal grants to be granted for Jain Sanskrit Patasalas and hostels.

Jaina students of this Presidency without being able to obtain facilities for education here are going to Mysore State and pass

examinations. Such of them as return to this province should not be denied Government appointments here.

Financial help is wanted for printing presses and periodicals engaged in the propaganda of Jain philosophy and religion. Kanarese periodicals to be supplied to the library and reading room of this Council.

The organ of the All-India Jaina Association published in English in the City of Madras should be supplied to the library of this House and also to all Government Educational institutions in this Presidency.

ANOTHER JAIN M. I. C.

We heartily congratulate Mr. D. Manjayya Hegde of Dharmastala on the splendid success he achieved in his election to the Madras Legislative Council. How much he is loved, trusted and respected is quite evident from the fact that he secured more than a thousand votes above his next candidate.

Mr. Hegde is a generous hearted and sympathetic gentleman of very liberal and broad-minded views. In him we find the salutary and commendable effects of the fusion of western culture and eastern lore. He is very particular about the educational advancement of the Jains. His honoured name is a household word in S. Canara and he is undoubtedly an invaluable ornament to the Jain community in Southern India. The Jains should congratulate themselves on the unique success of Mr. Hegde since he is the second Jain member to take a seat in the Council. We hope to deal with his noble life and activities as soon as possible in a somewhat detailed manner.

MUDB DRI MUTT.

We understand that on the 21st of April last Sri Parsvakirtiji was raised to the *Gadi* of the celebrated Jain Mutt at Mudbidri left vacant by the late Bhattarakji Sri Charukirtiji who passed away at a very advanced age. The deceased was a great Sanskrit Scholar and a very pious and good-natured soul. He led a very religious and upright life. He repaired many of the temples in his place, opened a free boarding in his Mutt for Jain students studying religion and improved the financial status of the mutt. We are glad to hear that the new Swamiji also is a pious and educated Sadhu.



PROF. A. CHAKRAVARTI, M.A., I.E.S.,
Presidency College, Madras.



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He dieth not who giveth life to learning.

—*Muhammad.*

THE VRATYAS.*

BY

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THE main sources of our information about the Vratyas are the great Sama Veda Brahmana known as Tandiya Brahmana and the Srauta Sutras of Latyayana, Katyayana and Apastamba. Besides these, there is a glorified account of Vratya, as divinity, in the Atharva Veda. Of course, there are references to the Vratyas in the other sacred and secular writings. There is an unanimity of description, but yet about the time of the Sutras, many things relating to the Vratyas had evidently become obscure.

The Vratyas wore a peculiar kind of turban (*niryannaddha*), carried a lance and a peculiar kind of bow (*gyahroda*) wore a red garment and drove in a chariot. They had also a kind of silver ornament, called the *Nishka*. They were mainly divided into two classes, the lower and the higher or the *hina* and *Jyeshtha*. Though these are supposed to have given up their *samskaras* still they were considered fit to be readmitted into the Aryan fold after performing the special ceremonies devised for the purpose. These ceremonies were known as *Vratyastomas*. The Brahmana and the

* A Paper read at the Third All-India Oriental Conference, Madras, Decr. 1924.

Srauta Sutras, referred to concern themselves mainly with the description of the different kinds of *Vratyastomas*.

An impartial study of the literature concerning the Vratyas reveals the fact that, sometimes they were considered pure and sacred and, sometimes extremely degenerate and quite unfit for associating with the Aryans, except under strict expiatory ceremonies. There are references in the Vedic literature supporting both these tendencies. The lexicographers recognize both these implications of the term and derive the word accordingly in either way. (*Amara kosa* 2, 7, 53 ; *Halayuda* 2. 249.)

Modern scholars have interested themselves to know who these Vratyas were (1). Weber was the earliest to notice the importance of the references, relating to the Vratyas. (*Indischen Studien* I, 32.) He had the insight to perceive that these Vratyas were closely allied to the later Buddhistic tribes. All that he could assert with any amount of definiteness was that these represented some non-Brahminical school like the Buddhists. But his theory cannot be fully worked out on account of the long interval between the rise of Buddhism and the Brahmana literature. The next important suggestion was by Rajaram Ramakrishna Bhagavat in his paper* "A chapter from the Tandya Brahmana." According to him the word Vratya which thus originally denoted a barbarous or Non-Aryan people came in course of time to be applied to those Aryans who happened or were forced to spend some years of their lives amongst such. The word "*Samanichamedra*" refers to those who perhaps associated too freely with the licentious women of the Vratya community and having lost their bloom and health by excess, returned home in old age with shattered constitutions. The Stoma, called by this name was perhaps originally intended for such dissolute and depraved specimens of humanity. Gradually those also who degraded themselves by violating the approved rules of conduct were held to have become Vratya, and classed with them. The word "Vratya" in the Vedic language will thus be found to have a three-fold significance. It is a pity that there is no clue in the Brahmanas to

determine the native country of the Vratyas.....The Vedic tradition at least has embodied in the Sutas of Latyayana points to the province of Behar as being the cradle of this non-Aryan race.

This theory that the Vratyas were originally a non-Aryan tribe is not borne out by tradition, and is consequently discredited by the leading scholars of the present day. The traditional reference that the Vratyas were related to Kshatriyas cannot altogether be ignored. Manu (in chapter 10) included under the Vratyas such aristocratic Kshatriya class as the Lichchavis, the Nathas, the Mallas, etc. The reference to these classes in Buddhistic literature is significant. Buddha once addressing his disciples spoke of the Lichchavis thus ; "Look at the Lichchavis, those who have not seen Tavatimsa Gods, let them look at the Lichchavis." It is known from the Buddhistic literature that the Tavatimsa Gods were very beautiful. It would be altogether incredible to suppose that such a beautiful warrior clan could have been " a barbarous, non-Aryan tribe." That the Vratyas originally represented some tribe of the Kshatriyas who were indifferent to the Vedic rites and ceremonies appears to be beyond doubt. Only by this supposition can we sufficiently account for the practice of readmitting them into the Aryan fold. It is again borne out by the description given of them in the Vedic literature. They neither follow the practice of the Brahmins, nor agriculture, nor commerce. They practised neither Brahmacharya, nor Krshi, nor Vanijya." Here is distinct implication that the Vratyas were neither Brahmins nor Vaisyas, but "Yaudhas," warriors. The real problem for us to investigate at present is who these Vratyas were, assuming that they were a section of the ancient Kshatriyas.

Paul Carpentier in the Vienna Oriental Journal (Vol. XXV 355 to 368 pp.) has tried to give a new account of the Vratyas of Vedic tradition. He finds in them the founders of the widespread Rudrasiva cult and the spiritual ancestors of the modern Saivites. Further he maintains that the Vratya of the Atharva Veda is no other than Rudra-siva himself, Carpentier's arguments are mainly based upon a description of Rudra-siva given in the Aitareya Brahmana. There Rudra has a turban, and carries a bow and is

referred to as Krishnavasi, one who has black garment. Thus attired, Rudra-siva, is accepted by the offering into the regular circle of the Gods. This theory is very enthusiastically defended by Haraprasad Sastri, who in the Journal of the Royal Asiatic Society (Bengal Branch 1921) writes thus under the heading "Who is Siva?" "So the chapter (A. V. 15) is not exactly the glorification of the Vratya, but of their spirit of their God whom they had lost, as stated in the Brahmana of the Sama Veda. The Maruts instructed them in the Samam, the recital of which reunited them with their God and purified them for entrance into the Vedic community. This idea struck me, and I read the chapter again and again with increasing interest, eagerness and enthusiasm, and wonder of wonders, and I found my Siva there. He is Esana, He is Mahadeva.....His bow lying at Mithila, with no string, it is a Vratya bow never used with a string. It was Siva's bow, etc....."

Carpentier's theory is very ably controverted by A. B. Keith in the J. R. A. S. 1921. He maintains that the theory is 'without sure ground.' The greater part of Grahapati's attire and accompaniments has no parallel in Rudra at all. Where are the wagon, the sheep skins, the goad? The turban is there, but not Niryanaddha and it is the mode, not the common turban that matters. The bow is there, but not the Jyahroda and it is the bow of a peculiar kind that is the point nor will Jajata transform into Rajata to please us.....There is, in fact, wholly lacking the exact correspondence in detail which is essential for any proof of identity of the Grahapati and Rudra Siva. The obvious explanation of the whole of the outfit is that it is the description of a local form of dress owned by the Vratyas, known to the texts and, indeed Latyayana expressly tells us that the Vipatha is Prachaya-ratha "a chariot of the easterners" and the rite ends with the bestowal of the apparatus to a Magadha-desiya-Brahmana Chandu, an easterner. In the face of this obvious explanation, that of Carpentier is clearly invalid.

"Nor does it win any support from the effort to confirm it by Atharva Veda Chapter XV. That this section deals with the Vratya is shown beyond doubt, by the references to the turban, the

goad, the Vipatha and the Magadha. But I find nothing in it to show that Vratya is Rudra-Siva. The piece is a late one, in Brahmana style and it celebrates in the highest way the Vratya but such theological speculations are common in the A. V. and render it needless to suppose that behind the Vratya lies the figure of a great God. But all that is said is Vratya became Mahadeva and Isana while in XV. 5-1 Bhava, Sarva, Pasupati, Ugradeva, Isana Rudra are his servants, all signs of his cosmic potency, not proofs of his original nature."

We have to admit with Keith that the description of the Vratyas is distinctly local in its significance and the fifteenth book of the Atharva Veda is a composition probably of the same period as the Brahmanas or, even a later one.

Can we go further to find an explanation sufficient to account for all the available facts? Yes. Only on one assumption that we give up the generally prevalent but hardly accurate notion that Jainism had its origin with Mahavira about 527 B. C.

According to the Jaina tradition Mahavira Vardhamana was the last of the 24 Tirthankaras, the first of whom was Vrashabha. The 23rd Tirthankara was one Parsva who attained Nirvana, 250 years prior to Mahavira. That Parsvanatha was probably, a historical personage is now admitted by many Oriental scholars. This would imply that Jainism, in some form or other must have been prevalent about the 8th century B. C. This admission is quite enough for our purpose. If we assume the existence of Jainism about the period of the Brahmana literature, our explanation will not be altogether anachronistic. That this assumption is not too much of a historical speculation, may be indicated by the following facts.

The 22nd Tirthankara Arishtanemi who according to Jaina tradition was a cousin of Krishna of Mahabharathic fame, figures as an important Rishi in the Rig Vedic Samhita. So also the name of the first Tirthankara Vrashabha occurs in significant context in the Rig Vedic Samhita. The Jaina tradition about Rishabha is fully accepted by the Vishnu and the Bagavatha puranas, which contain a thorough Jaina account of the birth and parentage of Vrashabha. After giving a succession of the Manus, the Vishnu Purana

proceeds (Book II, Chapter I). "Nabhi who had the country of Hima had by his queen Meru, the magnanimous Rishabha, and he had a hundred sons, the eldest of whom was Bharata, Rishabha having ruled with equity and wisdom, and celebrated many sacrificial rites resigned the sovereignty of the earth to the heroic Bharata and retiring to the hermitage of Pulastya, adopted the life of an anchorite, practising religious penance, and performing all prescribed ceremonies, until emaciated by his austerities so as to be a collection of skin and fibres and naked, went the way of all flesh. The country was termed Bharata Varsha from the time it was relinquished to Bharata by his father on his retiring to the woods."

This account, which is repeated in Bhagavata Purana corresponds wholly to the account of Vrashabha, contained in the Adipurana of Jinasena; which after enumerating the several Manus relates the story thus :—The last of the Manu, Nabhi brought forth a son Vrashabha by his queen Marudevi. This Vrashabha was the first to preach the Ahimsa dharma and to prescribe the code of ethics, for the householder as well as the *yati*. He, after enjoying his sovereignty for several years renounced that in favour of his son, Bharata, the first sovereign of Bharata Varsha, called after his name. Vrashabha thereafter became a great *tapasi*, with digambara-mudra, entirely depending upon the householder for *bhiksha*. This Vrashabha, after several years of yoga attained perfection, when he was worshipped by the devas and devendras. The *Ahimsa dharma* and the consequent *Sravaṇachara* and *Yati-achara* had been revived at different periods by successive Tirthankaras, of whom the last and the 24th was Mahavira.

This Vrashabha was of the *Ikshvaku vamsa* and of *Puru-Kula*. Students of Rig Veda can recognise the Rig Vedic Purus Vrashabha's tribe. It is needless to point out that the Ikshvakus were an important Kshatrya line to which many Rajarishis of ancient India belonged. The greatest Avatara of Vishnu, according to the Vaishnava cult was of the Ikshvaku clan. That the Ikshvakus were the great Kshatrya puritans upholding a very high ideal of dharma is amply evidenced by literature in Sanskrit in the form of the Epic, the Kavyas, and the Dramas. Kalidasa

gives a general description of the Princes of that house in very extolling terms.

*"Saisavebhyasta vidyanam, yauvana vishayaishinam
Varthake munivrittinam yogenanthe thanutyajam"*

This indicates that taking *diksha* as *muni* and practising *tapas* as Rajarishis were quite common among the Ikshvaku kings.

The very same importance is given by the Jaina tradition, according to which as many as twenty out of twenty four Tirthankaras, were from this house. Bharata the first great Emperor of India is supposed to have instituted this social order among the Aryans. He selected the best of them who had great mercy and compassion for animal life and constituted them as Brahmans, who were given the function of preaching the Dharma. He further instituted these great Kshatriya Houses who divided this country among themselves: the Ikshvakuvamsa, the Kuruavamsa, the Harivamsa, the Raghuvamsa, the Nathavamsa. Thus the Ikshvakus were given the credit of having laid the foundation of Aryan culture and civilization (Adi Purana). Similarly, the founders of the Sakya clan, to which Gautama Buddha belonged, proudly traced their origin to the princes of the Ikshvaku family. These facts clearly indicate that the royal house of Ayodhya played a no mean part in moulding the thought of ancient India. It would not be altogether improbable to suppose that the philosophical speculation and the ethical puritanism so abundantly manifest in the Upanishads and the later Vedic literature are to a very great extent due to the influence of the Kshatriyas of the Ikshvaku house. They were evidently responsible for introducing a complete change in the religio-philosophical attitude of India, from the earlier Vedic sacrificial ritualism to the Atma-Vidya of Upanishadic fame. It would be quite within the range of probability to suppose that the Aryans of the East—of Kasi, Kosala, Videha countries represent an earlier group of Aryan immigrants as contrasted with the Kuru-Panchalas of the West.

That there was an influential school of thinkers, early in the Vedic period who were opposed to the sacrificial cult of the Vedas is amply borne out by the various accounts of the Yatis, given in

Vedic literature. These yatis were known otherwise as arunmukhas,* which is interpreted as "those in whose mouths, the reading of the Vedas is not." That they were opposed to the Indra cult of Vedic ritualism is evidenced by the terrible punishment meted out to them by Indra. In Tandiya Brahmana Book 14, Chapter II, V. 28, it is said :—

*Indro Yatīn Salavrikēbhyaḥ prayachhat-tam astilāvag,
abhyavadat—*

*So Suddho Manyata-Sa etat suddhūsuddhiyam
apasyat-tena asudhyat—*

"Indra gave up the yatis to the Jackals—An evil voice addressed him (charging him with the murder of Brahmans according to the Commentator) " He recognised himself as unclean. He beheld this "Suddhasuddhiya (a particular Saman text) and became purified." The story is repeated further on in the same Brahmana XVIII, 1, 9, where it is said that instead of beholding the "Suddhasuddhiya," Indra went to Prajapati, who gave him the "Upahavya" (*Prajāpatin Upādāvat-tasmai etam upahavyam prāyachhat*).

This story of Indra and the yatis is alluded to in Ait ; Br. VII 28, "when the Gods excluded Indra, (saying)" He hath misused Visvarupa, son of Tvastr he hath laid low Vrtra, he hath given the yatis to the hyaenas, he hath killed the Arunmukhas, he hath contended with Brhaspati then Indra was deprived of the Soma drinking and in accordance with the deprivation of Indra the lordly power was deprived of the Soma drinking, Indra obtained later a share in the Soma drinking having stolen the Soma of Tvastr, but to-day even the lordly power is deprived of Soma drinking.

It is also referred to in the Tandya Br. VIII., 1. 4. and XIII 8, 17. The latter passage is as follows ;—" *Indro yatīn Sālāvrikēbhyaḥ prayachhat-tesham trayah udasishyanta Prithurasmir Brihad-girih Rāyovājah-te bruvan*" *Ko nah imūn putrān charishyati uti-aham iti Indro bravūt-tūn adhinidhāya parichārya charan vardhayāms tan*

* A. B. Das connects the arunmukhas with ahura-mazda of the Iranians and obtains the strange conclusions that the yatis were Iranians. This explanation is far-fetched and quite untenable.

*vārdha-yitvā bravīt " Kumārakūh varan vrnidhvam iti-Kshatram mahyam" iti abravīt Prithurasmiḥ tasmai etena-pārtnarasmēna kshatram prāyachhat-kshatrakāmūh etena stuvīta-kshatrasya iva asya prakūso bhavati-Brahmavarachasūm mahyamity abravīd Brihadgiriḥ tasmai etena bṛhadgīrena-brahmavarachasūm prāyachhat-brahma-varchasa-kūmah etena stuvīta-brahma-varchasi bhavati-pasūn mahyam" ity abravīd Rāyovājah-tasmai etena rāyovājīyena pasūn prāyachhat-pasukāmah etena stuvīta-pasumān bhavati-18 Partharasmam rājanyaya brahma-sāma Kuryat barhadgiram brāhmanāya rāyovājīyam vaisyasya-svena eva cnamś tad rupēna samardhayati stomah. " Indra gave up the yatis to the Jackals, three of them were left, Prithurasmi, Brihadgiri and Rayovaja. They said, "who will cherish these persons us, as sons? 'I'; said Indra. Having placed them (on his car, according to the Comm.) he went on tending and rearing them. When he had reared them, he said, "youths, choose boons," Prithurasmi said "May regal power be mine." He accordingly gave him regal power by means of this "partharasma" Saman. "Let the man who desires regal power offer praise with the Saman; and he obtains distinction like that of regal power." Brihadgiri said, "May Brahmanic lustre be mine." He gave him Brahmanic lustre by means of this 'barhadgira' Saman. "Let him who desires this characteristic offer praise with this Saman; and he obtains it." Rayovaja said, 'Let me have cattle.' He gave him cattle by means of this 'Rayovajiya Saman;' "Let him who desires cattle offer praise with this Saman; and he obtains them." 18. Let a 'partharasma' be the 'Brahma Saman' performed for a Rajanya, a 'barhadgira,' that for a Brahman and a Rayovajiya for a Vaisya. The 'Stoma' thus brings prosperity to each of them after his own fashion." The Yatis are declared by the Commentator on Tandyā Br. VIII, 1, 4, to be persons 'who practised observances contrary to the Veda.' *Veda Viruddha niyamopetan*; on XIII, 4, 17, to be the persons so called who were hostile to sacrifices, "*etad samjñakan yajna Virodhi*"; on XIV, 11, 28, to be persons hostile to rites" (Karma Virodhi Janan) and on XVIII, 1, 9 to be Brahmans who did not celebrate the Jyotishtoma and other sacrifices, but lived in another way. *Jyotishtomadi akriha prakarantarena Vartamanam Brahmanan.**

The Yatis are also mentioned in the Taitt Samhita II, 4, 9, 2 in these words *yatinam adyamananam sīrshani parūpatan te Kharjūrāh abhavan*. The heads of the Yatis who were being eaten fell off. They (the Yatis) became date-trees. On the same Samhita VI, 2, 7, 5, they are again referred to thus. *Indra yatin Sālāprikēbhyah prūyachhat tan dakōhinatah utara vedyāh ādan*.

Indra gave up the Yatis to the Jackals; they devoured them on the south side of the northern altar. On the former of these texts the commentator remarks as follows: Paramahamsya rupam chathurtasramam praptanam eshanam yatinam mukha Brahma matmaka-pratipadako vedanta Sabdo nasti tan yatin Indrah aranyabhyah Svabhyah prayachhat, tatha Kaushitaki brahman Upanishadi indrasya pratijna samamnayate. "Arunmukhan yatin salavrikebhyah prayachham" iti patitatvat tesham tath atvam yuktam tatha cha smaryate "nityakarma parityajya Vedanta sravanam vina vartamanas tu sanyasi patati eva na samsayah." iti. Tesham cha sala vrikaih Chakshnam shashtakande samamnayate...iti Vedanta sravana vancham vina nityakarma parityakta-vatam Chavatam api idrisi gatih iti darsayitum Veda samipe Chakshanam eva. Indra gave up to the wild dogs those Yatis in whose mouth (although they had attained the fourth stage of life (asrama) that of Paramahamsas the word of the Vedanta (or Upanishads) which sets forth that the soul is Brahma was not found. Accordingly, Indra's declaration that he gave up the Arunmukha Yatis to the Jackals is recorded in the Kaushitaki Brahmana Upanishads. (III, I).

In consequence of their fallen condition it was fit that this should have been done. According to the text of the Smriti, a sanyasin who lives in the neglect of the fixed observances and without hearing the Vedanta (or Upanishads) sinks without doubt into a fallen condition.

In these various accounts relating to Yatis the following facts are clearly implied. (1) That Yatis were anti-sacrificial sanyasins who would not even utter the sacrificial mantras. (2) They were very unpopular with the Vedic Aryans and they were punished by Indra and the Indra worshippers. (3) But the ideal for which the Yatis stood at sometime became so dominant that it led to the

discontinuance of Indra worship and Soma sacrifice, Indra himself being accused of a series of murders. (4) In this struggle sacrificial ritualism finally triumphed thus reviving Indra cult and soma sacrifice. (5) These yatis resembled the Jaina yatis of later days which fact is implied by the commentator Sayana's remark the 'Maha Kharjura Phala' resembles their Kapala i.e., with clean shaven heads. From these several facts of circumstantial evidence, it may be assumed that the Jaina School following the *Ahimsa-dharma* was in existence about the later Vedic period. We know from Jaina traditions that Kasi was the place of birth and religious activity of Parsva and that the country of Purva-Videha, modern Behar, was considered by them the place of the *Ahimsa dharma* or *Nityapunya bhumi*. Further we know that the Lichchavis and the Nathas, the two great Kshatriya communities, were associated with Mahavira. He was known as Nathaputta, the son of the Nathas and he was related to the Lichchavis through his mother. Hence it is highly probable that the ancestors of Mahavira who were the followers of Parsva, who himself revived the Ahimsa vrata, enjoined by Vrashabha, the Adi Jina, were known as the Vratyas among non-Jaina writers, thereby meaning the observers of the Vrata, as opposed to the performers of sacrifices.

The Jaina code of Ethics is divided into two main parts: the lower and the higher, *Anu-vrata* and *Mahavrata*. The former is for the householder, and the latter for the Yati. The same is otherwise known as *Agara-Vrata* and *Anagara Vrata*. Jainism in its earlier stages, must have been a proselytizing faith, and as such it must have admitted into its fold several people from outside Aryan and non-Aryan. This fact is borne out by the gradation of Jaina householders found in early Jaina scriptures. The Sravakas or the householders are divided into eleven distinct classes arranged according to their importance and spiritual development. The bottom class consists of those who merely had adopted the faith, but were unable to practise in life any of the vratas enjoined by their new religion. Hence this lowest class is known as *Avirata* or *vrata-less*. The *Aviratas* are mentioned by name in the *Brahmanas* as persons fit to receive the *Vratyadhana* because they

also have "*Vratyacharana*." The Aviratas are nevertheless considered *Darsanikas* or the faithful ones. The second class which is immediately higher to this is the Vratikas or Vratins. These have the additional qualification of observing some of the vratas. The subsequent classes are similarly based upon a higher moral development implied in observing larger and more important vratas. These are the Samayikas, Proshadopavasas, Sachittavratas, Ratri bhukta-vratas, Brahmacharis, Arambha vinivrittas, Parichita-parigraha-vratas, Anumativratas, Chelakhandadharis.* These last are the highest or *Utkrishta Sravakas*. Above these eleven are the *yatis*, who renounce completely the life of the householder. These *yatis* are mostly naked sanyasins answering to Megasthene's descriptions of Gymnosophists. These generally lived in forests and *udyanas* adjoining cities and sometimes in caves in hills. They mainly depend upon the generosity of the householders and thus they have to go into the towns for obtaining *bhiksha* periodically according to their needs.

The Jaina householder considers it a great merit or punya to have the honour of offering *bhiksha* to *yatis*. This *aharadana* to the *yatis* is supposed to be followed by increased prosperity to the householder. *Adipurana* elaborately describes the process of offering *Ahara-dana* to Lord Vrashabha by a prince called Sreyan-kumara. This description is significantly parallel to the description in the Atharva Veda, as to how the householder has to receive the great Vratya, as a guest and how as a consequence he receives several benefits.

The Jaina Tirthankaras were the greatest of the *yatis* and their glory consisted besides several things in *Marghaprabhavana* revealing the true path. As a consequence of this privilege, the Tirthankaras from their birth to their nirvana had the privilege of being attended upon by the devas, headed by Devendra. Five Kalyanas are associated with the life of a Tirthankara; the Panchakalyanas being, Garbhavatarana (entering the womb of the Jina mata), Janmabhisheka (the divine birth), Dhikshakalyana (the great renunciation), Kevalajnanotsava (the dawning of the perfect wisdom) and last Pari-nirvana (or the great nirvana). The fourth is the

* *Adi Purana* and *Ratnakarandaka Sravakachara*

most important of these because it marks the stage of attaining perfection or Arhatship. Then again the devas and Devendra come down to worship him and prepare a divine resting place as well as a vehicle, known as Samavasarana. The Arhanta when he preaches the dharma, remains, seated in the centre of this moving congregation on a high pedestal, all having been prepared by the Devendra. Jaina scriptures, in general, and Adipurana, in particular contain an extensive description of this Samavasarana, which represents the supernatural temple, from where the Arhanta, revealed the dharma.

Remembering these details let us try to work out our theory as to the Vratyas. The term evidently must have been originally used as a term of respect implying one who is able to observe Vrata. This is borne out not only by the derivation given by the Lexicographers but also by the occurrence of the term in the Prasana Upanishad II, 11 where it is used to address Agni. "Vratyastvam....."

Sankara commenting on the verse explains it as *Svabhavata eva Suddhah iti Abhiprayah*. It is implied that he is by nature pure. We have to infer not only that the term was a mark of respect but also this other fact that the school of Vratyas included in its fold the three classes of Dvijas, Brahmans, Kshatriyas and Vaisyas and also the non-Aryans admitted as probationers as already indicated. This reference is supported by the following facts. Manu distinctly speaks of three kinds of Vratyas those that spring from the Brahman caste, Vratyas of the Kshatriya caste and Vratyas from the Vaisya caste. After those periods men of these three castes who have not received the sacrament become Vratyas excluded from the Savitri and despised by the Aryans. Those sons whom the twice born beget on wives of equal caste but who not fulfilling the sacred duties are excluded from the Savitri, one must designate by the appellation Vratyas. Tandya Brahmana speaks of Rishi Kushitaka as a grahapati of the Vratyas and of having performed a Vratyastoma. The Kaushitaki school is also connected with him. This implied certainly the possibility of a shuffling process between the Vedic Brahmans and the Vratya Brahmans. It was evidently not considered infradic for a Vedic

Brahman to become a Vratya or to go back to his original fold. Of course this is certainly indicated by the very institution of Vratyastomas which are explained as a ceremony of readmission.

These happy relations between the school of Vratyas and the Vedic school could not have lasted long. About the time of the Brahmanas the new school with missionary enterprise must have roused the suspicion and also marked antipathy in the old Vedic school of Ritualism. The opposition would have been natural for the ideal of the Vratya based on Ahimsa Vrata would have appeared staggeringly revolutionary to the traditional school of Sacrificial ritualism, for the former would have necessarily condemned and spoken slightly of Vedic rituals which invariably involved animal sacrifice. This naturally would have created a tendency in the conservative school to attempt to check the missionary spirit of the new radical school and to counteract its proselytizing spirit by devising ceremonies for readmitting the Vratyas into the Vedic fold. The Brahmana period must be associated with such a struggle and the account in the Tandiya Brahmana clearly bears out such a supposition.

This radical school of religious thought, starting with the spirit of protestantism, attempting to spread its mission by laying emphasis more on personal qualifications of merit than of birth, would have naturally, adopted a language easily accessible to the masses. Selecting the vernacular of the people, as a medium of religious instruction, in preference to a sanctified classical language of the earlier religion, would be necessitated by the logic of circumstances and is as well corroborated by the history of religious movements in the East as well as in the West. The Jaina teachers from very early times, have adopted Prakrit, a colloquial form of Sanskrit, as the fitting medium of their religious scriptures. The Jainas refer to it as a *devabhasha* and the Tirthankaras are supposed to have used that language in revealing the dharma. The Vratyas must have spoken some language allied to Prakrit from the description given of their speech. '*Adhuruḁtam Vahyāṁ duruḁtam āhuh*' "What is easy of utterance, they say, is difficult to utter." This evidently implies, they were not accustomed to classical Sanskrit.

The Brahmanas refer to the Vratyas as 'Garagira' which is explained by Sayana as those that eat poison. The text of the Brahmana contains evidently an explanatory phrase "*Brahmadyam Janyam annum adanti*" which is explained by Sayana thus, "they eat the food specially prepared for the Brahmans." Agni Swami, the commentator on Latyayana Sutras, writes thus, "*Garagira va ete e brahmadyam Janma mantram adanti.*" There is undoubtedly some confusion here. The term '*garagira*' may mean either eaters of poison or those of venomous speech. In any case, it is a term of reproach. Sayana's interpretation is evidently based on the fact that the Vratyas eat, as guests, the food prepared for Brahmanas. Then it would be a term of abuse implying irritation due to deprivation of the Brahmanas' legitimate right by the members of the new school. If the term is interpreted, according to Agni Swami, it would mean "those of wicked speech," because they swallow or do not utter the mantra having Brahma in the beginning. This implies that the Vratyas were opposed to the Brahnavadins and would not utter the Vedic mantras. The latter interpretation is more probable because the term very often occurs in designating the Jina or Arhanta. Jinasena, in his section on Jina Sahasranama has the following terms. 'Girampatih, Divyabhasha-patih, Vagmi, Vachaspatih, Vagesvarah, Niruktavak, Pravakta Vachasamisah, Mantravit, Mantrakrit, etc.'

These imply a group of Mantras quite unconnected with the Vedic mantras of the Brahnavadins but claiming an equal authority as far as the Vratyas were concerned. The Vratyas then, would use their own mantras, revealed to them by the Tirthankaras and would never think of uttering the Vedic mantras relating to Yaga. Such religious teachers would naturally be referred to by their rivals as Garagiras. This explanation tallies with the word Arunmukha implying Yatis, in Vedic literature. We need not repeat again the suggestion that Yatis were probably the earlier school of Jainas. This suggestion also is supported by the several names of Rishabha, Adi Jina, Mahavratapati, Mahayatih, Mahavratah, Yatindrah, Dhridavratah, Yatih, Atindrah, Indrarchya, etc. These terms not only indicate the identity of

Yatis with Vratins but also that the new faith was in supersession of the Indra cult.

'*Adandyam Dandena Ghnantascharamti*,' 'they live by punishing what ought not to be punished.' This phrase probably implies a kind of state injunction where the Vratins were dominant against the sacrificial worship of Indra cult as it involved Himsa. This interpretation is supported by the passage quoted from the Aitareya Brahmana. There are several other passages in Vedic literature mentioning several Kings who prohibited Vedic sacrifices within their dominions.

The same thing is again indicated in Sathapatha Brahmana and Vajasneya Samhita which refer to eastern Aryans of Kosala-Videha country as addicted to a kind of false Dharma which preaches against Vedic sacrifices and praises the non-offering of sacrifice itself as a virtue. '*Adikshita dikshita vacham vadanti*.' This evidently refers to the teachers among the Vratyas who though uninitiated, professed to inculcate the dharma to the people, a privilege jealously guarded by the Vedic Brahmins. The passage referring to the turban, the goad, etc is distinctly a local description as was admitted already. But we have to explain one interesting but obscure term here—*Jyahroda* which is explained by the commentator as *Ayogyam dhanus*—a bow unfit for use. It is variously interpreted as a bow without a bow-string, a miniature bow not fit for use etc. What is the significance of carrying such a bow? That it is part of the equipment of a Kshatriya clan is quite evident and yet it is meaningless why a warrior should carry such a useless encumbrance. The only explanation that appears probable is this; These Kshatriya Vratyas, following the Ahimsa dharma, were evidently asked to take the Ahimsa Vrata by their teachers. But the Kshatriya blue blood would very much resent complete change of occupation. He could not adopt either Brahmacharya or Krishi or Vanijya. He would also think it beneath his dignity to go about empty handed *i.e.*, without the bow, the symbol of Kshatriyahood. As in the case of the modern Sikh with whom the war-weapon Kirpan dwindled into a ceremonial ornament, so the Kshatriya's bow, in the hands of the Ahimsa Vrata Dharin—

became merely symbolic of his social status and yet consistent with his faith.

The other significant terms that demand explanation in the light of this theory are Hina, Jyeshta, Grihapati, Anuchanah, Sthavirah, Samanichamedrah, Ninditah etc., *Hina* and *Jyeshta*, as already explained, probably referred to *Anu vrata* and *Mahavrata*. *Grahapati*, is but a leader of the householders. He is explained as one who is very rich or one who is very learned thereby implying a social or intellectual aristocrat. The term commonly occurs in Jaina Scriptures e.g., in *Uvasaga dasavo*. The next three terms are used to refer to the Jyeshtas, the great Vratyas. Here the interpreters, ancient and modern, appear to have egregiously blundered, they being completely misled by the term *sama-nichamedra*. The term *anuchanah* fares all right with them and is correctly interpreted as one who is so well acquainted with sacred literature, that he is fit to teach the people. The term Sthavirah is also clear, meaning the elder. It is a common term in Jaina literature and refers to the Jaina religious elder. It implies not merely development in age but also in spiritual wisdom. The line of Jaina teachers is known as Sthaviravali. The term also occurs in Sahasranama as synonymous with Jina. But it is misunderstood because it occurs by the side of the other term which has confounded the commentators, Samanichamedra. This term literally, means one who has lost the instinct of procreation. In fact one commentator uses the synonym, "*apetaprajananāh*." Why should the great among the Vratyas be represented by so blunt a visual picture implying the generative organ? Ramakrishna Bhagavat misguided by some commentators offers the fantastic explanation already referred to. Under ordinary conditions a person clothed according to social convention can never be described in such visualistic terms. Hence the very bluntness of the description most probably implies a person who has completely renounced all his worldly connections, ceased to be a householder and adopted the life of a yati, becoming a digambara tapasi. In his case the prefix 'Sama' would have significance for it implies conquest of Kama, lust and other several pleasures. Consequently the description must be fitting and it is the privilege of the Jyeshta the

great or the elder among the Vratins. Sayana in explaining the term refers to an ancient class of Samanichamedras, who were devasambhandinah and who were responsible for the particular Vratyastoma. This implies that it was an ancient institution and was also a sanctified one.

The terms Ninditah is used to denote the lowest class of Vratyas. That among the Vratyas such undesirable individuals of society were included is not altogether incompatible with our theory. It need not be taken merely as indicative of the wrath of the rival and thus meaning a term of reproach. It may really refer to persons who are unfit for association.

We already mentioned the missionary zeal of the early Jaina teachers and how they were prepared to admit as merely probationers all those that were in need for religio-moral reformation. The last class of the faithful called Aviratas (those that could not take moral vows) must have included under it all sorts of individuals. Even the despised and the criminal ones, if they would only show sincere repentance and a genuine desire for spiritual reformation must have experienced help and sympathy from the Jaina teachers. A proselytising faith, actuated by missionary fervour, could not consistently deny recognition and social status to the willing. Thus the "*ninditas*" who were probably among the worst members of the then society had the privilege of being admitted into the fold of the new faith. Thus by association with those noble souls who observed the Vratas and hence were called Vratyas, these also gained the name. These new claimants to the name were most probably responsible for the sinister significance of the term Vratya, which became emphasised in non-Jaina literature.

Now let us turn to the Atharva-Veda. For a long time the Atharva-Veda was not recognised at all as a Veda. Its recognition as a Veda is evidently marked by the spirit of compromise and reconciliation on the part of the Vedic school. Most probably it represents a wholesome liberal tendency extending much beyond the rigorous social order of the Aryans to Dravidian culture and civilisation. At such a period of intellectual adjustment there must have been a good deal of reconciliatory adaptation among the various schools of the Aryans themselves. Perhaps such an

adaptation was necessitated by the growing importance of the school of Vratyas which could no more be actively suppressed. Such a stage is certainly represented by the 15th book of the Atharva-Veda which contains the glorification of the typical Vratya. The composer of the book must have had in his mind the picture of a Kshatriya Vratya of a particular locality. It is quite conceivable that in a movement which was mainly led by the warrior class the Kshatriyas should have retained the social domination. By general political conditions, strengthened by religious proclivities the Kshatriya should have risen to social eminence. This is quite consistent with the Jaina tradition that every one of the 24 Tirthankaras was from the royal household. This of course does not exclude the Brahmana's adopting the faith. On the other hand the very first and most important disciple of Mahavira within historical times was himself a Brahmana. The fact that Gautama Ganadhara the leader of Mahavira's school was a Brahmana convert implies a significant absence of rivalry between the two communities at certain periods of history. That the Brahmanas in the eastern countries of Kasi, Kosala and Videha accepted the social domination of the warrior class without question is well evidenced by the positive relation between the two communities depicted in the Upanishadic literature and by the negative relation of antipathy exhibited by the Brahmanas of Kuru Panchalas towards both the Brahmanas and Kshatriyas of the east. In a characteristic passage in *Brih. Upd.* Yagnavalkya a Brahmana of Videha country scoffs at the alleged superiority of the Kurupanchala Brahmanas.

Thus the recognition extended to the Vratyas must have naturally taken this shape of extolling the royal saints belonging to the Vratya school. Who else could be thought of than Vrashabha the first of the Tirthankaras. A good deal of the description found in the 15th Book of Atharva-Veda appears to be an echo of the description of the life of Vrashabha given in Jinasena's Adipurana. Of course it is not implied that the latter is historically an earlier composition than the former nor is it necessary to establish that to maintain our theory, for Jinasena himself clearly says that he writes an epitome of the various and

elaborate works by ancient writers. That a tradition of some sort must have existed about the time of the composition of this book goes without saying. We have only to show how the two descriptions are parallel and corresponding.

The book opens with the great Vratya Prajapati who perceived himself to be of gold. He became *ekam Mahat Jyeshtham Brahma tapah satyam* etc. He is also identified with Isana, Mahadeva. From these characteristic names Carpentier and Haraprasada Sastri infer the theory or identity between Vratya and Siva which has been condemned as untenable by Keith. Here we have only to show that the names indicate the theory suggested by us and it is not subject to the objections raised by Keith. The Sahasranama contains the following names of Vrashabha, Prajapati, Mahadeva, Mahesha, Mahendravandhya, Kanakaprabha, Suvarnavarnah, Hemabhah, Taptachāmikarachavih, Nishtaptakanakachāyah, Kanakanchanasannibhah, Hiranyavarnah, Svarnābhah, Sathakumbhanibaprabhah. The opening portion significantly recalls to our mind this description of Vrashabha who was the first to reveal the Vrata, to practise the tapas, to preach the Satya and to have the privilege of being worshipped by devas and devendras.

The Jaina conception of tapas is invariably associated with Kayothsarga or standing erect in a lonely place in utter defiance of the inclemencies of the weather. This particular posture is associated with Vrashabha whose image even in the modern Jaina temples is represented in the posture of standing. We also referred to the Samavasarana put up by Devendra as a temporary tabernacle for the Arhat. The third prapataka of the book speaks of the erect posture and the Gods providing a seat. "He stood a year erect; the Gods said to him, "Vratya, why now standest thou".....He said, "Let them bring a settle for me." For that Vratya, they brought together a settle. That settle the Vratya ascended. Of him the God-folk were the footmen, etc. The turban, the bow and the vehicle are also mentioned in connection with this Vratya. This only implied that the God Mahavratya is conceived after the Kshatrya Vratya, and hence the local habits of the Vratya, serve merely as a symbol for this glorified picture.

This Mahavratya has his equipment in the form of great cosmic events. His bow is Indradhanus itself, the rainbow. Thus he is pictured as a great purusha far more sublime than the several Vedic Gods and almost identical with the Highest in the universe.

The several Gods of the Vedic pantheon are made his attendants. This great Vratya roams about in all directions and several devas go after him and make the dik-palakas his attendants. Thus Bhava, Sarva, Isana, Pasupati, Rudra, Mahendra, all these are respectively made the attendants on the Vratya. This is paralleled by the Jaina description of Tirthankara, who is looked after and attended upon by the devas and devendras. The presence of the several dik-palakas the guardians of the directions, is not quite alien to Jaina literature. Indra, Varuna, Yama, Rudra, all such divinities of the Vedic pantheon are even now invoked by the Jainas and offered eight kinds of archanas with corresponding mantras. Such a worship is justified because these very devas are associated with the Jina, as his attendants and worshippers.

The tenth paryaya describes the Vratya going to kings and householders for obtaining bhiksha and how the householder should receive him. This is characteristic of Jaina Yatis and certainly of the Trithankaras who were the greatest of them. Significantly, there is the reference to the consequent prosperity and wealth resulting from the punya of entertaining a Vratya. The one other significant fact is that when a Vratya visits a householder as guest the latter should perform the fire-offering only with the permission of the Vratya. Fire-offering without his permission is condemned as irregular, and not pleasing to the Gods. This clearly implies that there were offerings and the Vratya sanctioned only some of them. What could have been the principle of discrimination for a Vratya, except his own Vrata the *Ahimsa dharma*?

Thus the 15th Book appears to be a glorification of a Jaina Arhat, at a period of religious reconciliation and compromise. Thus according to our theory, the term Vratya, first denoting respect and spiritual purity was applied to the religious protestants among the Aryans who were opposed to the ritualism of Indra cult and afterwards was extended to the lower orders among the

new faith. The career of designation is thus the reverse of what was suggested by Rama Krishna Bhagavat, according to whom it first implied a barbarous non-Aryan tribe and later on came to be applied to some Aryans. Knowing the aristocratic racial pride of the Aryans, we can never for a moment believe that they allowed themselves to be designated by such a term with an implication of barbarity and mlechha life. The explanation, offered here, does not certainly claim to be the only solution of the several facts relating to the Vratyas which we can glean from the sacred literature of the Hindus. It is offered only as a working hypothesis which appears to colligate successfully all the facts. Its historic and the scientific validity must entirely depend upon further research in the field by more competent scholars.

AN ANCIENT PROPHET OF AHINSA.

(By T. L. Vaswani.)

UNREST is on the march, in Asia and Europe. Small groups, in several countries hope for a better order. Their hope is not in Socialism. Socialism is hunger-born. Their hope is not in Bolshevism. Bolshevism has created an upheaval, but at what cost? Their hope is not in Sinn Feinism. Sinn Feinism with all its virtues has lacked in reverence for life. Some small groups that in different countries hope for a better Civilisation believe in Ahinsa, non-violence. It is thought by many in the West that the number of those who believe thus is large in India at any rate. I think the number is small even in India among the politically-minded. Mahatma Gandhi is, to-day, the greatest apostle of Ahinsa among the world's political leaders. And Mahatma Gandhi's doctrine is traced to the teaching of Tolstoy. "As fire does not put out fire, so evil does not put out evil,"—was the note sounded again and again by that great Rishi of Russia. And Tolstoy's doctrine is traced to the teaching of Christ:—Resist not evil. Yet over centuries before Christ, the teaching of Ahinsa was taught and practised by two Indian saints, Buddha and his contemporary, the latest in the line of the prophets of the Jains. Mahavir—they call

him. They worshipped him as Bhagwan, the 'Lord,' the 'Blessed One.'

Not much of him is recorded in the Books. One wished one knew more of this Great One of Ancient India. What little I have learnt of him has impressed me much. His was a life of singular grace and singular beauty. A contemporary of Buddha, he reminds one, again and again, of Buddha's renunciation, Buddha's tapas, Buddha's love of Humanity. He was born about 599 B. C. in a town in Behar. His father was a Raja,—a Kshatriya. His mother was a sister of a king. She was married to a great king of Magadha named Banvisara. Mahavira as a boy is sent to school; they find he does not need school-masters: he has in his heart a Wisdom which no schools may give. Like Buddha he marries and gets a child. (According to another version he was a Brahmacharin all his life). Like Buddha he is smitten with a longing to renounce the world. He lives upto the age of 28 with his family. Then his father and mother pass away. He feels he must now enter the stream of Sanyas. He goes to his elder brother for permission. "The wounds are yet fresh," says his brother to him,— "wait." He waits for two years more. He is now 30. Like Jesus he feels he must renounce all and enter upon a ministry of Service. Like Buddha he distributes his wealth among the poor. On the day he leaves his family he gives over his kingdom to his brother and all his wealth to the poor. Then he passes into a life of penance and prayer. To Buddha came Illumination after 6 years of sadhan. To Mahabir comes Illumination after 12 years of meditation and tapas. Then he becomes,—in the language of the Books,—Tirthankara, Siddha, Sarvagna, Mahavir. He attains what in the Upanishads is named kaivalya, the state of the Seer. He becomes what the Jain Books name the Kevalin. Then like Buddha he goes upon his great mission of Teaching. For 30 years he moves from place to place; he preaches in Bengal and Behar his great Gospel of Ahinsa. A Teacher, he is also an Organiser. He has 11 Chief Disciples; over 4000 monks and many laymen join the Faith. Brahmins and non-Brahmins are admitted to the fold. He is no believer in 'caste.' He passes away in 527 B. C. at the age of 72.

They call him "Maha Vira." The word means, literally : "Great Hero." Maha Vira was a Great Great Hero. "Yellow colour" and "lion" were his two favourite marks. Modern India, too, needs heroes. Money or mere knowledge can do little. Wanted Men of Manhood,—men who casting out fear from their hearts would serve Freedom. The heroism of Mahavira was in his life and his teaching. It was a life of singular self-conquest. And his teaching was the bold one : "Regard all creatures as thyself and harm no one." In these words you have the double doctrine of Ahinsa—positive and negative. The positive refers to vision of unity :—See thyself in all. The negative grows out of it :—Harm no one. To see the one Self in all is to refrain from injury to any one. Harmlessness grows out of the vision of the One in all. Programmes of violence have for a long time, been accepted in Europe. To-day they are found attractive by many even in India. "It is the destruction of Germany that we want"—writes a Frenchman in a recent book. "It is the destruction of the European that we want,"—said an Indian when requested to contribute to a Fund in aid of Russia's relief. And such things make my heart sad. Then I think of India's sages. And my heart goes out to him :—Mahavira the Blessed,—who gave five and twenty centuries ago to India's people the Great Message :—Conquer Hate by Love :—*The Amrita Bazaar Patrika, June 30, 1925.*

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SRI AKALANKA BASTI.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M.A., B.L.

(Continued from page 133 of Vol. XXI, Nos. 3, 4 and 5.)

Sutra, 27.

The Paryayarthika Naya is of four kinds,—the Straight-Expression (*Rijusutra*), the Verbal (*Sabda*), the Subtle (*Samabhirudha*) and the Such-like (*Evambhuta*).

Commentary.

These are described and illustrated below.

Sutra, 28.

The Straight-Expression tends to determine mainly the Mode of a thing, as it exists at the present moment.

Commentary.

‘*Riju*’ means straight or clear. The aspect of a thing as it is observed at a given moment is always clear. The aspects of the thing as it was in the past or as it will be in the future, cannot be so clear. The *Riju Sutra* is so called because it deals with that aspect of the thing which is always *Riju* or clear. Although the object of the *Riju Sutra* is a thing, still it is included in the Paryayarthika Naya on the ground that the Thing in one of its impermanent modifications only, is the matter of *Riju Sutra*.

Sutra, 29.

For instance : Now, there is Happiness etc. etc.

Commentary.

Through the above expression, only a Modification,—consisting in momentary Happiness, is mainly indicated, while its support or substratum, the Soul is not presented owing to its

indirectness. In other words, in the given instance, the Substantial Reality is ignored and a Mode of it which persists for the present time is considered.

Another instance would be,—Now, there is Misery etc.

Sutra, 30.

The Fallacy in regard to it consists in denying altogether the substratum or the Essential Reality.

Commentary.

It is one thing to ignore for the time being or for convenience' sake, the Reality underlying the Mode and another thing to deny it altogether. The latter is the cause of the Fallacy of Riju Sutra.

Sutra, 31.

For instance : The theory of the Tathagata.

Commentary.

The Tathagata (Buddha) holds the momentary Modes as the only Reality and denies altogether the reality of the permanent Substance which is established through the Pramanas, *e. g.*, Pratyabhijna etc. Hence his theory may be said to be an instance of that Fallacy.

Sutra, 32.

The Verbal (*Sabda*) Naya indicates the difference in meaning, of Sounds, in accordance with the difference in tense etc.

Commentary.

This Naya shows how the meanings of words differ in accordance with the difference in tenses, cases, genders, numbers, persons, prefixes etc.

Sutra, 33.

For instance : Sumeru was, is and will be etc. etc.

Commentary.

Here although the Golden Mountain is substantially one and the same, an idea of difference is sought to be indicated, in as much as it is put in connection with Verbs, used in different Tenses. Difference in Cases is illustrated in 'He is making the Pitcher' and 'The Pitcher is being made.' Difference in Genders is illustrated by the word '*Tata*' which can be used in the masculine gender (*Tatah*), in the feminine gender (*Tati*) and in the

neuter gender (*Tatam*), as well. Difference in Numbers is well illustrated by the Sanskrit equivalents of 'wife,'—one of which, the word, '*Darah*' is always used in the plural number and the other, '*Kalatram*' is always used in the singular number. 'Go' 'you will go in a car,' 'you will not go; your father is gone,'—these expressions illustrate the use of the same word in different Persons. The words, '*Santishtat*' and '*Abatishtat*,' show how the same root '*Stha*' changes its meanings in connection with the prefixes, '*Sam*' and '*Aba*'.

Sutra, 34.

The Fallacy in regard to it consists in maintaining a real difference in objects in accordance with the difference in Tenses etc.

Commentary.

To conclude that different objects are implied from the fact of different expressions being used, is a Fallacy of the Sabda-Naya.

Sutra, 35.

For instance : In the expression. 'Sumeru was, is, will be,'—the words used in different Tenses, refer to different objects ; because they are words used in different tenses ; like other words which really refer to different objects. There are other instances also.

Commentary.

Although the verbs are used in different Tenses, they refer to one and the self-same object, so far as the Substratum is concerned. To hold that they refer to different objects because they are used in different Tenses is clearly a Fallacy, as in the above example. The ground of the Fallacy, here again, is its being opposed to the Pramanas. Other examples of the Sabda-Naya-Fallacy would be with reference to Genders, Persons etc., as described before.

A GERMAN INDIANIST.

The 75th Anniversary of Dr. Hermann Jacobi.

Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, Germany, has sent us the following for publication :—

“ On February 11th the pensioned professor of Indian Philology at the University of Bonn, Privy Councillor Hermann Georg Jacobi celebrated his 75th birthday. Sailing from Cologne, Jacobi studied in Bonn and Berlin, worked thereupon one year in London and then undertook a scientific journey to India. In 1875 he habilitated at Bonn, became in the following year assistant professor at Munster and 1885 Professor in ordinary at Kiel, 1889 at Bonn. During the winter from 1913 to 1914 he lectured at Calcutta University and travelled once more through the country of his studies.

The venerable gentleman, who just celebrated his Jubilee, has developed an extraordinarily productive activity and promoted science on different lines, his numerous essays, published nearly all in journals, devoted to his line, and as separate Academy Reports, are dealing principally with the history of Indian philosophy and literature. He deserved, first of all, great credit for having thrown light on the Religion of the Jainas. He was the first who found that the Jainas are not, as everybody believed before, a Buddhistic sect, but the followers of a doctrine of faith, quite independently established prior to Buddhism, a long time ago, and representing a third Religion of ancient India, which stands independent of Hinduism and Buddhism and is in the same rank with both. Through his translations of Jaina Texts and by his investigations, devoted to their system, Professor Jacobi has laid the ground for our to-day's knowledge of this line, so little cultivated as yet. His endeavours met with the deserved consideration and appreciation even with the Jainas in India. To do him honour, there was held, on December 23rd of 1913, a large

Jaina Meeting at Benares, on which he was solemnly presented with the diploma of his appointment to a "Jaina Darshana Divakara" (Sun of Jaina philosophy).

Professor Jacobi is a member of numerous Academies and of scientific societies at home and abroad. In order to celebrate his Jubilee, his friends and pupils have prepared a festive publication, showing by the number of its articles the high appreciation, which all colleagues pay to the senior of the German Indianists. The unusual vigour of the gentleman who has now come to age, and has published even last year important articles, gives us hope that he may be allowed to work a long time still to the benefit of German Science."

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 108 of the last issue)

23. Q. How many kinds of *Mati Jnana* are there ?

A. *Mati Jnana* is either about determinable objects or indeterminate objects. There are twelve ways of perceiving things. Since all rational beings possess five senses and mind, a determinable object (*Artha*) can be perceived in twelve ways, by the six senses through the four stages of *Avagraha* etc. That is, we have $12 \times 6 \times 4 = 288$ kinds. An indeterminate object (*V'yanjana*) is capable of being perceived in the twelve ways, by the four senses of touch, taste, smell and hearing through *Avagraha* only. That is, we have $12 \times 4 \times 1 = 48$ kinds. On the whole we have $288 + 48 = 336$ kinds of *Mati Jnana*.

24. Q. What is *Sruta Jnana* ?

A. *Sruta Jnana* is knowledge obtained through Scriptures. This corresponds to knowledge by description. It is acquired by study.

25. Q. What are the Jaina Scriptures ?

A. They are of two kinds, *Angaprasishtha* and *Angabahya*. *Angaprasishtha* consists of the twelve *Angas* and the *Angabahya* is

of many kinds. Of the many kinds of Angabahya, fourteen Purvas are described.

26. Q. Define *Avadhi Jnana* ?

A. *Avadhi Jnana* is the understanding of the nature of the things and events in distant places and in distant times either past or future. Objects and events not evident to the normal sense-perception are obvious to *Avadhi Jnana*.

27. Q. How can *Avadhi Jnana* be acquired ?

A. *Avadhi Jnana* is acquired by virtue of birth (*Bhavapratyaya*) and by development of psychical faculties resulting from the destruction and subsidence of *Karmas* which obscure *Avadhi Jnana* (*Gunapratyaya*). Celestial beings and inmates of Hell possess *Avadhi Jnana* from their birth till death. Human and sub-human beings who are possessed of mind acquire *Avadhi Jnana* by developing their psychical nature.

28. Q. How many kinds of *Avadhi Jnana* are spoken of in the *Jaina Scriptures* ?

A. The *Avadhi Jnana* is of three kinds, *Desavadhi*, *Paramavadhi*, and *Sarvavadhi*. *Desavadhi* is the knowledge of a limited number of things within a limited space and within a limited time. *Paramavadhi* is free from such limitations. *Sarvavadhi* is the perfect clairvoyant knowledge which perceives all reality. The *Bhavapratyaya* and *Gunapratyaya* *Avadhi Jnana* mentioned already are kinds of *Desavadhi*. *Gunapratyaya* *Avadhi Jnana* is again divided into six kinds, *Anugami*, *Ananugami*, *Vardhamana*, *Hiyamana*, *Avasthita*, and *Anavasthita*. *Anugami* (accompanying visual knowledge) that which goes with one to another place or even another incarnation. *Ananugami* (non-accompanying visual knowledge) that which does not go with one, but is lost. *Vardhamana* (Increasing) that which goes on increasing. *Hiyamana* (Decreasing) that which goes on decreasing. *Avasthita* (Steadfast) that which retains the extent which it had when it arose. *Anavasthita* (Changeable) that which increases sometimes and decreases on others.

29. Q. What is *Manaparyaya Jnana* and what are its kinds ?

A. *Manaparyaya Jnana* is the telepathic knowledge of what

goes on in others, minds. It is of two kinds Rijumati and Vipulamati. Vipulamati Manaparyaya (complex mental knowledge) is purer than Rijumati (simple mental knowledge). Complex mental knowledge extends over greater area and helps one to peep into numerous births in the past and in the future.

30. Q. What are the differences between Avadhi Jnana (Clairvoyant knowledge) and Manaparyaya (Mental knowledge) ?

A. (1) Mental knowledge is purer than clairvoyant knowledge.

(2) Mental knowledge can extend only till the *Manushottara* mountain which is the limit of human habitation, whereas clairvoyant knowledge can extend to the whole universe.

(3) Mental knowledge can be acquired only by the saints who have reached the 7th stage in the spiritual development *i.e.*, in the *Apramatta Gunasthana* ; clairvoyant knowledge by all beings possessing mind.

(4) The subject matter of mental knowledge is very fine ; that of clairvoyant knowledge gross, *i.e.*, matter and embodied soul, but not in all their modifications.

31. Q. What are the subject-matters of Mati Jnana and Sruta Jnana ?

A. The subject-matter for both the kinds of knowledge is the six substances but not in all their modifications.

32. Q. What is Kevala Jnana ?

A. Kevala Jnana is the perfect knowledge which comprehends all the substances, in all their modifications in all times.

33. Q. How many kinds of knowledge can be found in a soul at a time ?

A. A soul cannot possess all the five kinds of knowledge together. If it has only one kind, it must be perfect knowledge (Kevala Jnana). If two, they must be sense perception (Mati) and scriptural (Sruta) knowledge. If three Mati, Sruta and Avadhi or Mati, Sruta and Manaparyaya Jnana. If four all except Kevala Jnana, Omniscient knowledge.

THE SHIRPUR LITIGATION.

IT is perhaps known to all the Swetambaras and the Digambaras that a very expensive litigation is pending as regards the Antareeksha Parasnath temple at Shirpur in the Akola District in Berar. Both the courts have up to this time recognised the right of the Digambaras to worship the Image and the first court has found that in view of the right of the Digambaras to worship the Image, the *Kandora* and the *Katisutra* should be so thin that they should not offend the religious susceptibilities of the Digambar Jains. But the parties claim to themselves the exclusive right of ownership and the Counsel for the Swetambaras is said to have argued in the First Appellate Court *i. e.*, at Nagpur that his clients will be satisfied even if the Court gives them the right of exclusive management. From all this, it seems certain that whatever might be the decision of the Privy Council appeal either of exclusive management or ownership for the parties, the apple of discord will be there as it is and unless the parties themselves settle the matter amicably even the favourable decision for any one of the parties will not be a substantial gain.

Pending the appeal at Nagpur an attempt was made to compromise the case, but the absence of any amicable spirit so necessary for the compromise spoiled the occasion. Shirpur Litigation is not an exceptional one and we all know that there are some persons whose interests are prejudiced if the compromise is effected. Litigation is a big channel through which money flows and the channel will run dry if the litigants come to a compromise. Invariably the greater the amount of money spent, the greater the sinister influence against the compromise and therefore unless some persons see through the curtain with shrewdness and independent judgment, every opportunity of compromise is wasted. This was what happened at Balapur and this was again what happened at Akola when at the instance of the Police officers an attempt was made to settle the differences. There was one gentleman pleading on behalf of the Swetambaras, After inquiry it was



IMAGE OF SRI VARDHAMANA IN THE AKALANKA BASTI.

found that no institution in the world had recognised him as a Counsel and he was neither the Mukhtyar nor could be said to have any legitimate connection with this litigation being a non-Jain. Is it ever possible that if the help of these busy people is sought for, there can be any sort of compromise. It should be noted that the Svetambaras are day by day coming to know of the real nature of this fight. We cannot understand what the Svetambara Munim achieved in the result of a vexatious criminal litigation against some Digambaras for having damaged the idol. Who is responsible for the heavy expenses in this unbecoming attempt of securing conviction for their brothers through the help of the money given for charitable deeds by devout pilgrims. We know of some people who have already refused to contribute anything when the amount was going for fighting out false criminal cases. In this very way an attempt was being made to brush aside all questions as regards other property of the Samsthan by proceedings under 145 Cr. Pro. Code, on an imaginary ground of the breach of peace. The Svetambaras would do well in finding out the accounts of the amount spent in this affair. It may be said that nothing is fair or foul in love and war. But really this is not a war because all those who should be fighting are not of the same mind and to many of us the fight is unnecessary.

The occasion for all this was that His Holiness the Shripujyaji of Firojabad along with H. H. Shripujyaji of Baroda and Balapur had been to Shirpur in May and they expressed their regret to see this fight growing fierce every day and expressed a wish that this matter should be compromised. They are reported to have said that they represent the whole Svetambara Community and their proposals will be accepted by them. If this is so, and if the Svetambara Community is to obey their Holinesses and if this matter should be fruitful it is suggested that some laymen who are inspired with the spirit of unity should at once take up the matter and should bring about the desired end. Perhaps we are spending about a lakh of rupees in England over this litigation and the credit will not be small if this big amount is saved. I also say the same to the Digambaras. But they should be the people not of local influence but they must be people who

are above local influences. This All-India Jain Association should not forget that here is a great opportunity for work and to justify its existence. As matters stand at present if any Swetambara gentleman takes the lead in this affair it is bound to be successful. In the name of our Tirthankaras I put it to both the sects that it is no use blinding your eyes any further but it is high time to see that this unnecessary waste of money is stopped and the amount collected is spent in any monumental work promoting the wellbeing of the Jains. Let there be a round-table conference and let us be cautious that it does not meet with the same fate of so many others as at Balapur, Akola and Delhi.

Bon Ami.

JAIN LITERATURE SOCIETY.

REPORT AND ACCOUNTS

for the year ending 31st December, 1924.

During last year Brahmachari Sital Prasad very kindly read over the first thirty-two pages of the proof of the translation of the Pravacana-sara, and the translator is indebted to him for some valuable suggestions.

In 1923 five copies of A. J. Sunavala's "Vijaya Dharma Suri, His Life and Work," and thirteen copies of Chief Justice J. L. Jaini's "Outlines of Jainism" were sold by the Cambridge University Press.

On the occasion of the Conference of Religions in connection with the Wembley Exhibition the Society was able to recommend a lecturer, Mr. Chief Justice J. L. Jaini, and the paper which he sent was condensed for the purpose of the Meeting on September 25th, and read by our Hon. Secretary, Mr. H. Warren.

The interest on the Bank Deposit of £175 amounted for the year 1924 to £3 10s. 1d., and the expenses for reports and stationery were 19s. 6d. The balance on the General Account at the beginning of 1924 was £75 5s. 8d.

BALANCE SHEET AT 31st DECEMBER 1924.

Liabilities.	£	s.	d.	Assets.	£	s.	d.
Funds for :—				Bank Deposit Account	175	0	0
Pravacana-sara	45	0	0	„ Current „	56	5	10
Syadvada Manjari	70	0	0	Cash in Hand	3	0	8
Saddarsana	35	0	0				
General Account	77	16	3				
Proceeds from Sale of							
“ Vijaya Dharma Suri	5	0	10				
Creditor	1	9	5				
	£234	6	6		£234	6	6

Examined and found correct.

January, 1925.

Hon. Sec. H. WARREN, (Sd.) G. H. SHEPHERD,
84, Shelgate Road, Chartered Accountant,
Clapham Junction, S. W. 11. (Hon. Auditor).

A JAIN GRADUATES ASSOCIATION.

A meeting of the Jain Graduates of Lahore took place in the Shri Amar Jain Hostel on Sunday the 22nd March, 1924, at 7 P. M., to consider the organisation of a body for immediate social reform among the Jains. It has long been felt in the educated Jain Circles throughout India, that it is high time that the educated Jains at least should start doing something in the direction of social amelioration since the unenlightened mass of the Jain population in India had failed to shake off its lethargy inspite of repeated attempts on the part of the enlightened section of the community. All those who do not possess the requisite qualification to be of much service to the community in this direction should for the present be excluded from membership.

The meeting was attended by many Bachelors and Masters of Arts and Vakils of different sects of the Jains, and was no doubt a great success promising much for the future.

It was unanimously resolved that there must be an All-India organisation of educated Jains and that it should be called the “Jain Graduates Social Reform Society.” It was also resolved that the membership of the society will only be open to (a) All Jain Graduates (a Graduate meaning a person who holds a degree in Arts, Science, Law, Medicine, etc., of a recognised University) (b) Jains who are responsible persons, active volunteers and

enthusiastic supporters of this cause, subject to the recommendation, of the leading men of our community or the following gentlemen provisionally.

1. Mr. Harish Chandra Mital, B.A., L.L.B. of Lahore,
2. Mr. Madan Lal, B.A. of Delhi. 3. Mr. Naginan Lal Jain, B.A. of Sialkot. 4. Mr. Gulab Singh, B.A. of Hissar.
5. Mr. Pritam Singh, B.A. of Gohana.

The aims and objects of the Society are :—

- (1) Removal of all differences and unification of different sub-sects of Jains. (2) Prevention of early marriages among the Jains and other difficulties relating to marriage. (3) Promotion of Inter marriages between different sub-sects of the Jains. (4) Prevention of unreasonable expenses at various functions. (5) Establishment of Jain Schools and Colleges in India. (6) Female education among the Jains. (7) Translation of Jain religious books and encouragement of their study.

Provisionally L. Harish Chandra Mital, B.A., L.L.B. was elected General Secretary and L. Madanlal, B.A., Joint Secretary and Treasurer. The admission fee of the J. G. R. Society was fixed at Re. 1 and annual subscription at Rs. 3 payable in advance.

The following gentlemen would welcome any suggestions on this matter and request to be favoured with a list of the graduates and responsible workers from every part of India, who are ready to support the cause of renaissance amongst the Jains.

1. L. Harish Chandra Mital, B.A., LL.B. General Secretary, Bans Mandi, Lahore.
2. L. Madan Lal, B.A., Joint Secretary and Treasurer, 8, Abbot Road, Lahore.
3. L. Mast Ram Jain, M.A., Editor 'Aftab Jain' Lahore.
4. L. Nagina Lal, B.A., Shri Amar Jain Hostel, Lahore.

THE JAINA GAZETTE.

IS the only illustrated English monthly for the entire Jain population of 14,000,00 run on up to date lines. Every subscriber is requested to enlist one other and to contribute some donation during the ensuing Dasalakshani Parva and thus patronise this invaluable religious cause.

The Manager,
The Jaina Gazette, Madras.

A JAINA TEMPLE IN RUINS.

(Sri Akalanka Basti)

AT a distance of about 12 miles to the south-west of Conjeevaram there is an ancient settlement of the Jainas, which is now-a-days divided into two villages called Karandhai and Tirupparambur, by a tank between them. It is said that in former times both the villages had the same name Tirupparambur. Its Sanskrit equivalent was Munigiri. It is also called Sri Sailapura and Sri Akalanka Basti. It was called Munigiri because it was once a very famous place where Jaina Munies, naked saints, lived and performed *tapas*; it is called Sri Akalanka Basti since the great Jaina Philosopher and Logician Sri Akalanka Deva had it as the centre of his missionary activities and since it was here, in the court of king Himaseetala, he defeated the Buddhists in religious discussion and established the greatness of Jainism. A *mantap* with a pair of footprints in the centre of it, known as the *Jeer-mantap*, commemorates the place where, tradition says, the renowned teacher passed his last moments in *sallekhana*.

There are two temples, one the bigger and the more ancient in Karandhai and the other the smaller and the more recent in Thirupparambur. Within the huge compound of the temple in Karandhai there are five separate buildings and two big mantapams one at the entrance and the other adjoining the southern wall. On the surface of a stone on the eastern wall of the compound are inscribed the drawings of a book-stand, a *Kamandal* and a peacock *pichehi*, which are said to represent those of the great Acharya Sri Akalanka Deva. The biggest of the buildings is in the centre and is dedicated to Sri Kunthunatha. The next building which is known by the name "Yervastala" and which is situated to the south of the central temple is dedicated to the last Tirthankara Sri Vardhamana Mahavira. The third building in point of size has in it the image of the goddess Sri Dharma Devi. The fourth is a building which is not yet complete. The fifth and the smallest is dedicated to the first Tirthankara Sri Vrashabhanatha.

Of these temples, that which is consecrated to Sri Mahavira is now in a very dilapidated condition as may be seen from the illustration. The whole building is constructed of brick and lime on a basement 15ft. high with a flight of stairs leading up to it. On ascending the steps we go to an open platform 15ft. by 10ft. From there a passage leads to a hall 21ft. by 9ft. On the ceiling of this hall the stories of Sri Neminath and Sri Krishna are painted in colours. But a large portion of the painting has faded. A doorway leads us from this hall to a small chamber 10 ft. by 7½ ft. From this chamber we go through a vestibule to the *Sanctum Sanctorum* 12 ft. by 11ft. It is here that we find the most precious portion of

the ancient edifice. On a pedestal 3 feet in height is seated an image of Sri Vardhamana in *Ardhapadmasan* posture about 5 feet in height (see illustration). Over the head of the image a triple-umbrella is hanging and on the back a *Bamandala* 3 feet in diameter adorns the image. Behind the image there stand two figures probably of Devas waving *chamaras*. To the right and to the left of the Tirthankara stand two *devas* with five-hooded serpents over them holding *chamaras*. By the side of these *devas* stand two figures, husband and wife, probably as some say, King Srenika and his Queen Chelini Devi, holding flowers in their hands. It is interesting to note that all these figures are bigger than the ordinary human size but at the same time they are exceedingly beautiful and perfectly symmetrical. On all the four sides of the ceiling of the *gopuram* (tower) which is like a pyramid inside, there are 8 rows of paintings probably of scenes in the *Samavasaran*. We find in the paintings beautiful figures riding on several kinds of vehicles, ladies dancing, musicians playing music, children playing in gardens, penitent animals and birds listening to the teachings of the Lord, and several other scenes. It is believed that Sri Akalanka Deva wrote his great master-piece *Tattvartha-raja-vartika* in this temple.

When was this temple built and who built this temple, are not known for certain. Some information may be gleaned from the inscriptions found in several places in the temple, if they are correctly read and interpreted. But this much is certain that it must be at least 1250 years old since Akalanka disputed with the Buddhists in 700 Vik. S.

The present status of the temple is a very deplorable one. As may be seen from the illustration it is overgrown with plants and shrubs which as they grow up dismantle the building piece by piece. The walls have become so shaky and loose that they might crumble down at any moment. If the outer walls fall away then the central portion of the temple where the image is installed will be exposed to rough weather and rain. Therefore it is quite necessary to take up the work of repairing this temple at once. The local Jains, not being rich to do the work themselves, have started a fund called "Sri Akalanka Basti Jirnodhar Fund" and earnestly request all the pious minded Jains all over India to contribute to the Fund and help the cause of repairing *Jeerna-Jina-Chaitayalaya* and keep in tact the monumental edifice that reminds the world of a great Jaina Teacher.

Editor.



NOTES AND NEWS.

THE FUTURE OF THE JAINA GAZETTE

We hope that our subscribers realise the fact that the Jaina Gazette has been considerably improved in its substance, size and get up. We have proposed to give at least 40 pp. of reading matter every month with at least one or two illustrations. All these mean increased expenditure. It is to meet this and to improve the Gazette still further that the idea of a Permanent Fund for the J. G. has been suggested.

We need not dwell herein at length on the achievements of the Jaina Gazette. It is the only organ, for the entire community of 14,000,00 Jains which carries the Divine Message of Lord Mahavira to the distant corners of the world. By a happy coincidence we shall be celebrating our *Dasalakṣhanika Vrata* within a month when the Jains munificently contribute donations to various charitable institutions. This year we request our subscribers to consider "The Jaina Gazette" as deserving of their donations first and foremost. May we ask them to become Patrons and Life members of the Gazette by contributing Rs. 1001 and Rs. 101 respectively. Any amount however small will be thankfully received and duly acknowledged in the Jaina Gazette. We should also be glad to publish the photos and life-sketches of all our patrons and life-members. They will receive the Gazette free permanently besides meriting the invaluable *punya* resulting from *Shashtra Dana*.

In conclusion, it may be said that we are striving our utmost to make the Journal very useful, interesting and attractive. We request the generous hearted Jains to kindly co-operate with us and help us to serve the community better by putting the Journal on a permanent basis.

Considering the general apathy of several Jaina leaders and institutions towards the interests of the community we may not be far wrong in saying that the future of the community depends much on the work and progress of the Gazette. And the progress and utility of the Jaina Gazette depends greatly on the encouragement and support given to it by the rich and educated Jains all over India.

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Mr. Chiranjilal Jain, Secretary, Jain Pallival Association, Mohall-Jain, Firozabad, (Agra) will be very glad to hear from various other Pallival associations and leading gentlemen all over India with a view to promote the unity and welfare of Pallival Jains in India.

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THE KARKAL MUTT.

We are glad to learn that the pontifical chair of the Karkal Mutt which had been vacant since two years was filled up on the 11th June by the installation of Brahmachari Sri Dharmasagarji by the unanimous consent of the disciples of that Mutt. In our February issue of this year we have given a photo and a brief life-sketch of the learned Brahmachariji who is popularly known as the Graduate Brahmachari. We congratulate the Jains belonging to the Karkal Mutt on their unique choice of a person who is a young Graduate and a good scholar in Sanskrit and Jaina philosophy. Karkal is one of the ancient places of Jaina culture and glory with a number of beautiful temples, Manastambas and images of excellent workmanship and a colossal image of Sri Bahubali Gommatesvara watching the destinies of men from the top of a hill situated on the banks of a lovely lake called Ramasamudram. Karkal may fitly be called "a city of temples." It is as important a place of pilgrimage for the Jains as Sravana Belgola or Mudbidri. Since the new Bhattarak is a Sadhu of liberal views and progressive tendencies, we have every reason to hope, that he will take steps to improve the education secular and religious among the younger generation of his disciples, to spread the teachings of Jainism, to better the condition of the Jaina temples in his place, and to make known more widely the name of Karkal by publishing a book containing the history and descriptions of the temples with the inscriptions yet undeciphered. May the Bhattarak live long is our humble prayer !

THE D. P. P. CO. LTD.

We are glad to inform our readers that the Devendra Printing and Publishing Co. Ltd., has till now published the following books :—1. Sravana Belgola (Price As. 8) ; 2. A comparative Study of the Indian Science of Thought from the Jaina Standpoint. (Price Rupee one) ; and 3. Divinity in Jainism (Price As. 8). It can bring out big books if it will have enough fund to run a press of its own. On behalf of the company we request all our readers who may be share-holders of the company to pay their allotment money if they have not paid already. We also request our readers who are not already share-holders to take shares in the company and help an enterprise started for the purpose of propagating the sublime truths of the Jain Religion.

The Jaina Gazette.

To face page 216.



Prof. BANARSI DAS JAIN, M.A.



THE JAINA GAZETTE

VOL. XXI. }
No. 7. }

MADRAS
JULY 1925.

{ WHOLE
{ No. 241.

Those who are spiritual (*noetic*) will be most beloved
of the Gods. "—Aristotle.

THE BAPTISM OF FIRE.

(The story of a Western Yogi by no means to be read literally.)

BY

Alexander Gordon, London.

THE man had been a warrior. Upon his face were printed deep the lines of resolute endurance, of fidelity to duty and of unreserved sacrifice for others, and more, his life half spent, a time of peace had come—a silence in the midst of warfare, and in the night he heard a voice which said—"Come out, and be ye separate" and he lifted himself on his elbows and listened. And the next night it was repeated, and again and again, "Come out and be ye separate" and he asked "Where, Master?" and the voice said, "Thou must come out into the wilderness with me."

Then the man rose and prepared for his pilgrimage, filled with the inspiration of the new life that was called him on. And he equipped himself in all his armour, and defended himself against foes and dangers and wild beasts, and took an extra coat and wallet for food. And he went as the spirit led him, he had no other guide, and his path lay across the borders of a desert. And

when he had travelled far into the wilds, and many months of solitude had passed over him he became worn from fatigue and constant watching to combat enemies which threatened his life.

And the voice of his Master came to him and said "Thy burden is too great for thee to bear, take off thy armour, and leave it behind thee;" And the man replied: "O Master, how shall I cast away my only protection?" Only yesterday, the children of the desert assailed me—and had I not slain a beast it would have devoured me." And his Master said, "That beast that thou hast slain is the only thing thou hast to fear, but it shall not hurt thee." And he took off his coat of mail, and threw away his weapons and put on the plain coat he had been carrying in case of need. And he studied the beasts in prayerful humility day after day, and night after night when creeping reptiles and noisome creatures came out of the darkness to share the cheer of his night-fire, and beasts prowled about in intimate nearness to him. He saw how hard, and poor, and bare their lives were, how strenuous was the effort to live in continual danger from each other, how little they had, in comparison to man,—how they used what wisdom and knowledge they possessed always to the best advantage, and he said: "Oh, living creatures, toiling your lonesome way up to the light, may I learn to use my lamp at least as well as you do."

And none touched him or hurt him. And he learnt the lesson of the beasts for ever, and knew the secret meaning of their existence, and had all power over their kingdom.

And the man grew weak from scant supply of food, and the voice of the Master came to him and said—"Why dost thou carry a wallet?" And he said—"Oh Master, I carry some portion of food that I do not eat lest I shall be starved." And his Master said—"Thou hast never carried a morsel with thee that has not rotted, or been stolen by the beasts—thy more hungry brothers—whilst thou slept." And the man cast away the wallet.

And he was always fed—a melon unsuspected on a rock—a few dates dropped from the trees by the birds—or, when nearer the haunts of men—some water and a gift of food. Sometimes the

desert children passing by would stop and detain him, but looking upon his benevolent face would offer him food and beg : " Oh holy man : pray for us."

And through the long days and nights of loneliness he studied the Food Body, and he learnt in very truth, that man does not live by bread alone, and he came to know the secret springs of existence and to realize that MAN in his real nature is not dependent on food, nor on anything external to the SELF.

And his body was worn-out very grievously from fasting, and deep thought and the overshadowing of a great sorrow was upon him. And he could not cast it aside, but wrestled with it all night and the next day, and when night came again he was wrestling still, and no voice came to him. And he knelt down to pray, weary and exhausted, and his knees hurt one another as he moved, and he bowed his face down on his hands and could not say a word : and he remained so for many hours in dumb pain—in mute agony. And the whole of that night, Presences beyond the imagination of human thought moved to and fro about him—watching in deep sympathy and awe, the man who was fighting the battle of the world, until the morning broke. And when the hot sun had once more risen over the sand, the man rose to go, and found he could hardly move, and he dropt down again to wait until his strength should return to him.

And the voice of his Master came to him saying : " I have come for thy coat. I have need of it. Before long a child of mine stripped and robbed will pass this way. Attach it firmly to the tamarind tree under which thou art resting." Then the man was seized with a great tremor, and shook exceedingly from head to foot, and strove to quiet himself and he could not—and he knelt down to pray, and he said " Oh Master, thou seest my anguish ! Oh Master, my soul is in great tribulation " and he could say no more and sat up. And he knelt down again and cried—" Oh Master, thou seest I am alone—I am cut off from all intercourse—no touch of human loving-kindness come near me—and I am useless, my struggles and tears for the sins of the world render no one any good, my thoughts and pity do not reach them. I am a figure for the Rites to pity, more worn than any living skeleton—out of

reach of love, and hope, and help." And no voice replied. He took off his coat and folded it, and hugged it to him, and all his body was shaken with strong passion, and his voice broken with tears. For in the pocket of that coat was a portrait, the miniature picture of a sweet fresh young face with serious eyes, and curly hair. And this picture was of the one being who had understood him, who had never thwarted his aims, who had raised no voice even against this wild pilgrimage, and there was no other way of carrying the picture. What remained of his clothing hung about him in rags—he could not carry it in his hand. And he tottered to his feet, and buttoned his coat securely round a branch of the tree so that it could not blow away, and knelt, and said a few words that he could remember of the solemn funeral service over his picture, and proceeded to bury it.

And the sun had gone from sight, and all the air was one dense colourless stifling cloud, and the wind hurled the sand round in circles, and uncovered the miniature every time he had covered it, and swept round him, and threatened to envelop him. And he threw himself on his face and cried, "Bury me, bury me, oh Master, out of thy sight, I am cut off from all that is dear, cut me off from thy presence also, Strive no more with me—Forget that I have ever tried to follow thee."—And the storm ceased suddenly, and all was still, and the hours passed by, and the cool night came, and the stars came out—and the man still lay on his face as one dead.

And the voice came to him, and it said. "Beloved ! Thou hast long ago broken the bonds of Time and Space and Place : Time and Place are words that henceforth can have no meaning for thee." And his Master caught him away into a deep sleep. And he seemed to rise and leave his body, and wandered free wherever he would. And he saw the vision of a man engaged in a struggle with the vice of Intemperance. And a consciousness came to him of a radiant being, who gave him hope and help to overcome,—and he saw that the being was himself. And as he passed out he saw several such visions as the one he had just witnessed occurring simultaneously and he realized that his presence was not confined to one place.

And he passed into the ward of an hospital, and saw a woman wrestling in fear and rebellion against a terrible disease which was destroying her life, and the vision was watching by the bed, and peace came over her visage, and the crisis was passed. And he saw the same Presence by several of the beds in the same ward, and knew that it was himself. And he was constrained to pass on to a little private room at the end of the ward, and lying there on the pillow was the dear face of his miniature picture, wasted with suffering, about to pass into the unseen.

And the vision became very radiant, so that the eye could hardly look upon it, and it shone on the girl's face, so that it lit up with a golden glory, and she held out her arms, and passed away into the light. And the vision was himself.

And he woke at the dawn, feeling very light and strong, and calm, and breathing deep breaths of the cool sweet air. And he put his hand to his face, for there was still the impress of another face, sweet and fresh, with curly hair wet with dew—dew-drops of love—that had lain close to him all night.

And he had learnt that Death was no more, that parting was but an illusion of the outer senses,—that there was no barrier, no limit, no darkness, in the whole of the universe.

And he studied these things without moving for two whole days and nights. He saw and understood every disease and its relation to the body, and its mysterious remote beginnings in the past. He saw that Death was a mighty deception and lie, the climax of all the other deceits under which man struggles—and strains to hold with strong tenacious grasp. And the more real seeming Pain and Fear he saw—the two darker shadows of this other—and he knew it all.

And he rose to go on. And his body had become luminous even to the ordinary beholder, and now the light broke from his head also. And he had become exceedingly small and frail to look at. And he knelt to pray as the first rays of the sun fell upon the earth.

“ Oh great and beautiful light, that Light of Lights,
Glory of my glory — Lord of Life, shining in the darkness.”

And he rested in the deep calm of his spirit until his voice broke out again. And beautiful unseen beings grouped around, and stood apart in deep reverence while he prayed,

“Oh Thou, Whom no words can voice,
Thou art the All,
And Thou art Love.
Love is All,
All is Love.”

And at the mid-day when the sun was at its highest, the voice came to him and said. “I have come for thy body.” And there was a deep silence in which the sand seemed to tremble. And he raised himself and listened, and rose to his feet, and waited. And presently the voice came again—“I have come for thy body.”

And the man lifted his eyes and saw his Master. And his soul expanded with Love, that it consumed his body utterly, and in that flame of ecstasy he passed away from the visible presence of earth.

And a little shepherd-lad watering some goats at an oasis close by ran home and told his father that he had seen a little flame in the distance, attached to no object, which came and went leaving neither smoke nor ash.

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MAN AND BEAST IN INDIA.

By L. Moresby.

ONE might write of India from many points of view. That is the habit of the globe-trotter who rushes through the show places, sees the people as a vague grouping of dark faces and brilliant colours, and thus whirled from Bombay to Calcutta catches a series of misleading glimpses and, knowing nothing of the patient resolute thought that lies concealed behind the panorama which is all he sees, writes out of the plenitude of his contented ignorance.

Do we realize what we owe the East? We are very ready to talk of what India owes to us—to our just government, our strong hand, our Roman peace—but looking at the other side of the account does it not more than balance? Much more, inasmuch as the things of the spirit are more than the things of the body.

We appeal everything to Success. We disguise it under many names, but that is our real gospel. Our gaze is fixed on this world; India gazes steadfastly at the world unseen—half dazed with contemplation. It is good for us to be reminded that success is not *all*.

It is not uncommon in India for a man who has attained a great position—wealth, honour at his disposal—to cast them all aside in the noonday of his pride and power, and taking the beggar's staff and bowl to set forth on the long Khaki-coloured road to the holy Benares or Hardwar and then to some place of meditation in the lonely hills to be lost to his family and friends for ever—leaving his place to another, laying it aside with as little regret as he will lay aside his worn out body when that time also comes.

Imagine such a weighing of values in the West. Imagine an exodus from Downing Street on these terms.

Yet so it is out here—and not infrequently. And there are other things. I have seen in the Bazaar at Darjeeling, where the hill people come in to buy and sell, the Buddhist lamas gliding about, each with his begging bowl and tiny drum to give notice of his coming, and as he passes from stall to stall gathering the food

for the monastery, each seller proffers his mite a handful of the heaped brown unpolished rice, a cake, a little dahl—of his wares he gives a toll, and with a prayer for the giver the lama passes on. And so the monastery lives. That could not be seen in England, where nothing is given for nothing and where prayers are counted as nothing by the crowd.

I have seen the bloodless offerings in the Jain temples where the enshrined Parsvanath sits stiffly in marble with folded hands and glittering crystal eyes, and before him small gongs are beaten and fragrant incense burnt, and the people crowd in to offer rice and small nuts and flowers. I laid a few myself on the altar of so much mercy, for a Jain temple is a sanctuary for bird and beast, and the lizards gliding along the marble steps, and the little green parrots in the trees outside, lead lives of peace and security under the shield of the Jain belief, that mercy cometh to the merciful.

Not only so, but in the streets are curious and often very beautifully carved poles supporting what look like huge scales or trays—so picturesque that they add much to the beauty and gaiety of the many coloured life of the cities. I could not think at first what these could be, for the birds and fearless little grey squirrels seemed to have taken possession of them, and now and then one of Hanuman's grey monkeys would swarm up the pole and sit on the edge of the tray contentedly munching; so I asked, and then I learnt that these places are yet another Jain tribute to the law of compassion, and that they are feeding places for any bird or animal that cares to come there for a morsel or for a drop of water—the latter almost more needed than food under the burning sun.

In Ahmadabad I visited the Jain Hospital for animals—a most wonderful and touching place. It is a compound in the midst of the city with trees in it and large sheds where the sick and wounded animals are tended. The pariah dogs in India are a very painful sight—so lean and starved that their ribs stand out like the ribs of a stranded hulk: so ravenous that they run beside the train as it leaves a station, watching with famished eyes for morsels that some kind hand but seldom throws. Here I saw some lying contentedly with their puppies nestling beside them, and food

before them fresh from the great cauldrons in which it is boiled for all the guests tended and cared for as part of our common brotherhood. Beside them was standing a bullock, with a shining coat like grey velvet and a cruel scar healing along his flank. Above in the trees the grey monkeys chattered and held out tiny black paws for alms. The goats stood by with their kids, and men and boys went about feeding and tending them, and I have seldom seen a happier place (though indeed there were sights of suffering), because it seemed to re-knit the bond between man and beast and to speak of a debt owed for faithful service, and therefore ungrudgingly paid.

We do not pay our debts in England. We take all, and give little in return. We give in most cases such food as will ensure efficient service for ourselves, but it is only as one feeds an engine with coal or a lamp with oil—there is no more in it than that. No sense of gratitude,—no wish to confer joy, peace, certainty. Yet animals are capable of all these things, even as we know them—misused and down-trodden. What they can be if treated according to the law of Christ, of Buddha, and of all the saints of all the faiths, we cannot even dimly guess, but on the day that we learn it, it may open to us many secrets and mysteries that Science and the Sages have sought in vain.

The fearlessness of animals in India is fascinating. I met a little brown bear in the fields outside Ahmadabad. He was walking about by himself and I can only imagine he was a pet at some bungalow I could not see, but at all events there he was—the quaintest creature, enjoying the sunshine, stopping now and then to grub and snuffle in the earth for roots or some such thing—perfectly harmless and delightful. He let me come up close to him with my camera, and stood, rather surprised, but not in the least afraid, and I photographed him with a glorious banyan tree as a background a tree sending down its living roots from each branch into the earth, so that tree after tree sprang up like a slender column from the seeking rootlets, and at last it has become a sort of co-operative grove—most wonderful to see, and where crowds might shelter,

I took two aspects of my bear and then he shuffled contentedly off.

A woman was coming along the road near by under the shade of the banyan trees. In her hand she carried a shining brass *lotah* or water vessel. The Sari drawn over her smooth black hair was of that fierce and lovely orange red, beautiful as the skin of a jungle beast, of which India seems to have the secret. What else one could see of her garment was of a deep leaf green. The caste mark was painted on her brows, and slender neck and arms and anklets were loaded with silver necklaces, armlets, and anklets a wonderful and beautiful figure in the living shade and sunshine. I asked if I might photograph her, and she very kindly stopped and assumed quite naturally and with no self-consciousness a pose of perfect grace and dignity, grouping herself with a tiny cart drawn by two little mouse-grey bullocks arrested by the driver's friendly curiosity and interest. Instantly from the trees above came leaping the grey monkeys, drawn by curiosity also, little and big, patriarchs and babies, until the road was gay with them. Quite suddenly, as if at a word of command, they each sprang on to one of the tiny stone posts that border the road, and sat there motionless as if carved in wood—and so the photograph was taken no monkey so much as stirring a tail until it was finished. And then, when the human actors in the scene moved, they all sprang to the ground again and resumed their gaiety. I do not know in the least why they did this, but their fearlessness and seeming co-operation made it one of the most charming things I have seen—even in India. Later, by the border of a lake outside the town, lovely silvery grey monkeys swung themselves down from the trees to beg for food. I had provided myself with grains, and presently five or six of them were round me clutching my hands with their little cold black hands (for I cannot consent to call them paws) and daintily picking the grains from my palms and eating them.

A movement, a word, and they were in the trees again, swinging from branch to branch with a grace that is more like the flight of a bird than anything else known to me. But I wondered as they went whether the time will ever come in

England when the wild creatures will not flee at the sight of us—will not associate us only with horror, pain and death. In India it is otherwise, because they are sacred to the gods, who are believed to have some care for life, which is their special gift. The monkeys are sacred to Hanuman—the monkey-god—the faithful servant of Rama—the incarnation of Vishnu. I wonder whether it will always be impossible for us to believe that life is sacred to the Deity we worship—to the God of whom Hanuman is the distorted image (yet an image), seen in the mirror of a groping faith.

Walking near the Fort in Delhi one day—that marvellous red sandstone Fort that crowns the little hills so proudly with its miles of towers and embrasures, I saw a little group of elephants coming along, each with his mahout. They belonged, so the men told me, to the Nawab of some Native State, who had gone to worship at the Jama Masjid. Might I photograph them? For they were glorious in harness and caparison, with their mighty head and faces painted with blue and yellow devices in suns and stars and strange geometrical interlacings, and their blue and red cloths ringed with gold and heavy embroideries dropped almost to the ground from the silver howdahs. Yes, certainly I might (the people are never-faillingly kind and courteous), and instantly with a word to each of the great creatures (not a single touch of the ankers with which they are guided), the group was formed. They drew up together, retreated, advanced, edged along till all was in perfect focus. A mahout dismounted and stood beside his charge for the better effect, and with perfect intelligence and co-operation from "My Lord the Elephant," the photograph was taken. At another word the nearest curled his trunk round the driver, and swung him up into his seat again. And at a last command all of them standing in a row salaamed to the "Lady Sahib" by flinging their trunks in the air before they rolled off contentedly to meet their master.

It seems to me the relations between man and elephant in India are as nearly perfect as such things can be. Work is demanded of the latter, but it is work fairly apportioned and rewarded with affection. And it is work which elicits their

intelligence and gives them a pride in its faithful performance. Not only so, but it is work done in real co-operation, with their masters—so that the divine element of love is also not missing. It is amazing and touching to see their beautiful obedience to their drivers, and their pleasure in the little children who play about their feet. They lift them out of the way with their trunks; they humour them, submit to their baby tyranny, delight in their affection—in a word, spoil them completely. The same with the herd of bullocks—who entertain the strongest objection to Europeans (doubtless for good reasons) and strangers. A child of eight, riding on one of them, can guide the herd and keep it in perfect order, singing as he goes that curious tuneless song which one hears all over India.

What we lose in our relations with animals it is difficult to say, but it must be something enormous. Many of the secrets of life which we most desire to apprehend are probably involved in it—the beginning of reason and love, the foundation of family life,—the basis of societies and therefore of nations.

There are, of course, two ways approaching them. You may stun the life out of them with shot or blow,—you may hand them over to the vivisector and after due torture you may dissect and analyse the dead brain,—or you may watch and love the living creature, eliciting all his diviner faculties and slowly developing (for *his* benefit as well as for your own) that marvellous intelligence which cannot be defined as “mere instinct”—(though the marvel of instinct itself is the despair of Science and probably can be unravelled only by psychology of the deepest order), and making him your friend and companion. I think that great sportsman chose the better way, who laying aside his gun and taking to the camera instead, has given us those wonderful and intimate photographs of bird and beast life which have shed such light on obscure problems of natural history. He has seen and recorded for us the wonderful trekking of the moose, hitherto a mystery. He knows what goes on in the little sanctuaries of the nests in the dim caves and dens of the jungle; he shares in the hopes and fears and loves that set hearts like our own beating under fur and feather, and through him we learn and, I hope, rise.

But it is even better to learn for ourselves and at first hand—and what I have seen in India has so far convinced me that it is possible for a whole people to acknowledge its responsibilities in this matter and to reap the reward—which would be still greater if knowledge went hand in hand with their mercy, and if science as well as religion hoarded the results. (*The Herald of the Golden Age*, Vol. XVI.)

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M.A., B.L.

(Continued from page 187 of Vol. XXI, No. 6).

Sutra, 36.

The Subtle (*Samabhirudha*) Naya consists in attributing different meanings to synonyms according to their derivations.

Commentary.

The Sabda-Naya indicates that the object remains one and identical, although different expressions (synonyms) are used. The Samabhirudha holds that different objects are expressed by different expressions (synonyms), neglecting, for the time being, the Substantial identity.

Sutra, 37.

For instance : 'Indra' is so called because of his Raining ; Sakra, because of his Ability ; Purandara, because of his Penetrating into the (Enemy) city ; and so on.

Commentary.

Although Indra, Sakra and Purandara are but synonyms for the Lord of the Gods, different meanings are attributed to those synonyms, regard being had to their etymological derivation.

Sutra, 38.

The Fallacy in regard to it consists in maintaining the plurality of objects, signified by synonyms.

Commentary.

Although derivatively, synonymous expressions may have different significances, it should never be forgotten that they are really but synonyms. Hence if we hold that they signify really different objects, we should be committing a Fallacy in respect of the Subtle standpoint.

Sutra, 39.

For instance: The words, Indra, Sakra, Purandara, etc. signify different objects, as they are different words,—just as the words, Elephant, Deer, Horse, etc. signify different objects.

Commentary.

Although the words, Indra, Sakra and Purandara have different meanings so far as their etymological derivation is concerned, they signify one and the same object, *i.e.*, the Lord of the gods, so far as the Substratum is concerned. To hold that they signify different objects or beings because their derivative significations are different is clearly a Fallacy, as in the above example.

Sutra, 40.

The Such-like (*Evambhuta*) Naya signify objects in the light of their functioning, denoted by the words.

Commentary.

The Subtle standpoint, as we have seen, calls the Lord of the gods, 'Indra,' no matter whether he rains or not and a particular quadruped, 'Go' (Cow), no matter whether it moves or not. The Such-like standpoint, on the other hand, would call the Lord, Indra only when he is *actually* raining. According to this Naya, all words have a dynamic significance. Thus, a 'Go' is so called because it *goes*, an 'Asva' (Horse) because it moves fast. Even the qualitative expressions have a dynamic force, according to the Evambhuta Naya. Thus, a 'Sukla' (white) thing is what *has become* 'Suchi' (purified). Even in such random and seemingly meaningless proper names as Devadatta, Jainadatta, the root 'Da' (to give) signifies a dynamic force. Lastly, the Such-like standpoint points out that in words signifying two or more ideas, externally connected (*Samyoga*) or intimately related

(*Samavaya*) such as *Dandi* (one, having a club), or '*Bishani*' (a horned being), the parts, viz., *Danda* (the club), *Bhishana* (the horn), etc. show that the idea of force or activity is prominent.

Sutra, 41.

For instance : *Indra* is to be so called only as long as he rains, *Sakra*, as long as he exercises power, *Purandara*, only when he penetrates into the (enemy) city.

Commentary.

This is an illustration of the Such-like *Naya*.

Sutra, 42.

The Fallacy in regard to it consists in refusing to give a thing its usual name when it is not functioning.

Commentary.

It is one thing to emphasise for the time being, the dynamic force of a word and another thing (*i.e.*, a fallacy) to refuse to call it by its usual name on the ground that it is not actively discharging its function.

Sutra, 43.

For instance : The thing, called 'the pitcher' should not be so called when it is devoid of the particular function of a pitcher : for, being devoid of the function indicated by the word, 'pitcher,' it is like a piece of cloth (and cannot be called 'pitcher').

Commentary.

The above is a fallacy because it refuses to call a pitcher, a pitcher when it is inactive ; such a position is opposed to the *Pramanas*.

Sutra, 44.

Of these, the first four are *Object-Nayas*, as their nature is to determine Objects.

Sutra, 45.

The last three are *Word-Nayas* as they reveal the significations of Words.



PROF. BANARSI DAS JAIN, M.A.

“**R**EAD not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.” In these pithy and pregnant words, that eminent English philosopher, Francis Bacon administers an imperative warning against the tendency in certain countries including India on the part of some young men, nurtured on Western culture and ideals, to question the veracity of doctrines and principles built up by hosts of self-denying thinkers and sages during a number of centuries. To doubt, to discuss, and to decide are but proper on the part of an earnest seeker after truth. But to disbelieve a dogma or creed propounded when the world was in its tender infancy—if ever the world newly came into existence—and followed and preached by a succession of wise teachers and saints who devoted their whole life time in an impartial search after Truth, is indeed impious.

It is a happy sign of the times that there are Jains who, the more they are educated on Western models, the greater is their interest to study the ancient scriptures and bring them to light. One of such earnest souls which seeks to know Jainism in all its aspects and then propagate the same to humanity at large in general and the Jains in particular is that of Prof. Banarsi Das Jain, who is now staying in England pursuing his research in Oriental studies.

Born of Swetambar parents at Ludhiana in 1890, Mr. Banarsi Das even when he was only six years of age, attended a sermon by the late Sri Vijayananda Suri with which so to speak his early education in Jainism began. As soon as he was able to read Hindi, he began to read Jain books in Hindi, the first that he read being *Jain-mat Vriṣh*. During these early years of his life he committed to memory a number of Sanskrit and Prakrit Stotras which he used to recite daily for several years. In 1905-06 he read portions of *Jain-tattvā-darsh*, *Tattvarthadhigama*, *Purushartha-Sidhuyapaya* with Muni Udyotavijaya and Muni Vallabha Vijaya,

He was invariably present at all their sermons and gained a good deal of information about the Jaina philosophy. By that time he had occasion only to study the sacred books of the Svetambar Sect. But thereafter he came into contact with Digambar scholars and saints.

In 1910 while he was in his collegiate course he resided in the Punjab Digambar Jain Boarding House, Lahore. It was here that he came in touch with the erudite Jaina scholars like Brahmachari Sri Sital Prasadji, Pandit Gauri Shankar, Pandit Sundar Lal, the late Pt. Gopal Das Bariya and others. With very great eagerness and earnestness he studied the Digambar scriptures and won prizes at examinations in religious knowledge held in the Boarding House. His work was highly spoken of in the first annual report of the Dig. J. B. House. Then came a period of aloofness, from 1912—15 when he had no opportunity of meeting Jaina Sadhus or Pandits. But he made considerable progress in the study of Prakrit. So much about his study of Jainism on orthodox lines.

The impetus for a scientific study of Jain literature was given by Mr. A. C. Woolner, Principal, Oriental College, Lahore who asked Mr. Banarsi Das in 1916 to collect Jain books and manuscripts for the Punjab University Library. This difficult work of Mr. Banarsi Das in collecting authoritative Jaina books for the University Library, was much appreciated by the Syndicate of the Punjab University at one of their meetings in January 1920.* In this connection, an extensive literature (both Svetambar as well as Digambar) passed through his hands. He made a beginning in the study of Svetambara literature with Hoernle's edition of *Uvāsagadasāto*, and subsequently with various other works with Sanskrit commentaries or English Translations.

In the course of his reading he became conscious of the want of a Jaina Prakrit Reader. He forthwith pointed this out to Mr. Woolner in 1917 who thereupon asked Mr. Banarsi Das to compile one. After two years of work, the *Ardha-Magadhi* Reader was ready for the press and was published by the Punjab

* Vide Proceedings of the Syndicate, January 1920.

University in 1923. A Hindi adaptation of this book was brought out in 1921 at Muni Atmaram's suggestion.

On behalf of the Punjab University he visited Narowal (Punjab) in 1917 to make a report on the Jain Bhandar i. e., the collection of Manuscripts. Similar visits were paid to Ambala and Agra. During Linguistic and Epigraphic trips made on behalf of the Punjab University he availed himself of every opportunity to notice anything interesting from the point of view of Jainism. He paid special attention to the collection of Jain images and sculptures at the Lucknow and Muttra museums. At Agra he took an ink estampage of *Kumvarpāl Sonpāl prasasti* inscribed on a stone slab and had it published for the first time in *Jaina Sahitya Samsodhaka* Vol. II, Part I.

In 1917 he came in close touch with Muni Atmaram, a monk of the Dhundia Sthanakvasi Sect, who is the only sadhu in this sect (with the exception of Muni Ratnachandra, the compiler of the Ardha Magadhi Kosa) that takes interest in Jain literature. Muni Atmaram used to pay visits to Mr. Banarsi Das to have lessons in Sanskrit poetry and prosody and to discuss on difficult passages from Jain Sutras. In return he gained a good deal of Jaina traditions from the Monk. He also came to learn about the preparation of a Jaina Dictionary under the patronage of the S. S. Jain Conference. At Muni Atmaram's suggestion the Conference invited Mr. Banarsi Das to advise them on the compilation of the Dictionary. Thereupon he accepted the offer and made an extensive tour in 1920-21 visiting various centres of Jain literary activity, and meeting personally almost all Jain Scholars, whom he had not met till then, such *Sadhus* as Vijayadharma Suri, Hamsavijaya Jinavijayaji, Ratnachandraji, Sukha Lalji, and Messrs. Nathu Ram Premi, Hargovind Das, Bechar Das, Puranchand Nahar, Kumar Devendra Prasad and Mr. Ajit Prasada.

In 1920 at the suggestion of the leading Jains of Punjab Mr. Banarsi Das succeeded in getting Jain Literature and Philosophy prescribed as an alternative paper at the M.A. (Sanskrit) Examination of the Punjab University. Muni Jina Vijaya expressed his high opinion of Mr. Banarsi Das in the *Jaina*

Sahitya Samsodhaka I, 2. In a lecture at Bombay in 1920 Mr. Banarsi Das explained the positive side of Ahimsa, a phase of the great doctrine least understood and much less appreciated by many a thinker and scholar. He said that Ahimsa meant Love for all living creatures, big or small, visible or invisible. He reduced the 12 vows of a Sravaka to the two cardinal virtues viz. mutual love and contentment. Similarly the five vows of a Sadhu he reduced to self-control or independence and freedom from attachment and hatred. It was published in the form of an article in the *Jain Path Pradarsak*, Agra, Dec. 1921.

In 1923 Mr. Banarsi Das Jain felt the need of a Jain Directory, and related his scheme to Sri Vijaya Indra Suri who readily approved of it. To collect information for the book, circular letters in the joint name of Messrs. Banarsi Das and Fulchand were issued to numerous scholars.

The following are some of the writings of Mr. Banarsi Das in connection with Jainism.

1. "Immediate task before us," *Jaina Sahitya Samsodhaka* Vol. I part I.

2. "*Jain Agamka Prakasan Krama*," Jain Jagat, July 1920. Delhi.

3. Hindi Ardha-Magadhi Reader, 1921.

4. "*Jain Dharmaka Mul Siddhanth*," Jainpathpradarsak, Agra, Dec. 1921.

5. "Kumvarpal Sonpal Prasasti." (Hindi) Jaina Sahitya Samsodhaka Vol. II. Part I.

6. Ardha-Magadhi Reader. (English Edition. Punjab University, Lahore 1923.)

7. Grammatical Sketch of Ardha-Magadhi, added to Ratnachandra's Ardha-Magadhi Dictionary.

8. Revised and edited with notes and introduction. English Translation of Hemachandra's Trishastisalakapurushacharitra. Book I. Canto I.

9. *Jatnomka Swetambar Agam*, an article which appeared in "Madhuri" Hindi monthly.

As member of the Oriental College, Lahore, Banarsi Das was engaged for the last six or seven years in compiling a dictionary

of the Panjabi language but was called to lecture on Philology and Epigraphy, to M. A. classes as emergency arose. His name is also famous as an Editor of Kalidasa's *Sakuntala*, Bhasa's *Svapnavasavadatta*, and as the author of a Hindi grammar.

At present he is busy studying Prakrit Philology with special reference to Jaina literature at the London School of Oriental Studies, London, to qualify himself for the degree of Ph. D. He has gone over to England with a University scholarship which amounts to about one-third of the total expenses. The balance of the expenses he defrays from his own pocket.

Prof. Banarsi Das Jain holds very liberal views about Jainism and is bitterly against sectarianism. He is a very ardent and enthusiastic Jaina ever eager to serve the cause of his Community on the most practical lines possible. He regards the absence of a selfless and honest worker to be the chief cause of the backwardness of the Jaina Church. He thinks that the reform of Sadhus, Brahmcharis, Pandits to be most urgent. Only a few of them come, according to him under the category of *Bhikshu, yati, Nirgrantha* as described in Jain scriptures. The keynote of the Jaina Monastic life is constant spiritual progress, subjugation of passions and ultimate selfconquest (*Swarajya*) which may or may not be accompanied by entire aloofness (abstraction) from the world.

It is also noteworthy that Prof. B.D. Jain is an orthodox Jaina and he continues to be a strict vegetarian in England, and determines to be so at any cost or inconvenience whatsoever.

In conclusion it may be observed that Prof. Banarsi Das Jain has been rendering meritorious services in the cause of the revival of the Jaina sacred lore. He is one of those few gifted Jains who take a delight to be always roaming about on the lofty heights of Mount Parnassus. He is at once a student, and a scholar a reader and an author. Perchance he has as his motto the famous dictum of Lord Bacon, "Reading maketh a full man, conference a ready man, and writing an exact man." For, do we not see him as an ardent student, a serious-minded inquirer after truth engaged in a number of interviews with the learned and distinguished scholars

of the community and the author of some valuable books and articles? Long Live Prof. Banarsi Das Jain, ! Happy, and successful his stay in England ! Meritorious and invaluable his services in the cause of Jainas and Jainism !

JAIN CONVERSION COMMITTEE.

JAIN Dharmabhushan Brahmachari, Sital Prasadji has suggested in his article in the special number of the "Vir" that a Jain Conversion Committee should be established. Brahmachariji has also outlined the work for this society namely that this society should first convert the non-jains to the Jain religion and should establish their Varna in view of their mode of life and should organize free social intercourse between the Jains and these new converts without observing any restrictions in mess and marriage. This is said to have been prescribed by the Acharyas.

This question is of very great importance to the Jain Community, We are to-day not very anxious to convert the non-Jains to our faith but to reclaim to our faith those Jains who were led astray into other folds. The matter has got a difficult aspect specially in India where the restrictions of mess and marriage are the main factors in the social and religious life of the people. We are of opinion that common mess and marriage are essential for the successful conversion of the people to any faith. It might not be so in other countries outside India, where the religion is a matter mainly of the soul.

This is the peculiar difficulty which has beset this question and it is necessary that we should have definite ideas about this. With due deference to the Brahmachariji, it is submitted that he has not given us any definite suggestion in this respect. We have in C. P. Jain Kalrs. This should not be confounded with Kalalszas as is sometimes wrongly done by common people. There are Koshti community and also the Kasars,

The great difficulty is that people do not take up their faith as they accept the meals at the invitation. This has got to be done by constant thinking and this has got to be done also by

some outward process as far as the people of the community are concerned. There is no apparent and startling change as soon as they cease to have any faith in the Creation of the Universe by God or the divine nature of the Vedas. Therefore the process of conversion is highly important. Will any one deeply immersed in the Jain Shastras prescribe this for this movement. Next, how far impossible it seems when at present there is a war about inter-dining in the subsections. How should the people be converted and what process should be adopted and then what should be the way in which the new converts should feel that they are not made only the distant objects of lip sympathy and what should be the blessings for having adopted this faith. I am anticipating the reply that the adoption of this faith is not to be with the object of making money but only for spiritual happiness. But we have to deal with human beings and human weakness is to be guarded against. Social status and social happiness have been in the past the reasons of the conversion of these people and let us be cautious that these attempts are not abortive.

By thinking constantly over this subject one cannot escape the thought that all social activities in our community should be based on the strong basis of free co-operation in economical and social life. The masses never take up the faith by constant reasoning and they also do not give it up by the pressure of their inner awakening, in ordinary times.

—*Bon Ami.*

The following books are available at "*The Jaina Gazette*" Office.

Outlines of Jainism by Justice J. L. Jaini	....	3	0	0
Jaina Law	do	....	1	4 0
Practical Path	by C. R. Jain	....	2	0 0
Confluence of Opposites	do	....	1	1 0

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 191 of the last issue.)

34. Q. What is wrong knowledge according to Jainism ? How many kinds of it are there ?

A. Wrong knowledge is any knowledge that is not based on Right Perception [Samyak Darsana]. Of the five kinds of knowledge, Mati, Sruta, Avadhi, Manahparyaya, and Kevala, the first three are subject to degeneration and corruption. But Manahparyaya and Kevala do not have any such tendency. The wrong knowledges of Mati, Sruti and Avadhi are called Kumati, Kusruti, and Vibhangavadhi.

35. Q. Define *Naya* ?

A. *Naya* is defined as the apprehension of a thing from a particular point of view. Since every aspect in its own way reveals the nature of that thing, *Naya* is a means of insight into the nature of Reality.

36. Q. How many kinds of *Naya* are there ?

A. It is mainly of two kinds, Dravyarthika *Naya*, that pertaining to *dravya* or substance and Paryayarthika *Naya*, that pertaining to *paryaya* or modifications. Dravyarthika *Naya* is further sub-divided into 3 kinds 1. Naigama, 2. Samgraha, 3. Vyavahara. The Paryayarthika *Naya* is sub-divided into four kinds 1. Rijusutra, 2. Sabda, 3. Samabhirudha, 4. Evambhuta. These make up the *Sapta Nayas* as they are often called in Jaina Logic. The *Nayas* are also divided into six kinds, called *Shadnayas*. Dravyarthika *Naya* and Paryayarthika *Naya* are respectively called Nischaya *Naya* and Vyavahara *Naya*. Nischaya *Naya* or the real aspect is further sub-divided into *Suddha* and *Asuddha*. Vyavahara *Naya* is divided into *Sadbhuta* and *Asadbhuta*. Each is again said to be either *Upacharita* or *Anupacharita*. On the whole we have six kinds.

37. Q. Explain the first mentioned seven *Nayas* ?

4. 1. Naigama Naya or representative aspect. When any particular activity is spoken of as representative of the whole, we have Naigama Naya, e. g. When a person who is engaged in packing his things to start on a voyage to England, is asked "What are you doing"? He says "I am going to England." Here the man has not yet started on his journey but it is the purpose for which he is packing his things.

2. Samgraha Naya or the class view. Several things which are similar in essence and which are not incompatible with one another are grouped under one class. The name flower refers to the whole class of individual, things which go by that name. The name Dravya is given to all the six substances, Jiva, Pudgala, Dharma, Adharma, Akasa and Kala, from the point of their possessing the essential characteristic of existing through change.

3. Vyavahara Naya or distributive view. Studying the nature of things forming a species of a genus. e. g.. Study of Jiva and Ajiva as species of the Genus Dravya.

4. Riju Sutra or the clear aspect of a thing at a given moment. e. g., He is happy now.

5. Sabda Naya or Verbal aspect. Words though differing in tense, voice, gender, number, prefixes etc. may refer to the same meaning.

6. Samabhirudha or Synonyms which on account of their derivation point to the same identical thing.

7. Evambhuta or such-like aspect. It describes an object by a particular name because of a particular action it does. Though the thing has not that particular action at the time of signifying, the name obtained because of that action is still applicable to the thing, according to this Naya.

38. Q. When are the six Nayas (Shad-Nayas) used ?

A. They are specially employed when the characteristics of Atma are examined ?

1. Suddhanischaya Naya. According to this Naya the soul is identically the same whether in Samsara or in Moksha because of its intrinsic characteristics of Jnana and Darsana,

2. Asuddhanischaya Naya. The soul is defiled by Karmas in its Mundane state.

3. Upacharita Sadbhuta Vyavahara Naya. The soul possesses modifications of Matijnana.

4. Anupacharita Sadbhuta Vyavahara Naya. The soul has the modification of Kevala Jnana.

5. Upacharita Asadbhuta Vyavahara Naya. To identify a separable object with the self.

6. Anupacharita Asadbhuta Vyavahara Naya. To identify an inseparable object with the self.

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Founded 1895.

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* Head Office :—153, 155, Brompton Road, London, S. W. 3.

It affirms that the prevalence of Cancer, Appendicitis, Gout, and uric-acid maladies, is in almost exact accordance with the amount of flesh-eating that takes place in each country ; that these afflictions are in most instances the natural penalties of dietetic transgression—and therefore avoidable ; and that Consumption is frequently caused by the eating of tuberculous cattle.

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THE GOAL OF JAINA ETHICS.

BY

Prof. Banarsi, Das Jain, M. A.

THE System of Jaina Ethics is based on the conception that worldly life is full of misery, and that it is subject to transmigration in consequence of the law of *Karman*. Jaina Ethics, therefore, teaches the means by which one can attain liberation (*Mokṣa*) from this worldly life and consequently from transmigration. The great sage *Umāsvāti* expresses this idea in the introduction to his *Tattvārthādhigamaśūtra* as follows:—

*Janmani Karmaḥlesairanubande asmimstathū prayatitavyam,
Karma Klesabhavo Yathā bbavotyecsha paramārtha : ॥ 2 ॥
Paramarthālabheṇā dhoshesvarambhaka svabhaveshu ॥
Kusalanubandham-va Syadanavadyam Yatha Karma ॥ 3 ॥*

In this life which is linked to misery arising out of *Karman*, one should act in such a way as to put an end to this misery, for in it lies the highest goal. If one finds oneself to be unable to attain the highest goal on account of propensities which cause bondage of *Karman*, one must at least endeavour to acquire *Karman* that is pure and leads to further happiness.

The *Acārāṅgasūtra*, the most ancient and difficult scripture, gives expression to the same view in a different manner. It says,

Jc gunc se mulatthane " Jc mulatthane se gunc | 1, 2, ||

Prof. Jacobi renders it as follows:—"Quality is the seat of the root, and the seat of the root is quality ; i. e., in the qualities of the external things lies the primary cause of the *Samsāra*, viz sin ; the qualities produce sin, and sinfulness makes us apt to enjoy the qualities." S. B. E. S. XXII p. 15. Here, of course, worldly life has been identified with enjoyment of sensual pleasures, and misery with transmigration. They form a vicious circle, and one is the cause of the other. If one is stopped, the other is also stopped. Jaina Ethics, therefore, seeks detachment from sensual pleasures as stated above.

Fully realising the powerful hold which sensual pleasures have over an ordinary untrained soul, Jaina Ethics offers a graded course of life which leads slowly and steadily to complete detachment from senses. This course which can be accelerated or retarded according to the capacity of an individual is usually divided into two well-marked stages i.e. *Śrāvaka's* life (*gṛahidharma*) and *muni's* life. (*yātidharma*). The one is social, the other is anti-social. A *Śrāvaka* has to live in society. His happiness depends on others, and others, depends on him. On the contrary, a *muni* lives in aloofness, and does not depend for his happiness on other, nor another's happiness* depends on him. He is his own master and enjoys genuine *swarajya*.

The older literature does not give rules of a *Śrāvaka's* life in such details as it does those of a *muni*. It enjoins on him to observe

* Here happiness means fulfilment of worldly needs. Otherwise a *muni* is a source of happiness in as much as he can show the path leading to true happiness.

twelve vows which required him to abstain from gross sins. In social customs and rites, viz., marriage, education, business etc., he was free to follow the rules of the society he moved in. A careful analysis of these twelve vows with their *aticāras* and *bhāvānās* shows that they rest on mutual love and contentment. One may justly say that a Sravaka can keep up his vows to that extent only to which he cherishes mutual love and contentment. The first four vows are connected with mutual love. A person refrains from causing injury to the relatives mainly because he has love for them. For the same reason he avoids to tell a lie against them, and to steal what belongs to them. He would not look with an evil eye at their females. As soon as the bond of mutual love breaks down, all the above actions become possible. Wherever a bond of mutual love is created between two or more persons, all these foul deeds disappear from among them. The other eight vows of a Sravaka, to wit, limiting his possessions, being moderate in the use of food, clothes etc. clearly depend on contentment.

Different is the case with a *muni's* life. He being outside the pale of Society, was not bound to observe Society's rules. His object was to attain mastery over self (*Svadhinta*, *Swarajya*) i. e., he must be able to pull on patiently without another's help. He was, also, required to abstain entirely from all sins. This could only be attained by freeing himself from all passions (*Vitaragata*). When he has cultivated these qualities, and has become master of his self, he becomes quite immune from falling again into the world by being attached to sensual pleasures. This is the stage called *Jivanmukta*, Liberation in life. Now he can come, if he likes, to his fellow-creatures, and tell them his own experiences to bring them on to the right path.

The usual method prescribed in Jaina Scriptures to acquire these qualities is long and continued fasts, exposure to climatic discomforts etc. * By a long practice of these, the body becomes

* In order to remove all *Karmas* from the soul and to realise the pure inherent qualities of the self, the Jaina ascetic has to perform both external and internal (*tapas*) austerities. The external austerities are six in number. *Anasana* or fasting. This is to bring the body under the control of the self. 2. *Aramo-darya*, taking little food at the intervals of days to enable oneself to study and

very weak. This bodily weakness has been very beautifully described in the first chapter of the *Nayadhammakāha*. The authorities are unanimous in prescribing *Sallekhanā* at this stage. "When overcome by calamity, by famine, by old age or by incurable disease, to get rid of the body for *dharma* is called *Sallekhanā*. One should by degrees give up solid food and take liquid food; then, giving up liquid food should gradually content himself with warm water: then abandoning even warm water, should fast entirely, and thus, with mind intent on the five salutations, should by every effort quit the body." †

Maranantīkim sallekhanām Joshita (Anagari).

Tattvārthadhigama VII 17. A homeless ascetic must continue the practice of asceticism till death comes on him.

Jassa nam bhikkhussa evam bhavati---se gilami cha khalu aham imamsi samaye imam sariragam anupuvvānam parivahittaye se anupuvvenam aharam savvattajj | aharam anupuvvenam savvathitta kasaye payanu Kicheha samahiyacheche phaiagavayathi uttaya bhikkhu abhinivvudacheche, anupavisitta gūmam va nagaram va, Khedam va, Kavadam va, madambam va.....rayahanim va tanaim Jayejja, tanaim Jūitta se tamayaye yeganta-mavakkamijja |

contemplate. 3. *Vrithiparisankhyana* making limits in the articles of his food, limiting the place within which he should seek his food, fixing the time before which he should take his food and determining in his mind to take food only when a particular condition will be fulfilled. 4. *Rasaparityaga* abstaining from taking *rasas* i.e. things like milk, ghee, curd etc. which fatten the body. 5. *Viviktasaiyasaṇa* living alone in wild forests, in caves on the tops of mountains. 6. *Kayaklesa* mortifying his body by performing *tapas* on hilltops in summer, under trees in the rainy season and on open plain in winter. The internal austerities are also six in number. They are 1. *Prayaschitta* or expiation for sins committed by thought, word or deed. 2. *Vinaya* showing reverence to those who are above him. 3. *Vaiyavrittya* removing the difficulties and inconveniences that might happen to other ascetics. 4. *Swadhyaya* or studying the Scriptures. 5. *Dhyana* or meditation. 6. *Vyapsarga* or renouncing all attachment to things and immersing oneself in self-meditation. Only when an ascetic practises all these austerities he can purify his self and gradually rise up on the ladder leading to Liberation. Mere mortification of body will never bring Salvation to anybody.—Editor.

† *Indian Antiquary* February 1924 p. 37 Translated from Samantabhadra's *Ratnakarandaka*.

*Yegantamavakkamitta appandhe appapane padhilehiya padhilehiya
pamajjiya pamajjiya tanaim santharejja, tanaim santaritta Yetthavi
samaye ittariyam Kujja*||.

Acārāṅga I, 8, 6.

"If this thought occurs to a monk : ' I am sick and not able, at this time, to regularly mortify the flesh,' that monk should regularly reduce his food, and diminishing his sins, ' he should take proper care of his body, being immovable like a beam ; exerting himself he dissolves his body.'

Entering a village or scot-free town, or a town with an earth-wall, or a town with a small wall.....or a capital, a monk should beg for straw ; having begged for straw he should retire with it to a secluded spot. After having repeatedly examined and cleaned the ground, where there are no eggs, nor living beings, etc., he should spread the straw on it. Then he should there and then effect the (religious death called) *itvara*." *S. B. E. S.*, Vol. XXII, pp. 71-72.

Tivham bhanidam maranam balanam balapandiyanam cha,

Tadhayam pandiya maranam Jam Kevalino anumarant.

Vattakerasvamin, *Mūlēcūra* II.

The Jinas have declared three kinds of deaths—foolish, semi-wise and wise. The perfected souls die the last death.

The Uttaradhyayana, chapter V, describes these deaths in detail. Foolish death is one which creatures indulging in worldly pleasures meet. Semi-wise is the death of a *Srāvaka*. Wise death is the end of *Munis* who die practising austerities.*

That this was the highest aim of Jaina Ethics, and was frequently resorted to can be gathered from the numerous instances met with in ancient literature. Meghakumara is said to have died the wise death of a muni.† Several other historical and semi-historical persons are mentioned in the *Uvasagadasao* and

* Uttaradhyayana speaks of two deaths only—foolish and wise.

† Meghakumara was a son of king Srenika's, the latter was also known as Bambhasara, he is the Bimbāsara of Buddhist and Pauranic literatures. He was succeeded by his son Kunika, Ajatasatru of the other literatures. The Digambara tradition reverses the relation, and makes Kunika the father of Srenika—Gunabhadra's *Uttarapurana* p. 5 ? ?

Antagadudasao as dying in this manner. Most of these incidents took place in Mahavira's life time. Three or four centuries later, the Greeks visited India, and described what they saw. They expressly say that the Jains approved of, and committed religious suicide. † *Vide* J. W. M'Crindle, *Ancient India* (as described in classical literature), 1901 pp : 168, 170..... That this was a common practice upto about 500 A. D. is shown by numerous inscriptions near Sravana Belgol which commemorate this kind of death of Jaina Munis. See L. Rice, *Sravana Belgol and Jaina inscriptions*. For further details the reader is referred to the article on suicide in Hasting's *Encyclopaedia of Religion and Ethics*.

There are only a few souls who could pass directly from a Sravaka's life to that of a Muni. An intervening bridge, therefore, was devised to cross from the one to the other. It was a kind of training ground where a person could train himself for the Muni's life. It was not meant to be a permanent course, but was only a stepping stone. This is what the modern *Sadhus*, *Brahmacaris*, *yatis* etc. are intended to represent. Natural bonds of affection are extremely difficult to break as says the *Sutrakrtanga* :—

Ahime suhama sanga bhikkhunam Je duruttara, Jatttha yege visiyanti na cheyanti javittaye || 1 ||

Appege nagavo dissa royanti parivariya, Pasena taya putthosi Kassa taya Jahasine || 2 ||

Piya te theravo tata sasa te Khuddia ima, Bhayaro te saga tata soyara kim jahasi ne || 3 ||

Māyaram piyaram posa evamlogo bhavissaryi, Evam khu loyiyam tīya je pālanti ya māyaram || 4 ||

1. There are some tender affections which monks cannot easily overcome. On their account some become disheartened, and are unable to practise control.

2. His relations on seeing him will surround him and cry : ' Child, we have brought you up, (now) support us ! O dear ! why will you leave us ?

† To an average person, Sallekhana appears nothing more than suicide. But it is not so. Suicide is strongly condemned by the Jains themselves. For difference between Sallekhana and suicide, *vide* L. Ajit Prasad's note in "Jaina Gazette,"1923 pp. 249, 250. Also see J. G. Vol. XX pp. 21, 22.

3. 'Child, your father is an old man ; your sister is still very young ; (and here), O dear, are your own brothers from the same mother ; why will you leave us ?

4. 'Support your mother and father, thus you will win this world : it is a duty in this world to protect one's mother.

S. B. E. S. Vol. 45, p. 263.

Thus, renouncing the family life and breaking away the bonds of natural relationships, a Sravaka found satisfaction in the artificial family of monks, and prepared himself to step into Muni's life. The artificial relation of teacher and disciple was easier to cut off. The Jaina scriptures include the intermediate stage in the Muni's life. But it seems to be more appropriate to treat it as a link between the two.

For several generations after Mahavira, the intermediate stage (the Order of monks or *Bikshu Samudaya*) remained under the guidance of the saints who had gained mastery over self by following Muni's life. Later on the heads of the Order do not seem to have been sufficiently strict and self-controlled because they announced that in the fifth *Ara* (i. e. Kaliyuga) it was not possible to lead a Muni's life in its entirety. What was their own weakness was soon formed into a universal law, viz., one cannot master one's self in this age. With time this weakness of the Order has grown so much that if Mahavira Himself were to come and see the present State of Sadhus and Sravakas, He would hardly acknowledge them to be His followers. But the fallacy of this wrong belief has been shown by personal example by the *Highest Living Soul* of the time, not only to the Jains or Indians, but to the whole world, that it is still possible to follow the life of complete renunciation, and yet strive for the welfare of the fellow-beings, without the least fear of swerving from the path of righteousness.

To sum up, Jaina Ethics has for its goal the attainment of liberation (Moksa) from the worldly life (Samsara) for the latter is full of misery. The shortest way to attain this end is to commit suicide.* Suicide for this purpose was actually resorted to by

* Evidently Prof. B. D. Jain means Sallekhana by Suicide. But he is mistaken in thinking that the shortest way to attain liberation is to commit

ancient philosophers of several countries. See Hastings' *Encyclopaedia of Religion and Ethics*, s.v. *Suicide*, also references to translated passages under *suicide* in the general index to the Sacred Books of the East. This practice seems to be on its way to revival in Europe, for several cases of suicide committed to avoid physical and mental pain have recently been reported in London dailys. A comment on it appeared in the "Tribune" a few weeks ago.

But the Jains did not favour this kind of suicide. They called it foolish death. See Uttaradhyayana, Chap. V. Mulacara, Chap. II. They prescribed a better and rational way. They required a person to decrease his attachment to worldly objects. He was then to leave the family and to live in an adopted society of monks, and finally to leave that also, and lead a life of perfect independence till he gained the mastery of self. If in the meantime death approached him, he should die calmly and patiently. Otherwise, after his own perfection, he should return to the world to preach the Path to Liberation.

The underlying principle in this whole course of Ethics is a gradual and steady progress towards complete renunciation. A *srāvaka* may or may not progress to the higher stage, but a *muni's* course must be *progressive*.

The object of these lines is to bring home to the present Jaina Sadhus, munis, bhikshus, yatis, brahmacaris, pandits and all those who regard themselves to be superior to Sravakas that their duty is suicide. This is not the teaching of Jainism. Srimad Umaswami, a very ancient Jaina Philosopher and a leader of the Order of Ascetics, says "*Samyak darsana Jnana churitram moksha margaha.*" Right faith, Right knowledge and Right conduct constitute the Path to Moksha or Liberation. A person aspiring for Liberation should have Right Faith, in the nature of things as they are, acquire correct knowledge of all things and should practise pure and upright conduct in life. This is the shortest way. Suicide will never take one to the gates of Moksha. It is nowhere written in the Jaina Sacred Literature that even Sallekhana is necessary for the attainment of Liberation. And all those who end their days by Sallekhana do not go to Moksha. Sallekhana may be resorted to by those in circumstances described in lines 4 to 10 on page 2 0. It should not be understood that Jainism encourages suicide in any way. I is far from it. Rather it is against any sort of killing i.e., either killing oneself or killing others.—Editor.

to accomplish their own object first, and then, and not till then, to preach their experiences to the world at large. By confining themselves to particular sects and sub-sects, they can never hope to get liberation. They must daily see that they make some progress towards that distant goal.

In the end it may be pointed out that these lines are not meant as a malicious criticism on their life, but they convey a humble word of advice, for according to the *Sutrakrtanga*.—

*Daharena vuddhena nusasiye u, rūtinienāvi samavvayenam.
Sammān tayam thirato nābhigachchhe, nijjantaye va vi apār yese.
Vivāthiyenam samayanussitṭe, daharena vuddhena u choyiye ya |
Achchutthiyaye ghadadasiye va, agarinam va samayanu sītṭhe ||
Na tesu kujjhe na ya pavvahejja, na yavi kimchi pharusam
vadejja |
Tahā karissam ti padisunejja, suyam kumeyam na pamāya
Kujja ||*

Sutrakrt. I 14.

7. If admonished by a young or an old monk, by one above him or one of equal age, he should not retort against him, being perfectly free from passion : for one who is (as it were) carried away (by the Stream of Samsara) will not get to its opposite shore.

8. (He should not become angry) if (doing anything wrong) his own creed is quoted against him by a heretic, or if he is corrected by (some one else) be he young or old or by a female slave engaged in low work or carrying a jar, or by some householder.

9. He should not be angry with them nor do them any harm, nor say a single hard word to them, but he should promise not to commit the same sin again ; for this is better than to do wrong.

S. B. E. S. Vol. XLV p. 325

REVIEWS AND NOTICES OF BOOKS.

English.

Jaina Jatakas or Lord Rishabha's Purvabhavas. Being an English Translation of Book I, Canto I of Hemachandra's Trishashtisalaka Purusha charitra, originally translated by Professor Amulyacharn Vidyabhushana, now revised and edited with notes and introduction by Professor Banarsi Das Jain, M.A., Published by Motilal Banarsi Das as No. 8 of the Punjab Sanskrit Series, Lahore. Price Rs. 4-8-0.

The book before us contains an English Translation of 911 slokas from Hemachandra's work. It gives a description of the twelve previous incarnations of the Soul of Sri Rishabha beginning from the birth as Dhana a very wealthy and famous merchant in the country of Videha. As a result of his pious conduct and meritorious charities to Jaina ascetics he was reborn as a twin in a place situated on the northern bank of the river Sita and to the eastern side of the Jambu-tree in the country of Uttara Kuru where Sushama—the period of unmixed happiness—is always current. His third birth was as a god in the heaven called Sudharma by virtue of the gift in his previous birth. In the next birth he was Mahabala, the chief of the Vidyadharas in the high region of Gandhilavati of the western Videha. He heard the doctrines of various faiths from his ministers, became convinced of the sublime teachings of Jainism, lived a very pure and virtuous life and after death was born as Lalitanga Deva in Sriprabha Vimana. After living as a Deva for a very very long period he came down to earth as Vajrajangha, the son of a King in Pushkalavati in eastern Videha. Then he was born as a twin in Uttarakuru, and then a god in the Saudharma heaven. In his next birth he was born as a son, named Jivananda, to Suvidhi, a physician. As the result of great penance he became an Indra in the twelfth *Kalpa* called Achyuta. After living a life of twenty-two *sagaropama's* duration in heaven he became, the first son, named Vijranabha, to

King Vajrasena in the city of Pundarikini. When Vajranabha came to age, his father Vajrasena became a *muni*, performed severe *tapas* and attained omniscient knowledge. The son became a Chakravarti, an Emperor. Once he met the omniscient Teacher, his father, and heard *Dharma* from him, got *vairagya* and renounced his kingdom and became a homeless saint. By means of twenty virtuous actions Vajranabha Muni acquired firmly the *punya karmas* leading to the birth as a Tirthankara. In his last moments he practised *Sallekhana* and became a god in Sarvarthasiddhi, the highest heaven.

This in brief is the subject matter of the book. After a life of thirty-three *sagaropamas*, in Sarvarthasiddhi the god is born as Sri Rishabha, the first Tirthankara of the Jains.

Besides narrating the births, the book also contains a good exposition of the tenets of the Jain Religion. In the Introduction, Prof. B. D. Jain has given a brief account of Hemachandra and his works. It will be of some interest to students of Sanskrit philology to study the list of Sanskrit words from this work which are not found in Apte's Sanskrit-English Dictionary. Haribhadra's commentary on Bhadrabahu's *Avasyaka-Niryukti* as relates to Rishabha's *Purvabhavas* is given at the end of the Introduction. Additional notes on Uttarakuru, Pratima, Revanta, Ratnas, Labdhis, Icchakara and *Sallekhana* given at the end of the book are useful. A description of Jaina cosmography forms the appendix. The book is bound to be of much use to students of Sanskrit and of Jainism. A short account of the Digambara version of the *Purvabhavas* added to the book would have increased the usefulness of the volume to a great extent. The get-up of the book is very nice.

Speeches and writings of Virchand R. Gandhi, B.A., M. R. A. S., Bar-at-Law. The Jaina delegate to the Parliament of Religions, Chicago, U. S. A. (1893). These are published for the second time by Shree Agamodaya Samiti of Bombay in three volumes 1. The Jaina philosophy, 2. The Karma philosophy and 3. The Yoga philosophy. It was mainly due to the efforts of the late Mr. B. F. Karbhari, the Editor of "The Jain," that these speeches and writings were collected and published in 3 books for the first time some 15 years ago. Mr. Gandhi was the first person to carry the torch of Jainism outside India. He was a very learned scholar and his lectures and writings in English give a correct and clear exposition of Jainism. The first volume i.e., **The Jaina Philosophy** (359 pages) contains valuable information on the Philosophy, Psychology, and Ethics of the Jains. The occult law of sacrifice, Jainism, the true laws of life, the science of eating, Ancient India, contribution of Jainism to philosophy, History and progress, India's Message to America and Some mistakes corrected,

are some of the interesting lectures to be read in the book. The second volume on **The Yoga philosophy**, contains 280 pages. Yoga though an abstract subject has been very clearly explained by Mr. Gandhi in these pages. The lectures on Mysticism in India, practical rules for soul-culture, the science of Breathing, Hypnotism, occult powers, Magnetism, and the speech of the Gods, are very interesting and instructive. The second part of the book contains some very important contributions by non-Jains. The book on the whole will be of immense use to a lover of mystic life. The third volume on **Karma philosophy** has 191 pages of very useful matter on what is Karma, the nature of Karma, the varieties of Karma, how Karma affects the soul, the effects of Karma, how Karma can be prevented, and how it can be removed from the soul. The subject of *Gunasthana* is described in detail here. The prices of the books are very low when compared to their size and matter contained in them. The Samiti have published these volumes in the hope that they may be well studied by the new generation and by the western scholars. Every English knowing Jaina should have copies of these valuable books.

Hindi.

Sri Pravachanasara Teeka, second part, Jeyatattva-dipika. Published by the 'Jain Mitra' office, Surat, for presentation to the subscribers of the Jain Mitra for this year. Price Rupee one and Annas twelve only. The cost of publication of this book was paid by Sriman Lala Chiranjilal Jain, Rais, of Panipat.

Pravachanasara one of the monumental works of the great Jaina Philosopher Sri Kunda-Kunda Acharya consists of 3 parts, the first part dealing on Jnana tattva (knowledge), the second on Jeya tattva (the thing known) and the third on Charitra tattva (conduct). Two celebrated Acharyas Sri Amritachandra and Sri Jayasena have written commentaries in Sanskrit on this work. In the book before us we have the second part of Pravachanasara *i. e.* Jeyatattva containing 113 *gathas* in Prakrit with an elaborate commentary in Hindi by that untiring Jaina writer of modern times, Brahmachari Sital Prasadji. The commentary is based on Jayasena's which is simpler and more explanatory than the other Sanskrit commentary. Each *gatha* has a prefatory note, its transliteration in Sanskrit, word-meanings in Hindi, and elaborate commentary which is enriched with apt quotations from the works of ancient Acharyas such as Pujiyapada, Devasena, Umaswami, Nemichandra, Samantabhadra, Amritachandra, Yogendra, Amitagati, Gunabhadra, Kulabhadra and Nagasenamuni. The book which is a result of Brahmachariji's deep and wide learning in the Jaina Philosophy is bound to be of very great use to students of Jain religion.

Vir. The special No. of the fortnightly Organ (in Hindi) of the B. D. J. Parishad contains a number of articles in Hindi prose and poetry and 3 articles in English. It is adorned with 12 illustrations and a cartoon. The following are some of the readable articles Jainasahitya-ki-Viseshata by Mr. Hiralal Jain, Hindu Sangatan by Mr. C. R. Jain, Meru-Parvat by R. R. Bobday, Sri Kundakunda Acharya by Mr. K. P. Jain; Jain Siddhanta me Satyajnan ki kunji va vuska prachar by Br. Sital Prasadji, Sampadak-ka-kartavya by Mr. P. C. Nahar, are interesting and instructive.

NOTES AND NEWS.

JAIN CONVERSION COMMITTEE.

An institution of this kind, better named "Jain Missionary Society" is very badly needed. It is true, as Bon Ami remarks elsewhere, that there are many social difficulties in our way. But we cannot afford to wait till the day when these may be removed. It is a known fact that all efforts on the part of our leaders to unify the different sects of the community have been in vain. As days pass on some sects become extinct and some new sects come into existence. But what about the aggregate Jain population. It is on the line of decline. The Census Report shows that the Jains have decreased in numbers during the last generation. From 1891 to 1901 the Jain population decreased by 5.8 per cent., from 1901 to 1911 by 6.4 per cent, and from 1911 to 1921 by 9.4 per cent. In 1911 the total number of the Jains was 12,48,182 and in 1921 the number was reduced to 11,78,596. Thus we see that during the last decade the Jains have decreased in number by 69,586 souls. If proper steps will not be taken and if things will be allowed to go on as usual it will be no wonder that the Jainas will go out of existence eighteen decades hence. The rate of decrease per day is most appalling. Alas! not less than 19 Jainas die away every day.

No religion can live without its followers. Every pious Jaina believes that Jainism is identical with Truth and that it was being preached by the Tirthankaras one after another for the benefit and salvation of all living beings. The Teachings of the Great Tirthankaras are not the sole and undisputed property of any one community or people. They are for the whole world. It is the religious duty of every Jaina to teach the truths of his religion to others.

To propagate the teachings of Jainism, to create universal brotherhood and fellow-feeling among all mankind, to save the animals and birds from torture at the hands of men and to increase the number of followers, a Jaina Missionary Society should soon be started on a sound basis. This must be a common institution for the whole of India. A large fund should be collected by going from village to village. A number of itinerant preachers should be appointed for every province according to language and they should be paid amply to go about and preach. The first object of the Society should be to preach *Ahimsa* and purity of life every-where. People should be taught the sanctity of life. Slaughter-houses should be closed, hunting should disappear, and ill-treatment to animals and birds should be replaced by a feeling of kindness for them. When we will have this done, we will have done preaching half of Jainism. It will not be difficult for a person who accepts and practises *Ahimsa* to see Truth in Jainism and follow it.

We hope that our leaders will realise the necessity of such an institution and take pains to form one in the near future.

THE ORDER OF THE GOLDEN AGE.

The golden teaching of Jainism is *Ahimsa*, non-injury. This term when expanded means *Live and let live*. Try to live a pure and happy life and allow other living beings also to live peacefully and happily. Do not give any sort of pain to any living being; but try to remove their misery as far as possible. The first vow (*Vrata*) that every Jaina has to observe is to refrain from doing injury to other living beings, to prevent others from committing the sin and to help and encourage such persons and institutions as are engaged in lessening the misery of human and sub-human beings. The Order of the Golden Age, founded by Mr. Sydney H. Beard in London in 1895 has been doing excellent work by way of publishing a number of useful and interesting booklets and pamphlets against flesh-eating and torture and slaughter of animals. A perusal of the valuable literature published by the Order and its yearly reports will give a full idea of the sublime work that the Order is turning out. This is an institution which fully deserves the help and sympathy of all the Jains. We hope that our rich brethren will gain great *punya* by contributing to the funds of the Order which strives to save dumb animals and birds from hellish torture and death at the hands of man and the human beings from incurable and dangerous diseases.

NEW REMARKABLE

JAIN PUBLICATIONS

1. **Jaina Jatakas** or Lord Rishabha's Purvabhavas. Being an *English Translation* of Book I Canto I of *Sri Hemachandra's Trishashtisalaka purushcharitra* and narrating the twelve previous lives of the first Tirthankara Rishabha originally translated for the first time by Prof. Amulyacharan Vidyabhushan, the same revised and edited with notes, appendix and historical introduction by Banarsi Dass Jain, M.A. "This book is useful to students of Sanskrit Literature for it is a Mahakavya and contains descriptions full of similes and metaphors, to students of Indian Archaeology for it contains Jaina Jatakas some of which might be found represented on stone, to students of history for it contains the complete history of Jains and to students of religion and philosophy for the whole work of which the present volume forms a part containing incidentally a full exposition of the Jaina doctrines with a refutation of other systems so far as they differ from Jainism." Printed on best antique paper, cloth bound with gold letters 1925. Price Rs. 4-8-0.

Dr. O. Pertold writes :—I have seen the sample pages of the translation of Trishashti salaka-purusha-charitra, and hope it will be a very useful book for scholars on Jainism."

2. **Ardha-Magadhi Reader** by Banarsi Das Jain M.A. This Book as its name implies, deals with Ardha-Magadhi—the sacred language of the Jains—and serves as an introduction to the study of the Jain Agamas. Price Rs. 3.

3. **Introduction to Prakrit** by A. C. Woolner, Esq., M.A., (oxon). This book is specially useful for English-knowing Jains. Price Rs. 3.

4. **Life and Stories of Jain Saviour Paracvanath** by M. Bloomfield. Price Rs. 12.

5. **Acharanga Sutra Ed.** by W. Schubring Price Rs. 5

6. **Avasyaka** by Leumann. Price Rs. 2-4-0.

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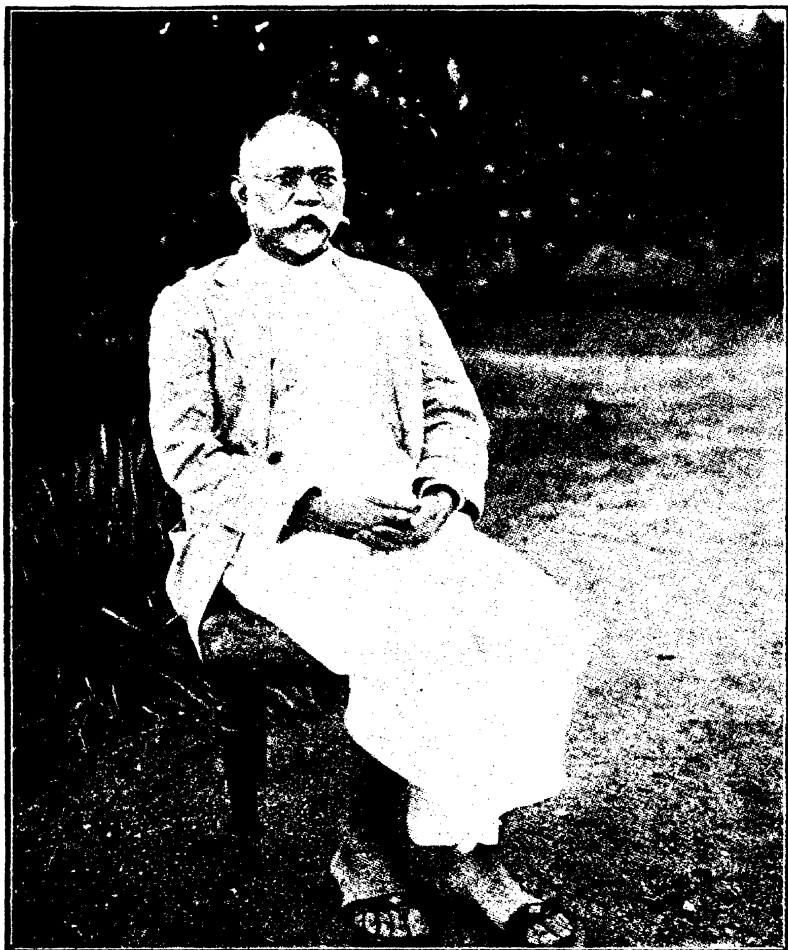
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CHAMPAT RAI JAIN, BAR-AT-LAW, VIDYA VARIDHI.



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AUGUST 1925.

{ WHOLE
{ No. 242.

If you pray for all, all pray for you.

—Richard Rolle.

JAINA LOGIC

OR

LOGIC SIMPLIFIED

BY

Champat Rai Jain, Bar-at-Law, Vidya Varidhi.

LOGIC with the Jainas is an astonishingly simple process, and can be understood in an incredibly short time by any one able to understand simple speech. The basis of inference is a rule, the logical law or relationship that exists amongst certain objects. This will become quite clear by distinguishing between valid and invalid deduction.

There are three kinds of deductions, namely,

(1) where the conclusion is grounded upon some universal rule which does not admit of a single exception, e.g., no smoke without fire;

(2) where it is not grounded upon any such rule, e.g., the statement that x will live a hundred years; and

(3) where it is reached in defiance of an invariable rule, e.g., the smoke in the kitchen is due to lime.

Of these three kinds of conclusions, the first is always valid, and therefore logical, the second is pure speculation—a kind of random shot which may or may not hit the mark—with a strong

probability—for missing fire, and the third is false reasoning. The logical rule, then, is that valid deduction is only possible where there is a fixed, unalterable rule which does not admit of even one exception. Hence, the only thing one has to do to determine the logical validity of a statement, whether made by oneself or by another, is to find out if it be supported by a fixed unalterable rule or not. If the statement is grounded upon such a rule, its validity is beyond dispute, and it must be declared to be logically correct. In any other case, it is either an instance of pure conjecture or of perverse reasoning.

This is the logical rule, and this is all that one need know to be able to hold one's own against the sharpest wits in discussion or argumentation. This is the natural method; it is certainly the one employed by all thinking beings unconsciously in adjusting the details of the daily routine of life. We may call it instinctive logic if we like; it is quite independent of tortuous technicalities and confusing formulas, and rests simply upon the knowledge of a fixed relationship between certain connected objects, the one of which is never known to, and may not, occur without the other, in nature. Hence, the conclusion is not the outcome of a process of comparison, or of deliberation in any other way; it simply flows the moment the attention is directed to find out the other term of the relationship on cognizance being taken of the one. Memory, rather than deliberation would, thus, seem to be the principal factor in practical logic, though the particular memory that is sought out is not associated with the mark (the object that is logically connected with another object, e. g., smoke is the mark of fire) along lines of similarity or contiguity, but of logicity,—if I may be permitted to say so.

This is what is known as *Svārthānumāna* (deduction at one's own instance) in the Jaina Logic, and it is to be distinguished from the *Parārthānumāna* (deduction at the instance of another) which involves mental deliberation to a certain extent. But the principle of inference for both these types of deduction is the same as described above, which is a very simple thing. It must not, however, be supposed that Jaina Logic begins and ends with the simple description that I have given of it here. In point of fact

Jaina Logicians have placed the science of deduction on the pinnacle of perfection, as will be evident to any one who will read such masterly works as the *Pramaya Kamala Martand*, that have been composed on the subject. These are intended for those who wish to make a scientific study of the subject, are replete with technical terms and exhaustive elaborations, and require the closest attention to be studied.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharya, M.A., B.L.

(Continued from page 215 of Vol. XXI, No. 7).

Sutra, 46.

The contents of each preceding Naya are fuller and fuller and those of each succeeding one are more and more limited.

Commentary.

This is explained below.

Sutra, 47.

The contents of the Non-distinguished which has within its scope the Existents as well as the Non-existents are fuller than those of the Generic which reveals only the Existents.

Commentary.

The Non-distinguished is the most abstract standpoint. Its subject-matter is shared by all substances conceivable, existents and non-existents. Hence its scope is wider than that of the Generic which deals with the general properties of the existents only.

Sutra, 48.

The contents of the Generic which has within its view all the Existents are fuller than those of the Practical which reveals only some modes of the Existents.

Commentary.

The Practical standpoint considers some modes of the Existent; hence its objects are not many. The Generic standpoint,

on the contrary, has within its scope all the modes of the Existent. Accordingly, its scope is wider than that of the Practical.

Sutra, 49.

The scope of the Practical which has for its objects the things of the past, the present and the future is not smaller than that of the Straight Expression which considers the things of the present only.

Commentary.

The Straight Expression has a smaller range because it deals with the things of the present time only. The Practical on the other hand, considers the things of all times and has consequently a wider range.

Sutra, 50.

The Verbal signifies different objects in accordance with the difference in tense etc.; but the Straight Expression indicates the opposite; hence its scope is wider.

Commentary.

The Verbal standpoint points to different objects in accordance with the difference in tense etc.; hence the range of its objects is small. The Straight Expression, on the contrary, indicates the self-same thing inspite of there being differences in tense etc.; accordingly it has a wider range.

Sutra, 51.

The scope of the Subtle which tends to attach a different meaning to each of the synonyms is smaller than that of the Verbal which does a different thing,

Commentary.

The Verbal standpoint holds that synonyms are synonyms inspite of their differences in derivation etc.; hence its scope is wider than that of the Subtle which gives a different meaning to each of the synonymous terms in accordance with its etymology.

Sutra, 52.

The Such-like indicates different meanings in accordance with the difference in functioning. The Subtle signifies the sense of words in a different way and its contents are accordingly fuller than those of the former.

Commentary.

The Such-like standpoint indicates different meanings according as the function varies ; hence its contents are insignificant. The Subtle, on the other hand, maintains the identity of significance inspite of there being a difference in functioning ; hence its scope is wider.

Sutra, 53.

A Naya-proposition also, in its application to the object, follows the law of the Sevenfold Predication, through affirmation and negation.

Commentary.

Pramana considers the object in its totality ; Naya, in its particular aspect and part. Otherwise, there is no difference between Pramana and Naya. Hence Naya like Pramana, makes seven forms of statement regarding its object ; and each of these statements begins with '*Syat*' i.e., 'in some respects'.

Sutra. 54.

Its Fruit also is to be determined in the same way as that of the Pramana.

Commentary.

Like that of the Pramana, the Invariable Fruit of the Naya is the destruction of ignorance, so far as the particular aspect of a thing is concerned. As regards its Relative Fruit, Naya also like the Pramana generates a spirit for appropriation or a spirit for renunciation or a spirit of indifference, so far as the particular aspect of the object is concerned. Lastly, as discussed in Sutra, 6 of the Chapter Sixth, the Naya and its Fruit are to be considered both as separate from and identical with each other.

THE OCCULT POWER OF WILL

Its Modern Re-discovery,

BY

L. Hodgkinson.

I sat in a large London drawing room not long ago. There was a delicate scent of flowers in the air, and the distant traffic sounded muffled, subdued, like the bourdon of a huge bee murmuring itself to sleep. The little gilt chairs were set in close ranks, and in the dim lamplight rows of faces turned with a sort of tense expectancy towards the man who was addressing them—a man with inly-lit eyes—who pointed to strange diagrams of massed colours pinned on a screen beside him.

His subject was one branch of what is called psychism—the aura or ray that surrounds the human body, and his tone of reticent conviction, swayed the assemblage until they looked half doubtfully, half expectantly upon each other for the new ray—the new star in the East, heralding the knowledge of powers unknown.

There is no doubt a deep and wide-spread interest in these possibilities. Though the air about them is dark, there is a stirring in it—a thinning of the darkness as if dawn were at hand.

Psychism is gathering in its thousands. Its gospel is that there are powers of mind and body as yet scarcely used; wireless telegraphy outspeeding Marconi; power to will and to take; to unite one mind in speechless communion with another; to heal by subtle influences; to build up character by suggestion—in one word to weld mind and body into one strength for all purposes desired and desirable.

This is a great hope.

As for the aura—that is falling rapidly within the domain of exact knowledge. Dr. Kilner, late X-ray specialist of St. Thomas's Hospital, has invented chemical screens whereby anyone may see it who takes the trouble to follow his instructions. He has also published a remarkably interesting medical book on the subject

("The Human Atmosphere") and now uses his observations daily for purposes of diagnosis, since he finds extraordinary differences in this radiant generation, varying with the states of health.

A very engrossing aspect of the questions raised by psychism is this—How far were our ancestors and the early world justified in beliefs that the 17th and 18th centuries dismissed contemptuously as deluded superstitions? As knowledge advances, we grow humbler. We become aware that the people did not walk in a wholly gross darkness until the middle of the 19th century, and that even in remoter ages there were probably gleams of truth and light. In traversing the ages humanity may have dropped as well as picked up some treasures. The wisdom of the Egyptians might teach us something were it available.

Now in all times known to us we have the belief in the occult. Let us dismiss the association of magic from that word and take it merely as the super-normal. In the old Testament we get the rods of the wise men at the Court of Pharaoh becoming horribly alive and crawling snake-like upon the throne, to be devoured by the more potent rod of Aaron. We have the Nile, the life of Egypt, flowing with blood, and later a horror of great darkness. We have the sun standing still, and the moon pausing over the Valley of Ajalon; and the Voltarian spirit, or, later, the crass materialism of the Huxleyan attitude of mind says—"These things could never have been seen. They entirely invalidate these ancient records which are valuable otherwise from the historical and ethnological points of view. They belonged to an age in which the value of evidence was not understood."

Things can of course be dismissed in this superior way, but where the mind of man is concerned we must go cautiously, for the influence of the mind on what is called matter is only beginning to be guessed.

Suppose these things never did happen, yet suppose they were actually *seen* to happen? Suppose a compelling will casts its glamour on other eyes and stamps the picture envisaged by itself indelibly upon the brain?

A man known to me, whose truth and honour I have no reason to doubt, told me that he and many with him saw a naked

Hindoo stand a lotah of water at a distance from himself on the deck of a ship, beckon the water until it rose snake-like in the vessel and flowed towards him. He raised an arresting finger and it stopped ; beckoned again and it flowed on to his feet. I believe that story, but I do not believe that the water transgressed the law of gravity. I think it was *seen*, but did not *happen*.

I have collected another story—also Indian—of a man who saw an Indian boy sitting composedly on the ground before a verandah, whilst the rest of the party—all but this man—saw him standing unsupported in the air several feet above their heads. Again I believe they saw it. Yet this is not in the least more wonderful than that the rods of the Magicians (so-called) should be swallowed up by that of Aaron.

A doctor told me that he had seen a boy assured that a common lead pencil was a red-hot poker. The shrinking flesh was touched with that very uninteresting point, but in due time there was a blister. The brain had obeyed its master and all the nerve centres had telegraphed the danger signal of fire, and what we call the material had responded.

I might multiply these stories indefinitely, and they abound to-day. But what is the interest of them? Just this : that behind them all lies power, undisciplined, almost as unrecognised as electricity was a hundred years ago, but tapped at times consciously or unconsciously as the case may be and sweeping what we have thought the real and tangible before it like a feather in a gale.

What is Mind? We should not answer glibly now—"No Matter!" What is Matter? We could not say "Never Mind," we do not know. It has all to be unravelled. We are really beginning to know enough to assure us that we know almost nothing.

Let us take one of the beliefs that may well seem in spite of its Biblical sanction to embody the densest ignorance and superstition—namely the belief in witchcraft—the belief that human beings could develop a malignant power that made them to a certain extent a controlling force in the affairs of others. It can scarcely now seem madness to suggest that the same force which

compelled the mind and flesh of a boy to believe in a burning power in a lead pencil, might suggest to a love-sick girl that she was wasting away like the wax image of herself set before a flame and stabbed in heart and brain with needles. Nay it is conceivable that the making of this image, moulded and shaped with hatred, might have power to concentrate the evil will of its maker on the object it represented; and if thought really be a thing, if intense will can work in the external world, it may, when the rules of the game are known, be as conceivable that sane people can be affected in body and mind by the determination of others as that a hand can raise a chair from one place and set it down in another.

I say "some people," for it seems clear that others have their defences and appear to be impregnable. Certain it is, however, that Doctor Anna Kingsford believed to the end of her days that she had by focussed will-power slain Claud Bernard, the vivisector, who for reason of his cruelties was abhorrent in her eyes.

It is very difficult to admit that a universally held belief has no basis of truth, however over-laid with error. It may be that it is of the utmost practical importance for us to re-discover the power and limits of the human will. Its misdirection may bring upon us calamities which have never been traced to their rightful source. Its right employment might lift the Race to heights undreamed of.

There are also many subtle influences at work in human inter-communion. What is the chill aura that envelopes us in the society of people of whom we know nothing, but that every nerve of us cries "Beware!"? What is the reason that with some people—worthy enough—our natures can put forth no bud, no blossom? We shrink into our fortress of individuality. While with others—still no reason given!—we expand into completeness, and bask in the sunshine. It is no answer to say we like or do not like them. There is some deep—probably physical cause at work—some vibrations that jar, something that troubles the air, some hostility of cells and elements that will not be appeased, or,

on the other hand, some mutual fusion that brings to birth satisfaction, rest, happiness.

The secret of all personal magnetism, of love itself, lies hidden probably in these mysterious mental and physical impulses which seem now so blind and inexplicable. It is probably all Law working with absolute certitude in its own domain.

But think of the power that compels a man to see with your eyes and think with your thought! It cannot be dismissed as hypnotism (which is wonderful in its own way.) The hypnotic trance is otherwise induced. You, so to speak, stun and overpower your prey, body and mind, and use him like a dead thing for your ends. But in the other case you take his living reason captive. He sees and is convinced.

This is a power so dangerous that I contend that it should be investigated and understood that we may know its laws and the line of defence. We had better realize that the human mind is not the impenetrable mystery we once believed it to be. I have seen instances of thought-reading, and of what is called Psychometry, so wonderful that there could be no reasonable doubt that the one mind was reading the secrets of the other like a printed book.

The point is not whether all this is objectionable or the reverse—but whether it is *true*, and if it is true how we shall adjust it to the conditions of life.

What I plead for then is scientific investigation of these matters. If there is even a grain of truth in them they are not mere drawing room amusements but mighty physical and mental facts at work. Whether there is any distinction between the two only research can show. It may be that there is no dividing line at all between what we call spirit and matter—that they are one and the same—sometimes permeable, sometimes impermeable in obedience to laws of which we do not know the alphabet.

But to wield great forces in ignorance of their scope, is only worthy of children, and to neglect facts because they do not square with our Pre-conceived ideas is the mental attitude of savages.

Let us face the situation that Psychism (as apart from spiritualism) is attracting many of the best and keenest minds of the

present day. No one can deny that there is much fraud and self deception, but it has never been safe to shut the eyes to truth because of the admixture of falsehood. Attitude, one way or another, is absolutely necessary in a case of this kind. For quite certainly the situation must be faced sooner or later. (*The Herald the Golden Age Vol. XVI.*)

JAINISM IN QUESTIONS AND ANSWERS.

(*Continued from page 225 of the last issue.*)

39. Q. What is the natural characteristic of Jiva or Soul?

A. The natural characteristic of Jiva is Upayoga or Consciousness.

40. Q. Explain Upayoga?

A. Upayoga or Consciousness is the expression of the activity of the soul through Jnana and Darsana, knowledge and perception. Knowledge-consciousness is of eight kinds relating to the five kinds of right knowledge and three kinds of wrong knowledge. Perception-consciousness is of four kinds relating to the four kinds of Darsana (Perception) Chaksu, Achaksu, Avadhi and Kevala. i.e., ocular, non-ocular, clairvoyant and perfect.

41. Q. How many kinds of Jivas are there? And what are their distinguishing characteristics?

A. They are of two kinds, Samsari Jivas and Mukta Jivas. The Samsari Jivas or worldly souls are those that live in the 3 worlds, as celestial beings, human, sub-human and hellish beings influenced by the eight kinds of Karmas. The Mukta jivas or liberated souls are those that are freed from all Karmas, who possess eight infinite qualities and who reside at the top of the Universe.

42. Q. How many kinds of worldly souls are there?

A. Worldly souls are of two kinds.—those who have mind and those who have no mind. Again the worldly souls are of two

kinds from another point of view. That is they are either *trasa* mobile or *sthavara* immobile.

43. Q. Mention the divisions of the *Sthavara* jivas ?

A. The *sthavara* jivas are of 5 kinds :—earth-bodied, water-bodied, fire-bodied, air-bodied and vegetable-bodied. All these jivas have only one sense e.g., sense of touch.

44. Q. What are the *Trasa* jivas ?

A. All jivas who have two senses or more are *Trasa* jivas.

45. Q. How many senses are there ?

A. There are five senses, viz., the skin, the tongue, the nose the eye and the ear.

46. Q. Distinguish between Dravyendriya and Bhavendriya ?

A. Dravyendriya refers to the sense-organ whereas Bhavendriya refers to the sense-faculty.

47. Q. What are the functions of the five senses ?

A. With the aid of the skin we experience the eight kinds of touch, viz., hot, cold, rough, smooth, soft, hard, light and heavy. With the tongue we taste the five kinds of taste viz., pungent, acid, bitter, sweet, astringent. The nose finds out the smell of things, odorous or malodorous. It is with the eyes that we see the five kinds of colours, black, blue, yellow, red and white. The ear hears sounds.

48. Q. Give some examples of organisms having two, three, four and five senses ?

A. Sea-snail, cowrie-shell fish, conch-shell fish, and earth-worms have only two senses, touch and taste. The louse, the bug, the scorpion and the ant have three senses, touch, taste and smell. The fly, the bee, the beetle and the butterfly are some insects which have the senses of touch, taste, smell and sight. Celestial beings, men, hellish beings and higher animals and some birds of the air have all the five senses.

A CHAPTER IN THE EARLY HISTORY OF JAINISM.

ABHAY KUMAR, a son of King Srenika by his queen Nanda plays an important part in the early history of Mahavira's Church. He was a man of noble character and fervent piety. When he heard the Blessed Lord, he asked his father's permission to enter the Order, but failing to obtain it, he took the vows of a layman. He is said to have brought to Jainism a Greek (?) prince named Ardraka whose adventurous life is full of romantic interest. Afterwards, with the King's permission, Abhaya and his mother entered the Order.

King Srenika was deposed and imprisoned by his 'unnatural' son Konika.* Some writers accuse Konika of parricide. The Jaina writers affirm that being once rebuked severely by his mother, Chellana, for his unfilial conduct, Konika filled with

* Konika was succeeded by Udayan, the founder of Pataliputra. The latter dying childless, the people raised Nanda (a barber by caste) to the throne. The Ninth Nanda was murdered by Chanakya who placed Chandragupta on the throne. The Nanda dynasty reigned 155 years. Chandragupta was succeeded by his son Bindusara who in his turn was succeeded by his son Asoka whose religion before his conversion to Buddhism was Jainism according to Edward Thomas. Asoka's son being blind, he was succeeded by his grand-son Samprati who was later on converted to Jainism by Suhastin. The grandfather and grand-son have done for their respective faiths what Constantine has done for Christianity. Samprati sent Jaina missionaries to Kabul, Khurasan and Southern India. The Mauryan dynasty reigned 168 years. Pushpamitra, then, reigned thirty years, Balmitra and Bhanumitra reigned one after another altogether 60 years. After this Nabhvahan reigned for forty years and was succeeded by Gardhabhilli King of Ujjain. The latter carried off a sister of Kalikacharya a Jaina monk disciple of Gunakar Suri, (a Jaina patriarch) son of the Raja of Dharava. Upon this, the wronged brother went to the Shakas (Scythians) and persuaded them to attack the abductor and thus recovered his sister. In the 13th year of Gardhabhilli's reign, the Kingdom fell into the hands of Scythians who held it for four years, when they were expelled by Vikrama, the well-known King of Ujjain. (Chiefly from Jaina Pattavalis. See also Jaina Tatwadarsah by Muni Atma Ramji p. 568.)

remorse, took an iron club in hand and went towards the prison. When the royal prisoner saw him coming towards him, he took poison to avoid, as he thought, a painful death by the club. Whatever the truth in this assertion made by the Jaina writers, there is no doubt that the treatment which Konika accorded to the royal prisoner was thoroughly barbarous and this fact makes us hesitate to give credence to their statement about Srenika's death. "Konika gave him a hundred lashes every forenoon and a hundred every afternoon and ordered that he should have nothing to eat or drink. Then Queen Chellana concealed beans in her hair and with great difficulty took them in for him to eat; Chandrahassa also managed to take some drink.....Owing to the strength given him by this he was able to endure the whippings"† Konika changed his seat of government from Rajgriha to Champa. In the early part of his reign, he professed to be a follower of Lord Mahavira, but as a matter of fact he cared little for religion. Growing suspicious of his brothers Hala and Vihala, he began to persecute them. They fled from Champa one night and took refuge with their maternal grand-father Chetaka, who held his court in Vaisali, the capital of Videha.

Konika asked Chetaka to surrender the princes to him but he sternly refused to betray the refugees into the hands of the blood-thirsty tyrant. Thereupon a terrible war ensued between the grandfather and the grandson in which the latter was victorious. The noble Chetaka died in the battle. Hala and Vihala, sought refuge with Lord Mahavira which was readily given. They were admitted into the Order. Konika annexed Videha to his kingdom. The detestable conduct of the patricide at last alienated the sympathies of Mahavira's followers from him. This circumstance led him to patronize Buddha. His so called conversion to Buddhism took place eight years before the death of Buddha.

When the Blessed Lord visited Kundagrama He was received with most joyful greetings by Nandivardhan, Jamali, Pryadarshna and many others. They all came to hear the discourse of the Lord. Nandivardhan took the vows of a layman

† Katha-Koca translated into English by Mr. Tawney, M.A., C.I.E.

while Jamali and his wife Praydarshna entered the Order. Besides these there were other numerous converts.

Jamali was a man of considerable intellectual powers and was deeply interested in metaphysical questions. After a few year's training under the Blessed Teacher, he was sent with a small party of monks to preach the Gospel of universal love and brotherhood in other places. While he was engaged in his missionary work at Savasti, he fell ill. His illness took a very severe turn. When lying in this precarious state, his mind revolted against the strict discipline introduced by the Lord in the Order ; a few metaphysical doubts also began to torment him. When recovered, he set up as a new teacher and began to preach his own doctrines. Out of the monks of the party a few sided with him but the majority remained faithful to Lord Mahavira. Praydarshna who also shared in Jamali's views espoused his cause. Later on, however, she again paid her allegiance to Mahavira. This religious movement did not gain much strength as it died with the death of its mover. At the time of this first Schism in the church, Lord Mahavira was 56 years of age.

The Blessed Lord was always a friend and protector of the weak. He never failed to use His influence in the cause of the weak and the afflicted. Many men and women betrayed and tyrannized over by those whom they loved and trusted found consolation in His love. We have seen how Hala and Vihala found peace in His bosom and now we will see how a woman wrecked in the troubled waters of life found a haven of peace in His Order. Mrigavati, the favourite queen of Shatanik, the ruler of Kausambi was a highly gifted and virtuous lady noted for her matchless beauty. Chandapradhyot, King of Ujjain with the object of taking possession of her person by force attacked Kausambi and laid seige to it. The news of the attack proved fatal to the poor husband. He died leaving a minor son. Mrigavati, however, did not lose her presence of mind. She at once opened negotiations with Chandapradhyot ; while it was proceeding, she managed to reach Lord Mahavira who was at that time preaching in the vicinity of Kausambi and took refuge with Him. Chandapradhyot chanced to come there to pay his reverence to the Lord. When the Blessed

One had finished His discourse, and the congregation was about to break up, Mrigavati suddenly stood up and addressing herself to the royal visitor, said "By your leave, Sir, I want to enter the Order and leave my son and state to your care." This speech came upon him like a thunder bolt from a clear sky, but he knew that he was sitting in the august presence of the Lord. He accepted the lady's proposal and promised that he would take every care of her son and kingdom. Mrigavati was ordained as a member of the Order and was placed under Princess Chandana, the head of the female section of the Order.

U. S. T.

THE BLOODLESS SPORTSMAN.

By Sam Walter Foss.

I go a-gunning, but take no gun ;
 I fish without a pole ;
 And I bag good game and catch such fish
 As suits a sportsman's soul ;
 For the chiefest game that the forest holds
 And the best fish of the brooks
 Are never brought down by a rifleshot,
 And are never caught with a hook.
 I bob for fish by the forest brook,
 I hunt for game in the trees,
 For bigger birds than wing the air,
 Or fish that swim the seas.
 A rodless Walton of the brooks,
 A bloodless sportsman I ;
 I hunt for the thoughts that throng the woods,
 The dreams that haunt the sky.
 The woods are made for the hunters,
 The brooks for the fishers of song ;
 To the hunters who hunt for the gunless game
 The streams and the woods belong.

There are thoughts that moan from the soul of the pine,
And thoughts in a flower bell curled ;
And the thoughts that are blown with the scent of the
fern.
Are as new and as old as the world.
So, away ! for the hunt in the fern-scented wood
Till the going down of the sun ;
There is plenty of game still left in the woods
For the hunter who has no gun.
So, away ; for the fish by the moss-bordered brook
That flows through the velvety sod ;
There are plenty of fish still left in the streams
For the angler who has no rod.

THE ATTRIBUTES OF SOUL.

Mr. Manilal Vadilal of Bombay sends us the following question.

“ How and why does the soul, whose attributes or *gunas* are unlimited knowledge, limitless power and infinite bliss, suffer from ignorance, bondage and miseries ? Why did it embrace ignorance ? Why did it hug bondage ? And why did it exchange infinite bliss for eternal miseries ? ”

ANSWER.

It is true that the Soul has the attributes of unlimited knowledge, limitless power and infinite bliss. But these qualities are not manifest in the worldly soul because of the overwhelming influence of the Karmic matter associated with it. Till the soul will be freed from all Karmic matter which hide the infinite knowledge (Ananta Jnana), infinite power (Ananta Veerya) and infinite bliss (Ananta Sukha), it will have to suffer from ignorance, bondage and miseries. Ignorance and bondage are the results of Karmas. It is Karma that prevents the Soul from enjoying infinite bliss and makes it suffer miseries. Jainism does not accept the doctrine of Eternal Misery. Even in the case of Abhavya Jivas (Souls who are incapable of attaining Liberation) the miseries of worldly life are

intervened with occasions of happiness. But in the case of Bhavya Jivas (Souls who are capable of attaining Liberation) all miseries come to an end when the four *ghati* Karmas (obstructive Karmas) are destroyed. There was no time when any pure and infinite-bliss-enjoying Soul became impure and subject to misery. Every Soul that we find in this world is from eternity associated with Karma as gold is found mixed up with earth etc., in its ore stage. When once the Soul attains purity, perfection, infinite knowledge, perception, power and bliss it never loses them. It continues to exist as a pure and perfect Soul for ever.

Editor.

WHO WAS GUMTA RAJ ?

IN an article on "The South Canara Jains" by H. B. in "The Times of India Illustrated Weekly" May 10, 1925, the writer refers to the three great Jain Images at Sravana Belgola, Karkal and Venur in objectionable terms. He calls them 'giants' and 'terrific objects.' We are led to infer that the writer has either not seen the Images or that his soul is too materialistic to be influenced by the sublime spiritual influence that emanates from the peaceful and contemplative face of Gommatesvara. The Image is said to have created such a holy impression in the mind of the fierce iconoclast that he was compelled to throw away his axe and bow down before the image in mute reverence. People say and they feel that all their cares and fears melt away the moment they stand before any one of these images. But the experience of our writer seems to be the reverse.

The names Gumta Raj, Gommata Raj and Gommatesvara all mean the same thing King of Gommata or the Lord of Gommata. Gommata was another name for Chamundaraya who consecrated the image of Bahubali at Sravana Belgola. Since Sri Bahubali was specially worshipped by him, he called the image after him. The other two images at Karkal and Venur also represent Sri Bahubali and so they are also called after the name of Gommata. Sri Bahubali was not the first Tirthankara as the writer wrongly thinks. He was the son of the first Tirthan-

kara. H. B. remarks "the name Bahubali leads us away from Jainism altogether." Why so? The name is quite familiar to every Jaina, and is given to many a Jaina boy in South India. Has the writer read the history portion of the Jaina Literature? Sri Bahubali was the first man to attain Liberation (Nirvana) in this Avasarpini cycle of time and hence these images are erected in his memory.

A SURVEY OF SOCIETY.

BY

Hem Chandra Rai, M.A., M.R.A.S., (Lond.), F.R.E.S.

THE potential power of our community is enormous in so far as it possesses intellectual vigour, wealth and the wish to do good. But some of this power is lying dormant and the major part of it is being misdirected. What is needed is to yoke this power with a view to derive the maximum benefit. As matters stand, our intellectuals are considerably handicapped for want of the proper organization. The call of the hour is quickening their impulse and the desire to do their bit is manifest all over. Without a liberal clear cut programme of constructive work, however, this desire is not of much avail. It must be admitted that some of us have a tendency to steer our own little canoes in a different direction from the others. Whatever its cause may be *viz.*, conscientious motives or the desire to earn a cheap name, the consequences of this tendency are distinctly disruptive. This too appears to be largely due to the absence of a standard programme of work. As regards wealth it cannot be doubted that too much is being wasted in enriching temples, holding religious Melas, and feasting the *Baradari*. Religion has been almost degenerated into a vain-glorious fad. The amount of wealth which is being slowly misappropriated or lying idle in Jain temples alone is more than enough to finance as many Colleges, Schools, Orphanages, Mahila-Ashrams, Journals and Presses as we want. All these are wanted and urgently wanted for the proper uplift of the people.

A number of the popular concepts of religion and ethics are hackneyed, illogical and highly injurious. Jainism does not teach

the *grithasti* to neglect his health and physique or to behave as a poltroon. And yet an unbiassed person would so imagine from the looks and conduct of the average Jain, who is blissfully ignorant of our historical traditions. There have been Jain kings and warriors who fought for the cause of Dharma and righteousness, in ancient times. Even in comparatively modern times, the Jain administrators and statesmen of Rajasthan have carved out as honourable and manly a record as one could wish to be. Our physique is now obviously deteriorating owing to universal neglect. Thanks to the Sangathan movement, which has at least provided some stimulus for physical improvement. As the old adage has it, a sound mind is only to be found in a sound body. Religion offers no obstacle to physical development. Unless we possess good health and strength we are unable to practise good or to exist either. We must learn to love each other better and to be tolerant of adverse opinions. If only we were to display half the amount of care and solicitude towards each other, which we so ostentatiously profess for insects, birds and animals, our endless wranglings and the resulting social chaos would automatically disappear. To pretend to love all living beings, with the exception of man, is an undiluted mockery of Ahimsa. There is a deplorable attitude among us of indulging in mutual recriminations over trifling matters. This lack of discipline is largely the outcome of popular reaction against the petty tyranny and intolerable restraints which ignorant, conceited and hypocritical leaders of the *Baradari* want to impose on individuals here and there. We cannot surely afford to be too strict or severe in noticing little faults and delinquencies unless we intend to wear down the entire fabric of social existence and make a laughing stock of ourselves in the eyes of the rest of the world. The thoughtless harshness with which members of the community are ostracised is playing havoc with the sense of union. Wherever this process is resorted to, the local community is split up into factions, each brooding over its own fancied wrongs and intent on injuring its adversaries. And there is an end of all unity and mutual good will, to say the least.

Sympathy, forgiveness and conciliation are urgently needed. A display of arrogance produces enemies within our own camp.

How can we hope to fight outside aggression with our energies dissipated, our strength all frittered away and our minds ill at ease? There can be no common ideal even under such conditions. Take the case of politics alone. Not a single institution can claim to be the spokesman of all the sects. Even the different sects are incapable of concerted action. There is no movement afoot, no organized attempt being made by us to demand our political rights from the Government. Solitary voices are apparently of no avail in the midst of universal apathy. In our fierce pursuit of wealth and selfish ambitions, we have almost eliminated the need for unity from the programme of human existence. This is discarding the dictates of reason as well as of common sense. Our policy of drift is laden with the heavy certainty of future retribution or to be more precise, of speedy dissolution.

It is time that we quickly adapted ourselves to changed conditions. If there is the slightest shred of political sense left in us, we should welcome the influx of new ideas. We have pandered too long to the idiosyncracies and eccentricities of individuals and naturally suffered for it. For example, the inconceivably stupid objection to print our religious literature is responsible for a greater misunderstanding of our religion than anything else. The true *prabhavāna* of our religion consists not in secluding and imagining ourselves to be the wisest people on earth, but in freely spreading our culture and teachings abroad and to make other people realise that Jainism is based on eternal and irrefutable verities. Nobody can deny that Jainism was an actively proselytising religion in ancient times. From the beginning of the 7th century onwards till the close of the 11th century A. D., it was one of the most popular religions of India. Jain missionaries travelled over the length and breadth of the country in the past carrying the message of peace and universal love and converting kings, nobles and commoners to the faith. And to-day? Those of our Pandits of to-day, the false exponents of Jainism, who live on the bounty of ignorant though possibly well-meaning Seths, turn up their noses when it comes to converting a non-Jain to the faith, and conjure up all sorts of prejudices and insurmountable difficulties against it. These very pandits and pious looking partisans would hasten to sanctify the marriage of a dotard past the middle age with an innocent virgin yet in her teens. While they would wink their eyes at the most glaring moral excesses of a wealthy rake, they would use all their vulgar rhetoric to vilify a poor fellow who declines to feast the Baradari on the occasion of his son's marriage. By such incongruous and disreputable standards is the fabric of society being pulled to pieces! Humble honest folk cannot but be disgusted with such hypocrisy and double dealing. As a matter of fact hundreds and possibly thousands, of Jains have been driven to desperation by such horrid

treatment within the last few decades and have gone over to other societies who can offer the milk of human sympathy to fellow men in distress and treat them with gentle consideration and welcome help.

Luckily the shock of stern realities is teaching us a sharp lesson. The fact that our numbers are rapidly diminishing is forcing us to think furiously. Communalism is flaming in the van of current politics and the aggressive propaganda of rival communities is constantly worrying our minds. The endless splits within the community provide another sinister cause for anxiety. However the leavening of educated Jains of all sects, all over, is keenly conscious of all these menacing conditions. It is being seriously felt that we must quickly organize and arrest the process of decay; otherwise we are sure to be relegated to the limbo of oblivion within a very limited measure of time. Now we have got to boldly repudiate false standards of thought and action, in order to set free the democratic and purifying principles of Jainism, not only for our own good, but also of humanity at large.

NOTES AND NEWS.

A Jain Vidya Varidhi.

WE are glad to hear that the learned body, the Bharat Hindu Dharma Mahamandal of Benares has conferred the title of *Vidya Varidhi* on Mr. Champat Rai Jain, of Hardoi. As a great scholar and writer of books, the name of Mr. C. R. Jain is well known in Northern Indian and is familiar to every English-knowing Jaina in the South. He has been devoting the major portion of his time in the study of Religions. His Religion is one that is based on Reason and that will stand scientific investigation. His aim is not to find out faults in others' religions but to find out truths in them which can be reconciled to Reason and Science. A careful study of 'the Key of Knowledge' and "the Confluence of Opposites" two of his excellent works will show the reader how the writer has succeeded in bringing to a common platform all the apparently conflicting religions and show them to be only partial reflections of Jainism. We offer our hearty congratulations to Mr. C. R. Jain, *Vidya Varidhi*, for the great honour which is conferred on him.

AMERICA'S CALL.

We understand that the International Lectures Society of New York, U. S. A. have invited six Scholars from India to deliver a series of lectures on Indian Religions. One of the subjects

mentioned is "Lord Mahavira and His Teachings." It is the duty of the Jaina community to select a good scholar and arrange to send him to America. Will our rich Seths and learned leaders look to this very important matter ?

JAIN'S INK.

Mr. Anraj Jain of Bangalore has sent us a sample of blue black ink prepared in 'the Jain's ink Depot.' We are glad to say that it is as good as any ink in the market and that it is comparatively cheaper. This industry needs encouragement and we hope the Jains will patronise. Intending purchasers may write to the Depot, Brigade Road, Bangalore.

MR. R. S. BACHHAWAT.

Mr. Fatehsing Chororia writes on 7—8—'25. To-day's Calcutta Gazette published the list of successful candidates at the last B. A. Examination of the local University. We are all most glad to find the name of Sriman Ranadhir Singh Bachhawat a Jaina Swetambar Oswal son of Babu Prasanchand Bachhawat acquiring 1st class Honours and standing 1st in Mathematics in the B. A. Examination of the University.

It is needless to mention that Jains residing especially in the Eastern side of the Country are backward in high education and we sincerely congratulate the young man upon his brilliant success. He is the grandson (daughter's son) to Babu P. C. Nahar, M.A., B.L., who is the first graduate among the Oswal community in Bengal and a well-known figure to most of our readers. We wish a very successful career to Mr. Bachhawat.

VEGETABLE MILK MADE AT HOME.

A well-known writer on unfired food, Mrs. Helene Volchert-Lietz, writes in the VEGETARISCHE WARTE, that for the past twelve years she has used a home-made milk in the place of cow's milk and has found it very satisfactory. Nuts and almonds contain much larger proportions of protein and fat than cow's milk. She quotes the following analyses as given by Prof. Konig :—

		Water	Protein	Fat
Sweet Almonds	...	5'39%	24'18%	53'68%
Walnuts	...	4'68	16'37	62'86
Coconuts	...	46'64	5'49	35'93
Cows' Milk	...	87'41	3'41	3'66

Mrs. Volchert says this milk is easily prepared by adding hot water, not boiling, to crushed almonds or nuts and sweetening the mixture with honey or cane sugar. She suffered from indigestion

when taking cows' milk regularly. Many people find milk clogging. Since taking the nut milk she has been free from that trouble.

YOGIC FEATS.

The Paris correspondent of "The Times" says, according to a London message to a contemporary, that great interest has been aroused by seances given by a fakir, Tahra Bey, who claims to possess exceptional powers of auto-suggestion. He gave an exhibition in the presence of an audience of 2,000 and a jury of nine doctors. The fakir is stated to have thrown himself into a cataleptic state, was laid on two scythe blades, one under the neck and the other under the ankles. A stone, weighing 1 cwt., was placed on his stomach and was smashed with a sledge hammer. The blades did not show the slightest mark on his body. He was then placed on a bed of sharp nails, and a man sat on the fakir's chest. The fakir was uninjured when he emerged from the trance. He stabbed himself with a dagger, but blood did not flow until he himself allowed it and then he himself stopped it when the doctors ordered him. He next burned himself with a torch, but showed no sign of pain. He permitted himself to be buried in sand inside a coffin and did not breathe for 20 minutes. He offered to allow the doctors to perform an appendix operation without an anaesthetic. The doctors prepared for an operation, when one remembered that it would be illegal.

ANCIENT MAN.

Prof. Sir Arthur Keith, Conservatory of Museum Royal College of Surgeons, lectured to a large audience on the discoveries of human remains at Broken Hill, Rhodesia, which included a skull believed to be the oldest in existence. He said the skull was that of a type of man unknown before the discovery of these remains. "He is of an extremely primitive type, so primitive, so unlike other races living, that we have to create a new species for him." Prof. Keith estimated that this man belonged to the pre-historic period and had lived anywhere between 100,000 to 200 000 years ago. The bones found showed that he could walk in an upright position and was 5 feet 9 inches or a little more in height. Although the skull had a strong resemblance to that of the Gorilla this man was not so very low down in the scale as regards human beings alive to-day. "This discovery," concluded Prof. Keith, "is one of the most important ever made. It is a discovery which throws a new light on our early history." (*British official Wireless*).

NEW REMARKABLE JAIN PUBLICATIONS

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Dr. O. Pertold writes :—I have seen the sample pages of the translation of Trishashti salaka-purusha-charitra, and hope it will be a very useful book for scholars on Jainism."

2. **Ardha-Magadhi Reader** by Banarsi Das Jain M.A. This Book as its name implies, deals with Ardha-Magadhi—the sacred language of the Jains— and serves as an introduction to the study of the Jain Agamas. **Price Rs. 3.**

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The amplitude of a soul is measured by the love it possesses.

—St. Bernard.

OUR LAST TIRTHANKARA.

IT is a patent fact that every man, in order to leave some substantial work after his short worldly career, should have some ideal of his own ; and in accordance with this principle the Jains regard Nirvana, or the perfection of soul as the only ideal of human life. Nirvana, as explained in the Jain philosophy is the goal of a man's life, at which every man aims, and which is attained rarely and with difficulty. But that " man is an easy-going animal " is a well-trying maxim containing, in short, the substance of vast human experience. To imitate is natural, and we are likely to do things that we see others do ; for this reason every man should have some great ideal before his mind, in accordance with which he may lead his life. What every man should aim at is the achievement of a truly noble life, and imitation secures this to a large extent. " Nothing is more important," says Blakie, " towards the achievement of a noble life than an imagination well-decorated with heroic pictures ; in other words, there is no surer method of becoming great and good than an early familiarity with the lives of great and good men. No sermon is so effective as the example of a great man. Here we see the thing done before us,—actually done,—a thing of which we were not even dreaming, and the

voice speaks forth to us with a potency like the voice of many waters, 'Go though and do likewise.' Let us therefore turn our imagination into great picture-galleries of the heroic souls of the glorious past, and fix our ideal upon one of them."

Our Jain literature abounds in examples of such heroic souls ; but there are twenty-four Stars shining above all, who go by the name of the Tirthankaras or the Arhats ; and in the present sketch an attempt has been made to familiarise the reader with an account of the worldly career of Lord Mahavira, the last of them.

The noble appellation, Arhat, is applied to a soul, who has a perfect knowledge of all things ; who has conquered the wordly passions ; who is worshipped by all ; who has preached the truth ; and who resembles the Supreme Being in His perfect state. Vardhamana or Mahavira, as commonly known, was the last or the twenty-fourth of these Arhats.

* Siddhartha, the father of Mahavira, was a king of the Ikshvaku family, and belonged to the class of the Kashyapas. He was a ruler of a vast country in the north of India, which was known by the name of Pavan. His capital was Kundalapura, a big populous city near Magadha ; and it was at this place that Mahavira was born about 75 years before the end of the fourth Kal. It is observed that He was born on the thirteenth day of the later half of Chaitra. Trishaladevi or Priyakarni, the mother of Mahavira, was a woman possessed of high virtues and noble qualities of the head and the heart. In some Jain Shastras, Mahavira is known as a Gnatiputra. The Buddhist literature knows Him by the name of Nataputta. There is no difference between these two words except that the former comes from Sanskrit and the latter from Prakrita.

It is stated in the Kalpa Sutra that Mahavira was married to a princess known as Yashoda Devi, the daughter of a king of

* The author of Kalpa Sutra, a work in Prakrit—Magadhi language, gives a short sketch of the life of Mahavira : and according to him, Mahavira, leaving His long and happy divine life, only for the good of the world and attainment of Nirvana, came to this world as a Tirthankara. According to " Mahavira Chaitra," a great Jain Historical work, He was born eight times before He became a Tirthankara. The author also gives a detailed list of His previous births.

Samveer. She gave birth to a daughter who is known as Anorja of Priya-Darshana. She was married to Jamali, a pupil of Mahavira, and gave birth to a daughter called, Sheshvati or Yashovati.

About the early life of Mahavira, we know only that he was educated in the palace of the king, that he lived with his elder brother and led a pious life ; and that he was a most promising youth from his very boyhood. It was in the twenty-eighth year of his life that He lost his parents, and for the next two years he had to live in the Palace with his elder brother, Nanda-Vardhana. It was in his thirtieth year, when He was quite a youngman, that He was disgusted with the world and regarded it only as a work of Maya. In that very year He left his Palace, and became a Jain Yogi or Sanyasi. His renunciation of the world excited the admiration and respect of His subjects.

A long account of His Severe penance and the consequent attainment of Divine knowledge (Kevela Gyana) is given in the Jain Shastras.

The Kalpasutra tells us that, after becoming a Sanyasi, Lord Mahavira performed penance for two years in order to get mastery over His passions. For a considerable time He observed fast and the vow of silence, and all this time He sat in meditation with His gaze fixed at the tip of His nose. For the last twelve years of His life, Mahavira underwent severe bodily mortification, and at the end of that period obtained Divine knowledge, and became a Sarvagya.

Mahavira is also known as a great preacher. He travelled through many parts of India, and preached the high doctrines of Jainism and Nirvana to people professing different creeds and religions. A great part of His life was spent in preaching and travelling. It was the earnest desire of Lord Mahavira that people should give up their wrong beliefs and follow the path to true happiness. In fact He was a great philosopher. He preached on both the sides of the Ganges. First He preached in Magadha and the country round Kundalapura, where He was received with due greetings. From Magadha He proceeded to Bihar ; He visited Shravasti, Vaishali, and many other places in Bihar ; and where-

ever He went the people received Him with enthusiasm, and accepted the doctrines of His great religion. He converted men of many wild tribes to Jainism. From Bihar He went to Kaushambi. Shataneek, the ruler of the place, had heard much about the preachings and severe penances of Mahavira. He paid high reverence to the great preacher, and became His follower. During His life-time, Magadha, Bihar, Prayag, Kaushambi, Rajgriha, Champapuri, and many other powerful states in the north of India, were all converted to Jainism.

I have observed that Mahavira performed severe penance for the last 12 years of His life at the end of which He obtained Divine knowledge. Soon after this He attained true happiness or the salvation of the soul, in His 72nd year. It has been stated that he obtained Nirvana on the night of the 14th day of the first half of Kartika, when it was just twilight. This took place at a place called Pavapuri, the capital of Hastipal, the King of Bihar. It was 3 years before the end of the 4th Kal known as the Sukhma Dukhma period of the Avasarpani Era.

When Mahavira was performing penance in Rajgriha, a certain country man named Goshala, being attracted by His fame as a tapasi, left his faith, and came to Him. Lord Mahavira converted him to Jainism. He helped Mahavira very much in the propagation of his doctrines. At the time when Mahavira began to preach His eternal religion, the Vedic religion was also flourishing in Magadha, and he is said to have had discussions with many a learned Brahmin well-versed in the Vedas. Almost all of these being defeated and charmed by the truth of the old faith became his followers. By this he attained great renown in a short time. These converts were known as the Ganapadhipas or the Ganadharas, and were determined to spread Jainism throughout the whole of India. Mahavira had eleven chief pupils. They were :—Indra-Bhuti, Agni-Bhuti, Vayu-Bhuti, Vyakta, Sudharma, Mandit-putra, Maurya-putra, Akampit, Achalvrata, Maitreya, and Prabhas. Out of these only two, Indra-Bhuti and Sudharma, survived him obtaining their salvation after his Nirvana. Indra-Bhuti, commonly known as Gautama Ganadhara was the son of a Brahmin, called Vasumati, and belonged to the Gautamagotra of

Magadha. The rest of his pupils were all converts to Jainism, and died before His salvation. It is observed by the author of Kalpa-Sutra that the Sanyasis and the Yatis are the followers of Sudharma-Acharya. He was one of the greatest Jain preachers; and Jambu-Swami was one of his pupils. The pupils of this Jambu-Swami spread Jainism round Muttra.

The teachings of Mahavira are well laid down in the Jain Shastras by his pupils. He had clearly shown them that the senses cannot be the source of Samyak-Gyan or right knowledge; for this knowledge is not lost with the senses. He taught them the Karma-Philosophy of the Jains, and made them believe in transmigration. It is remarked that the caste-system of the Jains took its rise after Mahavira. As a preacher, he strictly followed the principles of his religion, and observed them in his practice also. Forbearance is the highest virtue with the Jains, and Mahavira patiently bore the abuses and even the ill-treatment of the wild tribes of Vajra-Bhumi, and Shudha-Bhumi, when he preached before them the doctrines of Jainism. He was never angry, and led a life which is a model of Jaina purity and Jaina piety.

Some men look upon Mahavira as a founder of Jainism, but their error is obvious when they learn that Rishabha, and not Mahavira, was the first Tirthankara of the Jains. Twenty-three Arhats preceded Mahavira, and we cannot call Mahavira the founder of Jainism. It will not be out of place to remark here that many preachers like Mahavira arose among the Jains, time after time, and infused new life in the decaying frame of Jainism for a short time, until it sank again and another preacher came in time to rescue it from destruction and make it the popular faith of all.

The Kalpasutra further informs us that Lord Parasnath lived some 300 years before Mahavira. It says that the Digambaris and the Svetambaris are the followers of Mahavira and Parasnath respectively; but he quoted no authority for saying so.

It now remains for us to ascertain the time when Mahavira lived. To do this we have, at first, to look to the Kalpasutra. This work is much respected by the Jains and is regarded as one

of the great Jain Histories. It was written in A. D. 411. Bhadra Bahu, the author of the work, lived in Gujrat when Dhruva Sen was the ruler of the country. He says that he composed his work 980 years after the salvation of Mahavira. So Mahavira might have attained Nirvana in the year B. C. 569. At that time he was 72 years old, so he lived from B. C. 641 to 569. According to 'Mahavira Puran; however, the date of salvation is 470 years before the commencement of the Vikramiya Era, or B. C. 526. Accordingly, he lived between the years 569 and 526 B. C. We are thus able to say that Mahavira lived about the middle of the 6th century B. C.

Some of the modern historians find fault with the Jains for regarding Buddha as a pupil of Mahavira, but it is their gross mistake. The Jain Shastras never say this. On the contrary they say that Buddha was a pupil of Pihitashrava, who is said to have been one of the pupils of Lord Parasnath. The pupil of Mahavira was Gautama-Indra-Bhuti, and not Gautama-Buddha. Colebrook, Stevenson and others confounded these two names, and blamed the Jain historians for nothing. The Jain as well as the Buddhist works assert that Mahavira was a contemporary of Buddha, who lived about B. C. 557 to B. C. 481, and this is quite in harmony with the dates in Mahavira's life which we have ascertained above.

A follower of the Lord.

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OF

Sri Vadideva Suri.

Translated by Harisatya Bhattacharyya, M.A., B.L.,

(Continued from page 245 of Vol. XXI, No. 8.)

Sutra 55.

The Subject of all forms of cognition is the Self, – as known by Direct Perception etc.

Commentary.

The Subject of all knowledge is the Soul, called the 'Atma' in Indian philosophy. It is so called because it goes through (*Atati*) various modes (*Paryaya*). The existence of the Soul is proved by the *Pramanas*, both *Pratyaksha* (direct) and *Paroksha* (indirect), according to the thinkers of the Jaina school. The *Charvaka* philosophers deny the existence of a permanent, conscious Soul and argue as follows : Earth, Water, Fire and Air are the four primordial principles ; when these principles combine in a peculiar way, so as to form a (animal) body, they produce consciousness ; there is no permanent Soul which persists through the varied births and rebirths. Brihaspati said, " Earth, Water Fire and Air are the first and fundamental principles ; their combinations are the (animal) body, the object (of the senses) and the senses ; consciousness is their outcome." Just as intoxicating power is generated in rice etc. at a certain stage of their fermentation, although they were originally and essentially free from any intoxicating power, consciousness also is evolved from those unconscious principles. The Jaina philosophers criticise the Charvaka position in the following manner. The evolution of consciousness from material elements formed into a body is unproved ; for, what is (potentially) existent, can only be evolved. The Charvaka cannot say that consciousness is existent in the material elements before they form a body ;

because there is no such *Pratyaksha*. The *Pratyaksha* or perception according to the Charvaka is always sensuous. The Charvaka does not admit the possibility of any non-sensuous perception. It goes without saying that our sensuous perception cannot tell us that consciousness is existent in material elements, *Anumana* or inference is denied by the Charvaka as a source of valid knowledge; accordingly, *Anumana* also cannot be said to prove the existence of consciousness in material elements. It may be said that the Charvaka admits those inferences which are of practical utility and deny those which establish such supernatural things, as Heaven etc. But this contention would in no way improve the position; for the existence of consciousness in primordial elements which form (animal) body is a fact of inference which has for its matter something extra-natural (i.e., super experiential) and cannot be admitted by the Charvaka. It may be contended that intoxicating power may not be perceived in rice, water etc., taken separately but that it may be explicit when they are combined; just so, consciousness may be said to be explicit when the elements are combined so as to form a body. This contention is untenable. For, what is intoxicating power? Is it the nature of the things or is it something supersensuous? The first cannot be the case; for, if intoxicating power be the nature of rice, water etc., then these things, even when un-combined, should possess the intoxicating power. If on the otherhand, you say that the intoxicating power is something supersensuous, the position contradicts the fundamental theory of the Charvaka epistemology which refuses to admit the existence of anything which is not *Pratyaksha* or perceptible. The Charvaka may point out that the Jaina objection to the Charvaka theory of the intoxicating power is unsound in as much as the Jainas themselves admit that the intoxicating power becomes explicit when rice, water etc., are combined. The Jaina answer is that all that the Jaina theory implies is that intoxicating power is something, generated by rice etc., just as a pitcher is something which is produced by mud, the stick, the potter etc. The Jainas do not admit that intoxicating power becomes explicit. To become explicit means to become perceptible; a thing which becomes explicit

is accordingly supposed to be existing even before it becomes explicit. Intoxicating power is something produced by the combination of rice, water etc; it is not something which existed before that combination; accordingly, intoxicating power cannot be said to *become explicit* when rice, water etc. combine, —it is produced and comes into existence only then. Hence, the example of intoxicating power is incompetent to show how consciousness becomes explicit. The next argument of the Charvaka is that the material elements *produce consciousness*. The objection to this position is that in that case the elements,—even uncombined—would produce consciousness. If it be contended that when the elements are combined to form a body, they produce consciousness, the question is: Does the body as a whole produce consciousness or does every part of the body produce it? The first cannot be the case, as in that case a person would die if he loses a tiny finger of his. The second also cannot be the case because in that case there would be many consciousness in one body. If the Charvaka contends that the embodied principle being one, the consciousness which is produced is also one, the answer is that this position contradicts the doctrine of the Charvaka philosophy according to which "The body is only a collection (of parts)." To admit an embodied principle is to contradict the Charvaka position and to subscribe to the theory of Akshapada. Further, to suppose consciousness as the product of body, raises another difficulty. At the time of death, the body remains in tact; but where is consciousness then? If it be said that consciousness is not produced in a dead body because Phlegm, Wind etc. are disordered in a dead body, the answer is, that this is not the case. The disorders are harmonised in a dead body and hence a dead body can be said to be cured of all diseases. "The harmonisation of these (Phlegm etc.) is health; their increase or decrease brings about ill health." The fact that Phlegm etc. are harmonised in a dead body is apparent from the fact that fever etc. subside from it. If the Charvaka position were true, a dead body which, as shown above, is free from all diseases, ought to have consciousness. The Charvaka may contend that although Phlegm etc. may be harmonised in a dead body, death created by their disorder does not subside from

the dead body. The answer is that the disorder of Phlegm etc. causes disease. All diseases are curable; otherwise the medical science would be useless. Now, if death is no more than what is caused by the disorder of Phlegm etc., it is only a disease and it should be curable. The Charvaka contention is that death is of course nothing more than a disease but that it is an incurable disease. But the question is : Why does the Charvaka call death an incurable disease? A disease is said to be incurable if proper medicines be not procured or if the patient die. The causes of the disease are admittedly the disorder of Phlegm etc.; these disorders etc.—the causes of diseases—are certainly not incurable. It is a matter of common experience that one person dies of one disease but that another person does not die of it. The same disease is curable in one case but not in the other. All this shows that death is not due to physical or physiological disorders,—it is due to *Karma* which reigns supreme in mundane affairs.

Matter does not produce the soul which comes from the next world (pre-existence). Is the Body an *Attendant Cause* (Sahakari Karana) or the *Material Cause* (Upadana Karana) in the matter of the production of the Soul? If the Body be said to be an Attendant Cause (condition), what should be the Substratum (the Material Cause) of Consciousness? The Charvakas do not admit any substance besides the material elements. An Effect is never perceived which is without a Cause. So, the Charvakas are bound to admit a Cause for Consciousness,—a Cause which is other than the material elements. And thus the substantiality of the Soul is irresistibly proved. A particular mode of Consciousness is due to the Soul attended with a Body. Nor, can it be said that the Body is the Material Cause of Consciousness. The Material Cause and its Effect are such that one is modified on the modification of the other. Thread and Cloth are such a Cause and an Effect respectively; because on the Thread becoming Blue, the Cloth becomes Blue and the Cloth becoming Blue, the Thread becomes Blue. Such a relationship, however, does not subsist between the Body and Consciousness. Such changes on the Body as are due to Weapon-strokes upon it have no corresponding effects on the Consciousness of the person who is, say, deeply attentive to another subject for the time

being. Unconsciousness etc. which follow the Weapon-strokes are due to nervousness arising from a sight of blood-flow and not to any derangement of the Body, just like the Unconsciousness which follows the fearful sight of blood flowing from another person's body or the sight of a tiger etc. Even if it be admitted that Unconsciousness is due to a derangement of the Body, it does not follow necessarily that the Body is the Material Cause of Consciousness. The fact that a particular state of Consciousness (here, Unconsciousness) is caused by the Body, proves only that the latter is only an Attendant Cause (Sahakari Karana) of Consciousness. Fire melts Gold ; this shows that Fire is not the Material Cause but the Attendant Cause of the Melting. On the other hand, it does not appear that Consciousness is the Material Effect of the Body. Gladness, Sorrow, Swoon, Sleep, Fear, Grief, Erudition etc. are states of Consciousness ; these have no corresponding changes in the Body. Hence the above definition of a Material Cause does not apply to the case of the Body. Another characteristic of a Material Cause is that the Cause increasing, the Effect increases. The quantity of Thread, for example, increasing, the quantity of Cloth increases and hence the former is the Material Cause of the latter. But this cannot be said of the Body with regard to consciousness. Some of the Sea-fishes have very large bodies ; but they have very little intelligence ; some of the very lean persons are characterised by excellent wisdom. It may be pointed out that a child advances in intelligence with the growth and development of his body. But this does not show that the Body is the Material Cause of Consciousness. It shows rather that the Body is only its Attendant Cause. Pouring of water increases the growth of a Shoot ; but water is not for that reason, the Material Cause of the Shoot : it is only an Attendant Condition. If the Body were the Material Cause of Consciousness, every increase in the Body would have been followed by a proportionate increase in Consciousness ; but this is never perceived. Another characteristic of the Material Cause is that it emerges into new forms after leaving its old form. But this also does not apply in the case of the Body. For, while the varied states of Consciousness rise and perish one after the other, the Body remains the self-same. Hence the Body cannot be said

to be the Material Cause of Consciousness. The fact is that just as fire is generated from nothing but fire, latent in fuel etc., Consciousness is generated out of some latent consciousness; this is admitting the Soul in different words. The Charvakas may contend that fire is seen to generate from gross fuel (which is included in the Element of Earth) and not from anything invisible and latent. But such an argument is clearly suicidal. For, it shows that the Charvaka doctrine of Four (independent) Elements is untenable and that the Jaina doctrine of one ultimate Element (Pudgala) is true. According to the Jaina theory, Fire, Water, Earth and Air are all essentially but one viz., Pudgala or Matter and this fact explains any of these becoming the Material Cause of any of the rest. Thus it is that Consciousness is not produced by the Elements.

The further contention of the Charvakas is that Knowledge is found to be concomitant with Matter. For example, it is found that when a person has good food and drink, he has good consciousness; where there is no good food and drink, there is no good consciousness. When a child's body is purified by *Brahmi Ghee*, the child becomes possessed of excellent wisdom. In rainy season etc., filthy worms are generated in filthy places. All these facts show that Consciousness is generated from Matter. This contention of the Charvakas is also unsound. The Body is the seat of Energy, the Senses etc. When the Body is properly nourished, the Senses also are nourished thereby and their objects are more clearly perceived and cognised thereby. This explains the goodness of Consciousness due to good food and drink and to the application of *Brahmi Ghee*. Next, it is to be noted that the Body is an instrument of the Soul. It is the Soul that assumes the Body for the purpose of feeling the effects of its acts. The example of filthy worms does not show that Matter generates Consciousness; it shows that the Souls that did bad acts assume filthy bodies to reap the consequences of their bad acts.

Are there any evidences for the existence of the Soul? The Soul is directly perceived (*Pratyaksha*) in such forms of self-consciousness as, 'I am happy' or 'I am sorry' etc. These forms of self-consciousness are not fallacious for there is no inconsistency

in them. These are direct perceptions (*Pratyaksha*) and are not due to syllogistic reasoning etc.; for we do not get these forms of consciousness through the mark or middle term. They are 'clear' and are accordingly *Pratyaksha*. They point inward i.e., prove the existence of the Soul. It may be contended that self-consciousness does not prove any Soul for it has for its matter some sort of 'formed' substance;—Our consciousness is of the form, 'I am *fat*' or 'I am *thin*' etc.; the Soul, of course, cannot be said to be fat or thin. The answer is that even these forms of self-consciousness do prove the Soul. These prove the existence of the Soul, *attended with* a Body which is fat or thin etc. That the Body is an adjunct to the Soul is further evident from what we mean when we say, '*My* body is fat' or '*My* body is thin.' The Charvakas may contend:—We do also say '*My* Soul'; we do not mean of course that there is another Soul transcending the Soul; so, the consciousness of the form '*My* body' does no more prove the existence of the Soul, than the consciousness. '*My* Soul' proves the existence of another transcending substance. The answer to this Charvaka objection is that the two forms of consciousness, e.g., '*My* body' and '*My* Soul' are clearly distinguishable, so far as their matters are concerned. When we say '*My* Body,' we do perceive the existence of the Soul presiding over the Body. In the case of the consciousness, '*My* Soul,' there is no other consciousness besides the consciousness of the Soul. The expression, '*My* Soul' really signifies only 'I (the Soul) am' and is used for the purpose of distinguishing one's own Self from that of the other people. The Body is an adjunct to the Soul; it may also sometimes be that just as a person in referring to his servant says 'I,' he may call the Body 'I' and say '*My* Soul.' Hence it is that the *Pratyaksha* or direct perception (Self-consciousness) proves the existence of the Soul. It may be asked: In what form is the Soul directly perceived? In answer to this question, the Jaina thinkers ask: In what form are the internal perceptions e.g., Pleasure etc. had? If you say that a feeling of Joy etc. are the characteristic of Pleasure etc., we say that the Soul, as it appears in direct (internal) perception, is the support or substratum of our internal perceptions. It has been said:—"Pleasure etc. are not perceived

in themselves alone; there is the consciousness of an agent or *feeler* always involved in them and this proves the Soul. There is no consciousness of the form, 'this is Pleasure' like that of the form 'this is a Pitcher etc.'; such consciousness is always of the form 'I have pleasure' and does consequently reveal the Soul."

Inference (*Anumana*) also proves the Soul. The Substratum, —the support or the Substance—of Consciousness must be something essentially different from the Body etc ; otherwise, (the particular states of) Consciousness cannot be said to have the nature of an Effect. There cannot be any doubt as to the fact of Consciousness being an Effect. It is always fleeting and consists in varied modes in accordance with the varied objects which it represents. These modes of Consciousness, again, cannot arise from the Body, the Senses, the Objects which have forms and which are material in nature. Hence the Substance or the Reality underlying Consciousness must be immaterial in nature. This is the Soul.

The Charvaka position as to the invalidity of *Anumana* and *Agama* has already been refuted. The Jainas point out that not only do the *Pratyaksha* and the *Anumana* prove the Soul, as shown above but the *Agama* also bears testimony to the reality of the Soul in numerous passages e.g. "The Jiva (i.e., the Soul) is characterised by *Upayoga* (i.e., power of cognition)" etc. etc.

The Buddhist theory, on the contrary, is that the Soul is nothing but a series of successive moments of consciousness. There is no subsisting unity underlying these successive moments. The Jainas contend that such a theory of the Soul makes Recollection (*Smarana*) and Conception (*Pratyabhijna*) impossible. A particular idea belonging to one Series (*Santāna*) cannot be revived by another idea belonging to a different series. In the same way, a particular idea belonging to a series cannot be revived by another subsequent idea although the latter belongs to the same series; for, there being no unitary Reality, persisting through both the ideas, they are as good as belonging to two different Series. If Recollection is impossible, Conception also is impossible. Conception, as

shown before, is dependent on Perception and Recollection; on the perception of an object, 'the tendency to recollect' (*Samskara*) is moved, so to say, and the person *conceives* 'this is that.' So, if according to the Buddhist doctrine, Recollection is impossible, Conception is likewise impossible. The Buddhists, however, point out: If two ideas belong to two different Series, one cannot revive the other because the prior idea in this case is not the cause of the subsequent idea. On the contrary, in the case of the two ideas belonging to one and the same Series, the prior idea is the cause of the subsequent idea and hence the revival of the former by the latter is possible. The Jaina philosophers contend that the case of the two ideas belonging to the same series is no better than the case of the two ideas belonging to two different Series. Two ideas may be causally related; still they may be different from each other (so much so, that the revival of one by the other is an impossibility). Further, there is no rule that if the two ideas be causally related, the prior idea would be revived by the subsequent. It cannot be said that if one idea is the effect of another, the former must revive the latter nor that if one idea is not revived by another, the latter cannot be caused by the former. Further, if the effect-idea must necessarily revive the cause-idea, the contents of a disciple's mind should revive the contents of his teacher's mind. The Buddhist philosophers contend that this is impossible because the disciple's knowledge and his teacher's knowledge are two different series. The Jaina philosophers point out that this doctrine of 'Series' is ambiguous. Is the Series identical with the Particulars of consciousness? If so, nothing is gained by invoking it. If the Series be different from the Particulars, the question is: Is this difference real or apparent? If the difference is not real, the objection just noted holds good. If it be held that the Series is essentially different from the Particulars, a question arises,—Is the Series evanescent (momentary) or is it a permanent Reality? If the Series be said to be momentary, it is as good as the Particulars and the case is in no way improved accordingly. If on the contrary, you say that the Series is a permanent Reality,—well, this is admitting the doctrine of the Soul.

The next contention of the Buddhists is that the Series (*Santānā*) is the chain of the cause and the effect. This view is wrong on the ground of Mutual Dependence ; for a Series is said to be a Series because it is dependent on the Cause and the Cause is so regarded because it produces the Series. Ordinarily, when two phenomena of the same class are causally connected, they are said to belong to or form a Series. Now if the Buddhist admits this, there is no reason why the master's knowledge and the disciple's knowledge should not form *one* Series. Both these pieces of knowledge belong to one and the same class and there is no denying the fact that one is caused by the other ; so that the knowledge of the disciple's mind should revive the contents of the master's mind. The Buddhist may argue that knowledge is a sort of beginningless stream ; it does not arise from a cause which is of *the same class* with it. (—Thereby the Buddhist philosopher means to show that the master's knowledge cannot be said to be the cause of the disciple's knowledge and hence cannot be revived by the latter). To this doctrine the Jaina objection is that if knowledge is a beginningless stream, you cannot admit the doctrine of pre-existence or pre-incarnation (to account for, as is done by the Buddhist himself, the form of a man's present knowledge.) If the Buddhist contends that knowledge has for its cause something different from knowledge, then a man's present body is the cause of his knowledge ; in that case too, pre-existence or pre-incarnation becomes meaningless or impossible.

Then again, the Buddhist doctrine cannot escape the fallacy of 'Fruition of what was not done' (*Akṛitabhyāyama*) and the fallacy of 'Annihilation of what was done' (*Kṛitaprasaṅga*). Conscious states, according to the Buddhists are strictly momentary. Upon the principle of this doctrine, it is impossible to hold that merit is acquired by doing a good act ; because the conscious state in which the good act is done is destroyed as soon as the act is done, so that no persisting agent continues to enjoy merit as the effect of that good act. For the same reason, it is equally impossible to maintain that merit enjoyed by a man at a particular time is the effect of a good deed, previously done by him ; for, no persisting Soul or agent is admitted by the Buddhist. To avoid

the above two fallacies, the Buddhist appeals to the doctrine of Causality ; although there is no persisting Soul, merit must be said to be due to a good act, because merit and good act,—in fact, the successive conscious states—are causally connected. This flow or stream of conscious states is the Series. The Buddhists contend that this doctrine of the Series explains everything. The theory of a permanent Soul leads to difficulties ; for, admittedly, there are varied conscious states ; the Soul, alleged to be permanent, must accordingly be admitted to undergo variation and modification in accordance with the variation of the conscious states ; and if the Soul be supposed to be varied and modified from time to time, it must be said to be impermanent. The further argument of the Buddhist is that if, on the contrary, the Soul be supposed to remain unchanging and ever un-modified,—*Karma* or act must be said to be *fruitless* ; for, how would it produce any effect,—in the shape of pleasure or pain—on the ever immutable Soul ? The Buddhist philosopher accordingly concludes that there can be no permanent or persisting Soul. He shows how this Soul-less theory is the only true doctrine, leading to *Nirvana* or final Emancipation. There is no Soul, no permanent Self ; accordingly, one should not feel any attachment to the things mundane ; if there is no " I," how should you call a thing "*mine*" ? The Jainas point out that the doctrine of Series does not explain how a good act must have a good fruit (merit). The utmost that the theory of Series can explain is that the immediately succeeding conscious state is the effect of its immediately preceding conscious state. It cannot explain how happiness, for example, experienced long after the doing of a good act, can be said to be the effect of the latter. The Buddhist objection on the ground that varied modifications make the Soul impermanent is not serious. The Jainas maintain that in some respects, the Soul *is* impermanent just as in some respects, it *is* permanent. Finally, the Buddhist doctrine of Emancipation is fallacious as well. The Jainas point out that for the purposes of Emancipation, all that is necessary is that one should correctly understand the miserable nature of the mundane existence and the essentially joyous nature of the Emancipated Self and act accordingly. This and not a doctrine of *No-Sou*

makes one indifferent even to his body,—which thus leads to his Emancipation. Against the Soul-denying theory of Buddhism, it may be said : If there is no persisting Self, for whom is intended the blissful Emancipation or who would strive after it ? Each conscious state is held by the Buddhist to be strictly momentary ; so that a conscious person striving after Emancipation is like the unhappy Devadatta labouring for the happiness of Jainadatta. *Serles* is nothing *re-al* ; if it is real, the Soul is admitted in a different term.

A Short History of the Aggarwals.

THE Aggarwal dynasty comes of from *Agraha* which was a flourishing city in the district of Hissar (Punjab). The Aggarwals were originally sons and grandsons of Maharaja Uggarsain, who was a great warrior and belonged to the Kshatriya caste. He was related to the Solar dynasty. He was the son of Raja Mahidhar, born in 4981 year before Shri Mahabir and before 5508 years of Christ, so his birth was 7433 years before now. He was coronated at Chandrawati when his age was 35. Five years later he populated Agra. He had 18 sons, whom he sent to 17 *Gurus* or Pandits to study, as he could find the 17 *Gurus* at that time. The 18th boy was sent to Rishi Gargya who was the Guru of his first son. When the boys finished their studies they were known after the name of their *Gurus* who were 17, hence their *Gotras* were 17 according to their *Gurus*.

Raja Uggarsain married his 18 sons to the 18 daughters of Raja Bikhnanan, who was Nag *Banst*. When the sons went abroad in search of their livelihood, Raja Uggarsain was besieged by Raja Kurakth Bindoo of Egypt and was slain. When his sons heard the melancholy tidings they forsook *Agra* and populated *Agraha* but they were very sorry to find that no Raja liked to give their daughters in marriage to their family owing to their defeat in war, so they afterwards resolved to marry their sons among the daughters of their brothers and change their *Chhattri* clan to *Valsh*.

In about the 45th year of Bikram, Shrimad Lohacharya visited *Agraha*. Diwakor Deo Raja with his family and other courtiers

went to hear the discourse of Lohacharya, and they were very much pleased to learn the duties of Gharista Dharma. And when they desired to give food to Lohacharyaji he said he wont have that until they become *Jains*, so all were converted to Jainism. A wooden image was put up for their worship then and there, and about a lakh of people embraced *Jainism*. The Jain Aggarwals came into existence on that day.

Afterwards when they were routed in the year 712 A. D. by Mohd. Abdul Kasim Khalipa they were so much depressed that *Agraha* was looted and about 40,000 of them were slain. Some 1,200 women become *sattis*. From that data *Agraha* was left by the Aggarwals and it never reached its former dignity again.

SUMER CHAND JAIN.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 252 of the last issue)

49. Q. How many kinds of birth are there ?

A. There are three kinds—Sammurchhana, Garbha, and Upapada. Sammurchhana is spontaneous generation ; Garbha is uterine birth ; Upapada is instantaneous rise.

50. Q. Which beings are born by each kind of birth ?

A. Beings with umbilical cord (e.g. human beings), incubatory (e.g. birds) and unumbilical beings (e.g. lion) are born in Garbha. Hellish and Celestial beings are born by instantaneous rise Upapada. All the rest are born by Sammurchhana or spontaneous generation.

51. Q. How many kinds of bodies are there ?

A. The bodies are of 5 kinds—the Audarika, the physical body ; the Vaikriyika, fluid body ; the Aharaka, the assimilative body ; the Taijasa, electric body ; the Karmana, body formed of Karmic matter.

52. Q. Describe the characteristics of the five kinds of bodies.

A. Audarika Sarira is so called because it is made up of *sthula* or gross matter. It is also desiried from *udara* or womb i.e.

that which is born from the womb is *audarika*. It refers to the organic bodies of men and animals. *Vaikriyaka Sarira* is one that can be transformed into shape or magnitude. This peculiar kind of body is only for the Devas and the hellish beings. *Aharaka* body is that subtle body which emanates from a *yogi* that has some doubts regarding the truth of the reality and which goes forth to a more fully informed person to clear the doubts. *Taijasa* body is the fine shining body formed of molecules of electric matter called *taijasa vargana*. *Karmana sarira* is that which is associated with the mundane soul always in its wanderings in *Samsara*.

From *Audarika* body onwards every succeeding body is finer than the preceding one. The *taijasa* and the *karmic* bodies are always found with all mundane souls. Their connection with the soul is without beginning. The *Karmic* body as well as the electric body are not the means of enjoyment to the soul through the senses and the mind, as the physical body can be. *Audarika* sarira is produced in beings born in the unbryonic way or by spontaneous generation; *vaikriyaka* body in those born by *Upapada* or instantaneous rise. In exceptional circumstances this body and the *taijasa* body can be attained by *labdhi* due to special austerities. The *Aharaka* body is beneficent, pure and unpreventible in its course and comes forth from a *yogi* in the *pramatta samyata* stage i.e. one with very high spiritual advancement. The bodies of hellish beings and of the organisms spontaneously generated, are neuter in sex. The celestial beings never have neuter sex. They are masculine or feminine. Those born of an embryo have the 3 sexes, i.e., they can be masculine, feminine or common.

The hellish and the celestial beings, those who are gifted with the highest kind of physical body in their last incarnation and those human and sub-human beings in *Bhogabhumi* live the full span of their life. The remaining beings i.e. human and sub-human beings in *Karmabhumi* can have their lives cut short, by external causes, such as accident, suicide, disease, etc. etc.

Reviews of Books and Periodicals.

Canarese.

Purva Purana (Purva Bhaga) edited by Nyayateertha A Santhiraja Sastriar and published by M. Krishnaiya Gouda of Manyangud Jagir, Vynad Taluk, Malabar District. Price Rs. 6.

The earliest available record of the lives of the 63 great personages (who are the 24 Tirthankaras, 12 Chakravartis, 9 Narayanas, 9 Prati-Narayanas, and 9 Baladevas) is the Mahapurana according to the Digambaras. The work which is a great masterpiece in Sanskrit contains 20,000 slokas, composed by two celebrated Jain Acharyas, Sri Jinasena and his disciple Sri Gunabhadra. Sri Jinasena wrote 12,000 slokas in which he has described in detail the lives of Sri Rishabadeva and his son Bharateswara, the first Tirthankara and the first Emperor. That portion of the book which Sri Jinasena wrote is called the Purva Purana whereas that contributed by Sri Gunabhadra is called the Uttara Purana which contains 8000 slokas narrating the history of the remaining 61 great persons. The Mahapurana forms the History portion of the Jaina Literature and as such it is of immense use to students of Ancient Indian History. Besides the lives of the 63 Great Persons we read in the Purana about many other kings, warriors and ministers. The book gives us excellent moral teachings, full explanation of the *Tattvas* and a description of the nature of Samsara, of Karma and Moksha. In point of poetical diction, profoundness of meaning, beautiful arrangement of words and fullness of sweetness, the Purana is second to none in the vast field of Sanskrit Literature.

In Hastimalla's "Vikranta-Kauraviya-nataka" we read,

*'Tachchitshya pravarojato Jinasena muniswaraha
Yadbagmayam purorasitpuranam pralamam bhuot.'*

From this, some people are of opinion that Jinasena was the first to write Puranam among the Jains. This is wrong. Jinasena himself says, in Canto I, verse, 19, that he is only writing a summary of the history of the 63 Great Persons as narrated by the Gurus before him. Hastimalla's verse simply praises the work of Jinasena as the first in point of excellence etc., on the earth.

The Volume which is now on our table is an excellent edition in Canarese of the first 20 cantos of the Great Book. The Sanskrit slokas are given in Canarese script and the meanings of every *sloka* is given in simple Canarese prose with footnotes wherever necessary. In this volume we read the history of Sri Rishabadeva till His attainment of Kevala Jnana or Omniscience. All Canarese knowing Jains and non-Jains will find this book very useful. We congratulate the learned editor and the munificent publisher for bringing out this very important and sacred work. We hope that they will soon publish the other volumes and thus enable all the Canarese people who cannot understand Sanskrit, to be benefitted by the rich treasures contained in the Mahapurana.

Urdu.

The Aggarwal Bansawali, by Mr. Sumerchand Jain, Accountant, Bhatinda, Punjab, Price As. 3 only. The correct compilation of a book on the history of the Aggarwal Sect was much wanted and that want has now been removed by the small book before us. It describes who Maharaja Uggersain was, when he lived, how he populated Agra, how he encountered with a Raja of Egypt, and how he fell a victim in the war. His sons who were divided into 18 *gotras* then populated Agraha and began to live there as kings. In the time of Lohacharya, a Jaina Muni, most of the people were converted to Jainism which religion they are professing even now. In the end it is stated how the colony of Agraha was conquered by Abdul Qasim and how the women of the pious became *Satis*. The book is very interesting and should be in every house of the Aggarwal Jains.

English.

The Journal of Ayurveda. Edited by Mahamahopadhyaya Gananath Sen, M.A., L.M.S., and Vishagbhushan Kaviraj A. C. Bisharad, M.R.A.S., (Lond). No. 2, Horokumar Tagore Square, Calcutta. Annual subscription Rs. 10. This is an excellent monthly on the system of Ayurveda ably edited by two distinguished authorities on the subject. Almost all the articles in it are very instructive and useful. Every statement is supported by original texts quoted from Bhavaprakasha, Rajaballava, Charaka, Sushruta, Bagbhat and numerous others. Even a lay

reader can be benefitted by a careful reading and understanding of the learned articles. We have to say that a Journal like this which can be of great use to a larger section of the English-knowing Indian public should not be so highly priced.

The Indian Historical Quarterly. Edited by Dr. Narendra Nath Law, M.A., B.L., F.R.S., Ph. D. 107, Mechnabazar Street, Calcutta. Annual Subscription Rs. 6. This is a high class Journal treating of Indian History, Literature, Religion, Philosophy, Foklore, Archæology, Numismatics, Epigraphy, Geography, Ethnology etc. The articles in this Quarterly are all contributed by eminent Research Scholars. This is a suitable medium by which the many Oriental Scholars in India and abroad, can express the views and results of their research.

NOTES AND NEWS.

The late B. Sultan Singh of Meerut.

WE learn with great sorrow the sad news of the death of B. Sultan Singh Jain, Vakil of Meerut at 9-30 a.m. on the 23rd September. He was born at Baraut, educated in the Government High School, Meerut and matriculated in the year 1892. After leaving the school he entered Government service and remained in it till 1896. But he was one who wanted to be a master of his own time ; so he disliked service under any one, sat for the pleadership examination and came out successful. In 1898 he began practising as a pleader which he was till his death. He was a man of great energy and enthusiasm and he never failed to take part in any movement started for the advancement of the interests of the community. He was an active figure in the Jain Mahasabha and in the Jaina Youngmen's Association. From 1908 to 1911 he edited and published our Gazette. Lately he was the Editor of the Jain Pracharak—the Urdu Organ of the Delhi Jain Orphanage. The Jaina community has sustained a great loss by his death. We offer our sincere condolences to the bereaved family. May his soul rise up to the Region of Eternal Bliss.

A HEARTY SEND OFF TO Mr. C. R. JAIN.

Mr. Umrao Singh, Secretary, Jain Mitra Mandal, Delhi writes :—The Jaina Leader Mr. C R. Jain, Bar-at-Law, who is proceeding to England to fight *Shri Sammed Shikharji Puja Case* now pending in the Privy Council, was given a grand reception on his arrival at Delhi on 22nd September 1925, and on the 23rd instant a most crowded meeting of the Jains was held *under the auspices of the Jaina Mitra Mandal Delhi* in the New Jaina temple Dharampura to bid him farewell.

The proceedings began with the recitation of prayers by Pt. Tulsiram Kavya Tirtha. A number of poems in praise of the learned scholar were then read, of which particular mention may be made of one composed by a Mohamadan poet *Mr. Sultan Mirza Zalba* who is a great admirer of the Jaina leader. The Secretary then read a number of messages received from prominent leaders of the community from all parts of India including those from Seth Sir Hukam Chand and Rai Bahadur Mr. J. L. Jaini Bar-at-Law, Law member, Indore. The Hindi address, on behalf of the Delhi Digambar Jain public was read by Pundit Mahboob Singh, and the English one, by Professor Lakshmi Chandra Jain M A., L.L.B., F.R.S., Allahabad. Mr. C. R. Jain made a touching reply and said, that while he did not deserve the heaps of praises showered on him, he would endeavour to prove worthy of the trust reposed in him. He would spread the high ideals of Jainism in England as in India, and try to give the message of peace and good-will to all. He thought that all religions had their basic ideals mostly common, to one another, but they had to be realised and emphasised. He would try his best to make this clear by means of books and pamphlets but that would need the monetary support of the community. He also made a brief appeal for funds for the Jaina Hostel, Allahabad, which was seconded by its warden Mr. L. C. Jain. About Rs. 250 were collected. The whole function was a great success. Mr. C. R. Jain left Delhi for Lalitpur and Bombay, *en route* to England, on the 24th instant by Mail. Hundreds of persons were assembled on the station to give him a hearty send off.

MESSAGES TO Mr. C. R. JAIN.

From Rai Bahadur L. Jagmander Lal Jain M.A., M.R.A.S.

Bar-at-Law, Law Member, Holkar State, Indore.

Brother Friend, Mr. C. R. Jain. Pregnant with divine and far-reaching possibilities will be your this visit to the West, going, as you are, with the re-lit lamp of Jaina Wisdom in your devout and devoted hand. Keep it bright, blazing and electrify with the lustre of its omniscience, the Mahavira Jaina Brotherhood and Jaina Literature Society in London also. We are happy in seeing you off. We shall be happier on your successful Return. Jaina Dharma Ki Jaya. !!!

From Mr. Ajit Prasada. M.A., L.L.B. Lucknow.

Dear and respected friend :---I failed to see you off at the Lucknow Railway Station.

It would have been a privilege and a pleasure to bid you farewell once again at Delhi. But this is not to be. May you be victorious in the great cause for which you are going, may you carry the Light of Jainism to distant Europe and America, may life and light infinite come to you, and through you the humanity at large, is my heart-felt prayer, and may you return to us early full of glory, and crowned with success is my fondest desire. Jai Jinendra.

From Mr. C. S. Mallinath, Editor "The Jaina Gazette" Madras.
To Mr. Pannalal Jain, Delhi.

My dear Brother, I am glad to receive your letter dated 15th Inst. You have asked me to send a message to be read at the meeting in which you wish to give a hearty send off to our respected leader, Mr. Champat Rai Jain.

I wish I were there with you in person but distance and circumstances stand in my way. Though I am hundreds of miles away from you I am still with you in spirit in all your activities to promote the cause of Jainism and the cause of Jaina Community. Believe me I am now by your side standing before our Vidya Varidhi.

What have I to be conveyed as a message to Mr. C. R. Jain, who is a Barrister of long experience, a Scholar of high distinction,

a leader of great reputation and a Champion of Justice and Truth. Sri Sammed Sikhariji, the most sanctified thing on the face of the whole earth for the Jains is not the property of any individual, sect or community or even a nation. It belongs to every living being that has faith in Jainism. We the Digambaras do not want to have the ownership of the Holy Hill for ourselves. If I am correct, we want only this much—that we should have equal right on the Hill with our brethren and that nothing should be done to interfere with the time-honoured sanctity of the Shikharji. We fought at Hazaribagh for this recognition through Messrs C. R. Jain and Ajit Prasadaji and came out successful. Now the case has gone to the Final Court of Justice and Mr. C. R. Jain though fairly old rises up with the vigour of a youth and goes to England to represent our cause there.

I join with you all in praying to our Blessed Lord Sri Mahavira and to the Sasan Devas to guard him in his voyage to the land of our Rulers, to bless him with good health, to bring him triumphant back to our shores safely.

May the blessings of our Lord be on all living beings.

A CRYING NEED.

Mr. Jey Kumar Singh Jain, Manager, Jain High School Panipat writes :—The Jain High School of Panipat is the only High School of the Jains in the Punjab, and is certainly one of the most flourishing institutions of its kind throughout the whole of India. It has about 500 pupils on its rolls and the number is steadily increasing. The institution is being run by a Limited Society comprising enlightened Jains of all shades of opinion. The Society's activities are not confined to the secondary and primary department of the main institution: they extend to a Night School for Adults and two Branches in neighbouring villages. The popularity of these institutions is clearly evidenced by the fact that they are attended by boys of all castes and creeds. The study of Jain Scriptures is compulsory for one and all. The day's work invariably opens with Jain prayers in which all join.

The School Library contains about 2,500 books, out of which about one-fourth are on Jainism. There are also a Social Service

League, a Co-operative Society, and a Boy Scouts Association, to supplement the education of the boys.

During 1924-25, the total expenditure amounted to over Rs. 16,000 which was met by the Government, District Board and Municipal grants, tuition fees and local subscriptions and mofussil donations. The Panipat Jains alone contributed about Rs. 2,500.

There is besides a special Sanskrit Department for the teaching of Religion and Jaina Philosophy. Those who take to this line are also helped in the study of the various vernaculars, Mahajani Accounts and Arithmetic. The subject of Mahajani accounts is, as a matter of fact, compulsory for all students in all the institutions up to the fourth standard. Encouragement is given to students of the Sanskrit Department by means of monthly stipends of Rs. 10 and Rs. 5 to mofussil and local students respectively.

The school building is more or less complete. But the Hostel which at the present time is located in two rented houses and accommodates about 100 boarders, needs to be provided with a building of its own. This is the one great handicap on the growth of the various institutions run by the Society. A beginning has already been made in this direction by the acquisition of a plot of land, but there are no funds for the erection of the required buildings. The Society therefore earnestly hopes that all lovers of Jainism will come forward with munificent donations to help the good cause.

SOME OPINIONS ON "THE JAINA GAZETTE."

Svasti Sri Lalita Kirti Swamiar Avl., of **Danshala Mutt, Karkala, (South Kanara)** observes :—"The Jaina Gazette is the only English paper devoted to Jain philosophy and Literature. The high status which it has attained is due to the hard work and enthusiasm of Mr. C. S. Mallinath, the present Editor. We hope every success to the paper."

* * *

Miss Amy Thornet in Australia says :—

"Go to this Gazette for the analysis of man and his ~~hidden~~ hidden descent."

Mr. Kannoomal M.A., Judge, Dholpur writes :—“ The three copies of the Jaina Gazette kindly sent to me by the Manager, are replete with instructive, interesting and uplifting articles. It is a matter of gratification that the Jains have got such a well-conducted magazine for the propagation of their religious ideals. It would be a pity if this magazine, for want of sufficient patronage and what is more important funds were to fail. The appeal of the conductors of the paper in this respect is not a day too soon. The Jains are a rich people and number not less than 11 lacs and this is the only English monthly they have got. If one paper so well edited, so nicely got up and so efficiently conducted is not well supported by the community, it must be considered that its importance has not been fully brought home to the minds of the Jains. The world is eager to hear the message of Ahimsa. More especially when Mahatma Gandhi has made its delivery, his mission. Mahatma Gandhi is only a bearer of it not its originator. The sublime doctrine of Ahimsa was evolved in the hoary antiquity by the great prophets of the Jains. History keeps no record of the twenty-two Tirthankaras that have preached and promulgated this message in the prehistoric past. Lord Parsvanath is the 23rd Tirthankara of whom the present history has a fragmentary knowledge. If Lord Mahavira—the 24th and the last deliverer of this message, has been considered by some ill-informed writers as the originator of Jainism and Ahimsa, it is because the present age has the knowledge of only this Mahatma—even that in an insufficient measure.

Jainism is a very ancient religion and none has succeeded in finding out when it originated. All the ancient scriptures of India mention it as already existing. Side by side with the Vedic religion, it has been found to be in existence. The metaphysics, ethics and secular sciences of Jainism do not rank inferior to those of other religions of Asia and Europe. In order to fully understand the development of intellectual thought in the world, the study of Jain literature is a necessity.

Dina Nath Bhabra, B.A., B.T., Head Master, Government High School, Sialkot, writes :—“ The good which this

Jain Organ is doing to the people in general and the Jain world in particular, is what cannot be overestimated.

Jainism is a Religion, the merits and beauty of which have, since centuries, been lying hidden from the reach of all of us as they remained confined within the four walls of an unknown dialect—Prakrit. Even we who have been the recipients of degrees have not been lucky enough to be gifted with the power of decyphering the most sublime and lofty ideals and deep and subtle philosophy underlying the doctrines of this religion. It is through the medium of this magazine that this philosophy, being transformed into English, is being carried to the literate members of the Jain community who but for this, would undoubtedly have remained in dark about it.

In addition to this, another very important service which this Journal is rendering is that the wrong notions that are prevailing among the Non-Jains and have gone so far as to have a firm hold on their minds, are being gradually eradicated. It must not be supposed to be an easy task. It is for this reason that we ought to feel proud for the existence of this organ which speaks our mind and deserves our patronage."

Mr. Banarsi Das Jain, M.A., 112, Gower Street, London writes :—" I have regularly read the Jaina Gazette during the last several months. Though 20 years old, it looks like a child of 5 for its growth which seems to have been very much hampered by lack of nourishment (literary as well as pecuniary) which it so well deserved, being the only magazine among the Jains conducted in English. Judging from its contents, I think it is exactly what a Jaina periodical ought to be in this age of liberal thought and awakening. The size is too small, especially when it is the only Magazine in English and has to tackle with problems ranging over all sorts of human institutions. " Philosophy, Religion, Ethics, History, Literature, Law, Architecture etc., etc. every month." For all these subjects, separate Journals are required. I should suggest that either the scope should be limited or the size enlarged..... In my opinion its pages deserve a perusal by all Jains and students of Jainism."

Mr. B. Rickhab Dass Jain, B.A., Pleader, Meerut, writes :—

“ It is indeed a very excellent paper. Even Non-Jains read it very fondly here.”

Mr. Harisatya Bhattacharyya, M A , B.L., Howrah says :—

The service that it does to the cause of Jainism is simply invaluable. This is the only Jaina Journal which has been able to rise above the petty sectarian disputations and devote itself wholeheartedly to a scientific study of Jainology. It has always fearlessly defended and fought for the rights and privileges of the Jainas. It has removed numerous doubts and wrong notions about the Jainas and their History and Philosophy. The Jaina Gazette is the only paper published in English, so far as I know, to which a student of the oriental research can be referred for information about Jaina archaeology, epigraphy, ethnology, geography, history, folk-lore, literature, philosophy and religion. I have always maintained that the study of Indian philosophy is incomplete if the Jaina system—much neglected and more maligned—is left out of account. I am further of opinion that much light may be thrown on many dark points of the ancient History of India, by the massive and as yet unexplored literature of the Jains. It is the Jaina Gazette which attempts to present a faithful and scientific account of the Jaina Standpoint and as such, its usefulness can hardly be exaggerated.

M.R.Ry., K. S. Ramaswami Sastriar Avl., B.A., B.L., Sub-Judge, Tanjore, writes :—

I have been reading the issues of the Jaina Gazette off and on, specially the issues published from 1919 under your able editorship. You have been conducting it in a spirit of deep insight and wide toleration. Jainism is a fine flower of Indian thought and is vitally related to Hinduism in innumerable ways. Its idealisation of Ahimsa and purity and spirituality has been a potent force in the life of India. I wish your noble work every success.

Praktana Vimarsa Vichakshana, Rao Bahadur R. Narsimhacharya, M.A., M.R.A.S., Malleswaram, Bangalore, writes :—

Your Journal has been doing excellent service not only to the Jaina community but also to other communities interested in religion and philosophy by publishing month after month valuable articles bearing on the Jainas and Jainism. It not only gives correct information about Jainism but also tries to remove existing misconceptions about it. Nor does it neglect the political and social uplift of the Jaina community. Being the only English Journal, ably edited, of that important community, the Jaina Gazette has a strong claim on the support of every English-knowing Jaina and every well-to-do member of that community. I cordially wish the Journal every success.

Mr. T. V. Seshagiri Iyer, B.A., B.L., M.L.A., Retired High Court Judge, Madras, writes :—

"This is the true spirit in which religious magazines should be conducted in this country."

The 'Swarajya' observes :—

"The Jaina Gazette contains very interesting and valuable articles on important topics in Eastern and Western philosophy, Indian History, Literature, Law and Science based on up-to-date research."

Dr. Helmuth Von Glasenapp, Professor of Sanskrit, Berlin University, Germany, writes :—

"I read this Journal always with pleasure because every number of it contains one or some articles of interest for a student of Jainism. I hope you will translate also other passages of the *Sri puranam* and publish them in the Gazette; I found the first article very useful."

Dr. Satishchandra Vidyabhushan, M.A., Ph. D. M.R.A.S., etc, Calcutta says :—

"The Jaina Gazette, is supplying motive power, and vital energy to all Jaina Movements in India."

Mr. A. Puttuswamiah, B.A., L.C.E., Retired Executive Engineer, Mysore, writes :—"I have been a subscriber to the Gazette for the last more than 8 or 9 years and I am glad to say

that it has been doing very good propagandist work not only in bringing people of different sub-sections of the Jaina Community into closer unity, but also in the direction of disillusioning the minds of learned scholars of other faiths from the mistaken notions about the Jaina religion. The articles published from time to time, are very edifying and instructive, as they are being contributed by educated and cultured men of the community, not to speak of the literary grace and masterly exposition found therein.

The Gazette has been doing very useful work indeed in the light of the above remarks, especially for the past 5 or 6 years, as Mr. C. S. Mallinath, the present Editor, has been sparing no pains as he has thrown his heart and soul for its gradual and substantial improvement.

As such, the journal richly deserves special encouragement from the wealthy and educated classes of the community and I heartily wish for its long life and prosperity in the interests of the amelioration and advancement of the community as a whole."

Mr. Chaitan Das, B.A., Headmaster, Govt. High School, Muttra, writes :—The English Jain Gazette of which Rai Bahadur Mr. Jagmander Lal Jain, M.A., Bar-at-law, now Chief Justice of Indore, is the Chief Editor has been doing most valuable service to the Jain community.

Like the Bharat Jain Mahamandal (All-India Jain Association) of which it is an organ its policy has always been to support the cause of union among all sections of the Jains, to promote peace and good-will among them and to show to the world that Jainism is universal, most liberal and scientific. It has created a number of admirers of Jainism in all countries of the world and has a very wide sphere of its usefulness.

The present assistant Editor Mr. C. S. Mallinath is a selfless worker devoted to the cause of Jainism and the Jaina community. My hearty congratulations to him for the splendid way in which he is doing the work in spite of various difficulties of men and money.



The crowd of Pilgrims assembled before the Kundakunda Ashram on 18-10-25.



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} WHOLE
} No. 244.

No fruit have men of all their studied lore,
Save they the 'Purely Wise One's' feet adore.

—Kural.

Sri Kundakunda Ashram.

THE sacred name of Sri Kundakunda is pronounced by every Jaina with great devotion and veneration. Before beginning to read the Holy Books every day the Jains pray thus—

Mangalam Bhagwan Viro

Mangalam Gautamo Gani

Mangalam Kundakundarjuna

Jaina Dharmostu Mangalam.

What is the reason for linking the name of Kundakunda along with those of Bhagwan Vira and Gautama? Bhagwan Vira (Lord Mahavira) taught the sublime truths of Jainism to the assembly around Him, Gautama Ganadhara explained them to the people and Sri Kundakunda was the first Acharya to write down the essence of these teachings in his immortal works. The most ancient and authoritative works on Jainism are those of Sri Kundakunda.

It is really a great misfortune that we do not know much about the life of such a great Acharya. Till five or six years ago, he remained a dim figure of the far-away past. Thanks to the efforts of Prof. A. Chakravarti, we now know that Sri Kundakunda was a Tamilian, belonging to the Malaya Desa of which the present-day North Arcot and South Arcot Districts formed parts and that

he lived for more than 95 years from 52 B. C. to 44 A. D. He was the leader of the Mula-Sangha, the first Jain Church. He is saluted as Yati-Indra, and Munisvara by the Acharyas who came after him.

An inscription at Sravana Belgola says, "The Lord of ascetics Kundakunda was born through the good fortune of the world. In order to show that he was not touched in the least both within and without by dust (*otherwise* passion), the Lord of ascetics, I believe, left the earth, the abode of dust, and moved four inches above."

".....*punyat ajani sa Jagtām Kundakundō Yatindrah
rajabhir asprishtatāmātvam antar bhahya pi samvyanja
yitum yatisah
rajaḥ-padam bhūmitālam vihaya chachūra manyē chatur-
angulam sah.*"

His works 'form valuable viaticum for people who undertake the journey in the path of salvation.' (*muktimārggacharanōdyatānām pāthēyam argghyam bhavati prajanam*). 'In his line there is none equal to him in the predicaments of the time.' (*tad-anvayē tat-sadriso'sti nūnyas tātkaḷikāsēsha-padarttha-vedī*).

The place of his meditation was on the top of a beautiful hill called Nilagiri in the village called Ponnur in the Wandiwash Taluk. An old rock which crowns the hill with the carving of two-foot-prints on it was the usual seat of the celebrated Acharya. It was on this hill that the two *charana-munis* from Purva-videha found Sri Kundakunda beginning to write the Jain Siddhanta on the Ashad Sukla Panchami (Sruta Panchami); it was here that the King Sri Sivakumara Maharaja studied the Prabhratatriyas at the feet of his guru; it was here that countless munis, sadhus, shravaks, and shravakis thronged to get enlightenment from the master of their church and it is here that thousands of pilgrims muster often to pay their obeisance to the great Teacher who was the last source but the first codifier of the Laws of the Jina.

Seized by a sudden religious impulse Mr. Dhanendra Das of Arrah who is a very pious soul and a devoted student of Sri Kundakunda paid two visits to the sacred hill. On seeing the

beauty of the hill, its solitude, its fitness as a place for performing penance, its sacred influence and its position in the centre of the land where the Tamil Jains live in large numbers, Mr. Dhanendra Das who is a Rais and Zamindar and who is wellknown for his charaties desired to build an Ashram at the foot of the hill where Jain Sadhus may live and spend their time in religious ways and where students may study Jain philosophy and Literature. Accordingly he has constructed a nice building at the cost of about Rs. 5000 and has named it "Shri Kundakunda Ashram." But before completing the building and furnishing it with the necessary things, he had to go back home in August 1924 for some unavoidable private causes. He is sending Rs. 15 per month towards the wages of a watchman. Since that time Sri Vardhamana Subha-chandrasagarji who has been living in it collected some donations from the Jains in the surrounding villages and has made some additions to the building. He has also taken on mortgage a piece of wet land which will yield crops enough to maintain a person throughout the year. It is his intention to complete the present building, construct a pathsala by the side of the ashram, and erect a building for the students to live, and lastly to organise a fund which can meet the monthly expenses. He is in need of money to do all these and he expects help from every Jaina.

We recommend the case of the Ashram to all the wealthy Jains and request them to give all the necessary help to the new institution which deserves encouragement for the following reasons. It is the first of its kind in South India. It is situated in the centre of the Tamil Jain population. It is surrounded by beautiful natural sceneries which make the quarter always healthy and very agreeable. The place is sufficiently removed from the bustle of town and village life, so that the inmates of the Ashram can perform their duties regularly without the disturbance of neighbours. The Ashram is built in a place which is perhaps one of the most sacred for all the Jains. This is a place where even a University for the Jains can be established. It is in the hands of the well-to-do Jains to develop this institution into a Jain Viswa Vidyalaya. May Jinavani be the guide of the world is our prayer.—*Editor.*

“THE ATTRIBUTES OF THE SOUL.”

THIS Journal in its August number, published my question* regarding the Soul, together with an answer under the heading “The Attributes of the Soul.” I regret to say that the answer does not give me the satisfaction that I want. The gist of the answer is : The Soul has the attributes of infinite knowledge, power and bliss, but the manifestation of these is marred by the influence of Karmic matter associated with it ; and the soul has got to be freed from it for coming into its own natural state. But the question here arises : How did the Soul, inspite of its unlimited knowledge and power, come to be associated with karmic or any matter—the matter which could exert such overshadowing and benighting influence on it ? And in that case shall we not have to admit the omnipotence of matter which plays eternally the part of a formidable enemy ? Should not have the Soul with its boundless knowledge foreseen, and with its measureless power, escaped—if not overcome—the calamitous consequences ? These questions can be relevant only if the Soul were pure and free before it came in contact with matter ; but the Answer says “ There was no time when any pure and infinite-bliss-enjoying soul became impure and subject to misery,” which means that from eternity the Soul is impure and in bondage. Thus this matrimony of Soul and Matter is a constant and perpetual fact, which has been described by the words “ impure ” and “ bondage.”

Now if we want to restore the eternal prisoner, the Soul to its “ pristine ” glory and “ freedom,” it must be freed from all touch of matter. Entire shedding off of every matter will mean Moksha. The Answer says that Jainism does not believe in the doctrine of Eternal Misery, but the state of the soul as described above means nothing short of that. How can an eternal fact—be it freedom or bondage or anything—be changed ? If it could have been it ought to have been accomplished in eternity. Was the eternity, endless

* See page 257 of the August Issue. Ed. J. G.

time insufficient for the self-liberation of the Soul? What hopes of success then can ever be entertained for the efforts of a number of births, where eternity has registered a failure?

The learned Editor explains this wedding of matter and Soul and their final separation by the analogy of gold; but gold is a product of the earth, is earth itself. To put it differently, earth grows into gold just as the coal grows into a diamond. From earth it rises and to earth it returns. I do not think that the Answer wants to suggest the same monistic view with regard to the Soul and matter. If it does, it will have to be put into language other than that of "Impure" and "bondage" Prof. Haeckel, a scientist of the first rank had, through his researches and observations in the various branches of practical natural science come to the same monistic conclusion. Although Jainism asserts dualism of Soul and Matter, the doctrine of their perpetual association is undoubtedly suggestive of the basic unity. Soul and Matter are the two aspects of one and the same thing, just as gold and earth, inspite of their apparent dissimilarity are one and the same.

I seek enlightenment and I hope that men of knowledge will throw light on this subject, which is of great importance because of the fact that on it depends the conception of Moksha.

Mamlal Vadilal.

* * *

The question is put simply because the distinction between the pure and perfect Soul in Nirvana and the impure, imperfect Soul in mundane existence is missed. The questioner's doubt is perfectly right. The Perfect Soul whose attributes are unlimited knowledge etc. never suffers from ignorance etc. It never embraces ignorance; never hugs bondage; never exchanges bliss for misery. If it could do so, there would be no sense in Moksha. Liberation would be a temporary achievement, not of much worth. In Theosophical books there is a certain kind of Incarnation, in which a Perfect Soul, a God takes rebirth as a Human Being for some Divine Purpose or Mission. It finds no place in Jainism. The soul once free, is free for ever. It can never come back to bondage. In Jainism, imperfection can be left behind; but perfection never.

An imperfect, transmigrating soul can become a perfect, pure Soul with the Infinite Quaternary of Infinite Perception, Knowledge, Power and Bliss and other infinite attributes. But a perfect Soul can never become imperfect again. This is logical and obvious.

The Souls in the world, the embodied, Karma-clad Souls, are all imperfect. Their association with material Karmas is without beginning. The *Samsara*, the world and all its six substances (Dravyas), Soul, Matter, Time, Space Media of Motion and Rest are eternal and uncreated. They are beginningless and endless. Only some Souls,—the Liberable (*bhavya*) Souls—by rigorous discipline of life based upon and preceded by Right Knowledge and Right Belief attain *Nirvana* (Cessation of desires and imperfection) or *Mokṣa* (Liberation from the bondage of Karma). These Souls also indeed do not quit the Universe (Loka). They only change their place. They cease wandering, migration, reincarnation. They rise up to the summit of the Universe and shine for ever in eternal beatitude in Siddha Sila, the abode of the Liberated.

J. L. Jaini.

THE SIDDHA-SILA.

Mr. Bhupal Gat of Kolhapur asks :—

1. What is the Siddha-Sila ? Is it supportless or not ? If it is so, how and why it is so ? Is there light or darkness ? If there be light whose light is it ? How does that limited space suffice for all the jivas that are redeemed from the mortal bondage ? And lastly why should all the Mukta Jivas go to the same place and not elsewhere ?

Answer,

The Siddha-Sila is the Abode of the Liberated Souls. It is the place in space in which all pure souls after shedding the last vestige of Karmic matter reside for ever in their pure Soulness in their true and eternal, Omniscient Omnipotent Godhood.

This place is situated at the summit of the Universe. Space is divided into Loka (Universe) and Aloka (non-Universe). In

the Universe there are the two eternal, uncreated, indestructible Substances (Dravyas), i.e., the Living (Jiva) and the non-Living (Ajiva), which with the five forms of the non-Living, namely, Matter (Pudgala), Time (Kala), Space (Akasa), and the principles or Media of Motion (Dharma) and Rest (Adharma) form the six constituents of the Universe. These six Substances are found in the Universe, but not beyond it. There is no matter or soul, no motion or rest in the non-Universe. The non-Universe is a negative conception. It is not easy to describe it in positive terms. It is absolutely unlike the Universe, with which alone we are familiar and in the terms of which alone we can affirm or deny anything about the non-Universe. Therefore the easiest and the only way of forming some idea of the non-Universe is by considering the Universe and then denying of the non-Universe all that we affirm of the Universe. In one word, the non-Universe is the negation of the Universe. It is what the Universe is not in its constitution and character. Of course both are equally uncreated and eternal, as both are parts of the one Substance, Space. But beyond this the two are as unlike as unlike may be.

Souls in the world, i.e., in the Universe below the Siddha-Sila, are weighed down with Karmic matter, like a clay-filled gourd at the bottom of the brook. As soon as the gourd is free from clay, it bobs up to the surface of the water. So the Soul weighed with the clay of Karma is in the brook of *samsara* (mundane existence). As soon as it is freed from Karma, it bobs up to the top of the Universe, which is the crown and glory of the Universe. The Siddha-Sila is the buffer space between the Universe and the non-Universe.

It is called the eighth *Prithvi* or Earth. Like all the other seven Earths, it is surrounded on all sides by the three envelopes of Ghanodadhi (Humid), Ghana (Thick) and Tanu (Thin) Vata Valayas or sheaths of atmosphere. These three sheaths are its support and surroundings as they are also of the other Earths. (For details, see the *Triloka Sara*ji)

Light and darkness as such are purely material phenomena. Light itself is only one of the six forms of matter, according to

Jainism. Western science approaches the Jaina idea in its corpuscular theory of Light. Now, we have seen above that the Soul is non-material (Amurti). In its pure condition, it can be neither the subject nor object of material circumstance. This is the ultimate difficulty which leads a weak, confused soul to Atheism. The right view point is to realise the essential difference between soul and matter and between soul in its pure and in its embodied condition. The soul is living, Life; matter is dead, non-living. The Pure Soul is all Pure Consciousness, Knowledge and Power identical with GOD. The embodied soul is the Ray of God ensnared in matter; the Purusha in the toils of Prakriti; the Pra-brahma deluded in the embrace of Maya or Avidya; the unlimited soul limited by matter. If these distinctions are not lost sight of theological polemics disappear, and calm knowledge leads to sweet reverence and peace of heart, mind and intellect. Therefore to ask whether there is light or darkness in Siddha Sila is futile. Omniscience alone can answer its how or why. But our partial knowledge also can show that this question is really irrelevant, as by it we import material considerations into a region which is not their proper domain. Whatever light and of whatever kind, Knowledge may be said to possess that light in its strongest, purest effulgence is ever the Light of Siddha Sila.

The kinds of Soul or Soul-classifications or Jiva Samasa show us that the Soul with regard to Space is *infinitely* elastic. The same soul can be co-extensive with the bulky body of a Mammoth, Whale or Elephant, an Ant, a particle of live earth, water, fire or air. Therefore the Siddha Sila is surely enough for all Liberated Souls. A very rough and incomplete but graphic parallel is found in the material world also. The light of a small lamp fills the whole space of a room. If another lamp is put near the small lamp, its light also finds room in the same space. An electric torch light also finds accommodation in the same room. A passing motor, the broad beam of a searchlight from a passing Dreadnought, the blue flash of lightning from a stormy sky may also come to crowd the room, and still no light is ousted. Light

is matter and still its elasticity is most accommodating, unlike the teeming millions of Adam and Eve who can migrate and colonise only at the cost of their poorer or weaker sisters and brethren. From this it is not difficult to see how all pure Souls can occupy Siddha Sila without any trouble, overcrowding or partitions.

All the Liberated Souls must go to Siddha Sila because it is their nature to rise up and up and up. They thus rise to the highest point of the Universe, and rise no further as there is no Principle or Medium of Motion in the Non-Universe, as we have seen above.

THE MAHA MANTRA.

Mr. Bhupal Gat of Kolhapur writes :—We happen to read in our Shastras and Puranas that a Jiva in the Tiryantha Gati, say for instance a dog, attains Swarga, if our Mahamantra is uttered in its ears at the time of its death. Being in the Tiryantha Gati it has no knowledge whatsoever and is absolutely senseless at that time. When such is the case how is it affected by the Mantra and how does it attain Swarga ? ; in other words how does that Mantra work upon its soul ?

Answer.

If the text is quoted fully, then alone this question can be adequately considered. Still the question as it is worded is quite wrong.

A soul in sub-human form has certainly senses. At all times, even at the time of its death it has got its senses. The material or outer senses, the tongue, nose, eyes and ears are there. There are also the inner senses or (*Bhava Prana*) i.e., the vitality behind the external senses. This vitality may be at a low ebb or inactive, but it is there all the same, and the call of medicine, prayer or religion may make it attentive to the call. As to knowledge also, a dog is a five-sensed animal, with a mind also. Therefore it has as much right to knowledge and to right faith as a human animal has. The Mantra works (so far as my reading of

Jainism goes), only if it is received and accepted by the consciousness or sub-consciousness of the dying dog or man, no matter if, at the time of the administration of the Holy Formula, the dying soul was outwardly "senseless" or not.

We must realise one thing. There is no hypocrisy or cheating possible in the spiritual world. All causes hidden or slight or merely passing, momentary like the lightning must bear their full effect somehow or other, at some time or other. All effects are born of sufficient causes. Nirvana and the lowest Hell are no exception to this. Swarga or Heaven is subject to this, True faith, knowledge and conduct are the only passports to Heaven. The dying dog attains Swarga, if the *mantra* helped him to such faith and knowledge and conduct.

J. L. Jaini

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

(Translated by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 282 of Vol. XXI. No. 9.)

Sutra 56.

"That consists in *consciousness*; undergoes *modifications*; is an *active agent*; directly enjoys the *fruits of its actions*; is of the *same extent as its body*; *different in each body*; has *transmigrations* owing to the *element of non-soul, joined with it.*"

Commentary.

The above are the characteristics of the Soul, according to Jaina philosophy.

The Soul consists in Consciousness. Consciousness is the power to cognise all things having forms or no form. The Soul is undergoing modifications every moment. It is active. It enjoys pleasure, etc. directly. It does not extend beyond the body

(ordinarily) which it has assumed. A Soul in one body is different from that in another. In its *Samsari* State, it is subject to *Karma*-matter. The Soul which has been determined to be the subject of knowledge in the preceding section, has these characteristics.

The doctrines that the Soul is a conscious substance in its essence and that it undergoes modifications go against the theory of the Nyaya school, according to which it is essentially unconscious and absolutely immutable. The Jainas criticise the Nyaya view in the following way. If the Soul be not *essentially* conscious, it would be unable to know the things,—just as the Sky which is essentially unconscious cannot know them. The Nyaya philosopher urges that the Soul is unconscious *in its essence* but that it is not always unconscious like the Sky ; consciousness is attached to the Soul in *Samavaya* or intimate relationship, so that although essentially unconscious, it becomes conscious and knows the things. The Jainas point out that this Nyaya contention does in no way improve matters ; for, it is not explained why consciousness should be so attached to the Soul and not to the Sky. The Nyaya thinkers say that consciousness is found in the Soul and that this justifies us in concluding that consciousness is intimately related to the Soul and not to any other substance. The Jainas point out that considering the fact that the Sky is similar to the Soul in its essential unconsciousness, the Naiyayika fails to assert any special reason for the Soul having consciousness and not the Sky. The Nyaya philosophers develop the following argument:—The Soul has consciousness because it has Soul-hood (*Atmatva*) ; that which has no Soul-hood cannot have consciousness as intimately related to it ; the Soul is known to have Soul-hood because of its self-consciousness i.e., the consciousness of 'I' ; the Sky, on the contrary, cannot be said to have Soul-hood in this way ; hence it is that consciousness is intimately attached to the Soul and not to the Sky. In other words, it is Soul-hood that accounts for the Soul's having Consciousness in intimate relation. But the question is, Why is Soul-hood said to be attached to the Soul ? The Naiyayikas answer that the Class-essence Soul-hood is said to be connected with the Soul, because it is intimately connected (*Samavaya*)

with it. But how again, is this Samavaya proved ? The Naiyayika answer is that this is proved by Self-consciousness. The Jainas point out that the Nyaya position involves the fallacy of Mutual Dependence. When there is that peculiar consciousness, we say that a particular class-essence inheres in the individual ; and again, that peculiar consciousness is explained by a reference to the Samavaya relation. The Jainas urge that the Soul has no parts so that it is not proper to say that anything is intimately related to it. No one feels that consciousness is externally attached to his Soul ; yet, consciousness is always present in the Soul. How is this possible unless the essence of the Soul be admitted to consist in consciousness ? If it is said that the fact of Consciousness being intimately related (*Samavaya*) to the Soul is manifest to every one, the Jainas reply that what is manifest to every one is not that Consciousness is intimately related to the Soul but that the essence of the Soul consists in it. No body feels " I am essentially unconscious ; I become conscious when Consciousness is joined with me," or " I am essentially unconscious and Consciousness is intimately related to me." Every body feels that he is *essentially* conscious,— " I am Conscious." The Nyaya philosopher points out that " I " and " Conscious " denote separateness so that Consciousness cannot be identified with the Soul. The Jainas reply that if Consciousness is separated from the Soul, the Soul cannot feel " I am Conscious," just as a Pitcher cannot so feel. The Naiyayika contends that the feeling " I am *Conscious* " does no more prove the identity of Consciousness and Soul than the feeling " I am *Wealthy* " proves the identity of Wealth and Soul. The Jaina philosopher points out that the two cases are not similar. The conception of the Soul, the feeling of " I " is impossible without the attribute of Consciousness inhering in it. The Nyaya thinker argues : " The Soul is unconscious. It feels, ' I am conscious.' There is no inconsistency in this." The Jainas point out that if the Soul be held to be unconscious, there can never arise in it the feeling ' I am conscious.' That feeling is possible only when the Soul as well as its adjunct Consciousness are perceived. But how would the Soul and Consciousness be perceived, if the Soul is not

essentially conscious? If it is said that the Soul and Consciousness are cognised in and through Self-consciousness Consciousness becomes inherent in the Soul. If, on the contrary, it be held that they are cognised by the consciousness of other things, then the position involves Infinite Regression, in as much as Consciousness is never explained but always presupposed. For all these reasons, the doctrine of the essential unconsciousness of the Soul is not sound.

The theory of the Immutability of the Soul is also bad. For, if the Soul at the time of cognising things is the same as it was before cognising the things, why did it not cognise the things before? The fact is that the Soul undergoes modifications. That accounts for its cognising a thing at a particular time and not before.

The Jaina doctrines (1) that the Soul is an active agent and (2) that it directly enjoys the fruits of its actions, are opposed to the theory of Kapila according to whom, activity is possessed only by *Prakṛiti* and not by *Purusha*. The Sankhya contention is that the Soul is "non-agent, devoid of all attributes and a passive enjoyer (in the sense of, Spectator)." This theory is unsound in as much as if it be held to be a *non-agent* (devoid of all activity) it would not be an *enjoyer* as well. The Sankhya philosophers turn round and say that if a *Spectator* must be held to be an *active agent*, a liberated being would also be an active being. The Jainas ask: Why do you regard the liberated being as inactive? If the answer of the Sankhya philosopher is that a liberated being is inactive because it does not enjoy the earthly pleasures, etc., the further question is: Why does not the liberated being enjoy the earthly pleasures, etc.? If the Sankhya philosopher's reply is that the liberated being does not enjoy the earthly pleasures, etc., because it no longer does those acts which produce those pleasures, etc.,—the Jaina thinker points out that this proves that at least in its *Samsari* state, the Soul is an *enjoyer*, only because it is an *active agent*. The Sankhya philosopher may, however, advance the following syllogistic argument (to show that the Soul

is always inactive): In its Samsari state, the Soul does not do those acts which produce earthly pleasures etc.; because it has consciousness; like the Soul, in its liberated state. The Jaina philosopher contends that this argument is not all sound on the ground that an equally good counter-argument may be developed which is as follows;—In its Samsari state, the Soul is not an enjoyer of pleasures etc.; because it has consciousness; like the Soul in its liberated state. But this latter argument cannot be accepted by the Sankhya philosopher, according to whom, the Soul is an *enjoyer*, though not an *active agent*. The Sankhya thinker contends that every one knows that the Soul is an *enjoyer*. The Jaina philosopher also appeals to self-consciousness and points out that the feelings, 'I hear,' 'I smell' etc. show that the activity of the Soul is also a matter of common knowledge. The Sankhya philosopher contends that the feelings, 'I hear' etc. are due to *Ahamkara*, a mode of the active *Pradhana*. To this, the Jaina reply is that in that case, the feeling 'I enjoy' may also be said to be due to *Pradhana*. It is in this way that the Jaina thinker goes on showing that the same arguments which prove that the Soul is an *Enjoyer*, may be applied to show that it is an *Active agent* too. The Sankhya philosopher argues: The enjoyment of the Soul is not real; Pleasures and Pains reflect in the mirror-like *Buddhi* which is an evolute of *Prakṛiti* and these reflections again reflect in *Purusha* which is thus said to be the enjoyer of Pleasures and Pains. The Jaina philosophers point out that reflections are impossible in a substance, until and unless it undergoes some modifications, corresponding to them. A piece of glass mirrors a thing, only by undergoing some sort of modification. The *enjoyment* of the Soul is thus real and pertains to its very nature. In the same way it may be said that if the Soul appears, as it no doubt does, to be an active agent, activity belongs to its very nature.

The Jaina theory that the Soul is of the same extent as its body, contradicts the Nyaya position that the Soul pervades all things (*Sarva-gata*). The Jainas urge that if the Soul pervade all things, there would be no difference between one Soul and

another. One Soul which pervades all things would do all the acts of other Souls.

There are many Minds; in order that these many Minds can be simultaneously touched, there must be *many* Souls as well. But if the Soul be supposed to pervade all the things, there need not be many Souls. One Soul would be simultaneously joined with all the Minds, just as one and the same expanse of Sky touches the numerous Pitchers simultaneously. The Nyaya doctrine of the all-pervasive Soul leads also to the conclusion that one Soul is simultaneously joined with many Bodies and varied Sense-organs thereof. In short, there need not be many Souls (—the doctrine of the multiplicity of Souls is admitted by the Nyaya philosophers themselves), if we are to accept the Nyaya doctrine of the all-pervasive Soul. The Naiyayikas point out that if the multiplicity of the Souls be not admitted, the varied pleasures and pains, felt by different individuals would be impossible. The Jainas point out that this need not be impossible. The one expanse of Sky touches the varied instruments at one and the same time, yet varied Sounds from these instruments always come out. In the same way, there may be one all-pervading Soul, permeating varied individuals who may nevertheless feel varied pleasures and pains. If the Nyaya philosophers contend that the variedness of Sounds depends on the variedness of the causes of those Sounds, we may say that the variedness of the Feelings depends on the variedness of their causes. If it be argued that the Souls must be many as there are contradictory phenomena which are joined with them, the Jainas answer that the same line of argument would lead to the multiplicity of the Sky. The Naiyayikas urge that the Sky need not be many for this reason, as there are parts of the Sky. The Jainas reply: Why not admit different parts of the one Soul? The thinkers of the Jaina school observe that even the facts,—e.g., that one individual is born while another individual dies—need not prove that the Souls (if they are supposed to be all-pervading) are many. The Sky in one Pitcher is destroyed (with the destruction of the Pitcher); at the very same time, Sky in another Pitcher is generated (with the generation of the Pitcher).

These facts do not prove the multiplicity of Sky; they prove simply that it is the *modes* of one and the same all-pervading Sky that perish and originate. If the Soul be supposed to be all-pervading, one may well argue that the phenomena of birth and death of individuals do not prove the reality of many Souls but that what is proved thereby is that the varied, unsubstantial and fleeting modes of the one, all-pervading Soul come and go. The Nyaya thinkers point out that there cannot be only one Soul; as Bondage and Emancipation would be impossible thereby. The Jainas reply: The Sky is one; yet, one part of it may be in a Pitcher (and thus in Bondage, so to say), while another part may be freed of the Pitcher. The Jainas argue that if the Soul be supposed to be all-pervading, there need not be many Souls to explain the phenomena of Bondage and Emancipation; the supposition of one Soul is enough for the purpose. The Naiyayikas contend that the Sky has many parts, so that one part of it may be limited while another part may be free from limitations. The Jainas ask: Why not suppose different parts in one and the same all-pervading Soul, to account for the phenomena of Bondage and Emancipation?

The next argument of the Nyaya philosophers is: If the Soul, be not supposed to be all-pervasive, atoms lying far and distant cannot be joined to it; if the atoms be not joined to the Soul, the Body cannot be formed; and if there be no Body, it is useless to talk of the Emancipation of the Soul. And supposing that a Body is formed somehow,—if you hold the Soul to be of the same form as the Body, the Soul must permeate every part and limb of the Body, so that the Soul becomes a thing, consisting of parts; and this means, that the Soul is an Effect. Now, if the Soul is held to be an effect, the question arises: What is the nature of its causes? Are its causes *essentially similar*, to it or are they *essentially different* from it? The latter is impossible as a thing cannot come out of something which is absolutely different from it. If, again, the causes of the Soul be held to be *essentially similar* to it, they must have *Soul-hood* as their essence; and this means that it is the Souls which are the Causes of the Soul. But this is impossible as this would lead us to the absurd position that in one

and the same Body, there are many Souls operating as Causes of the Soul. Even if many Souls are supposed to produce one Soul, it is not explained how these many Souls can combine together and produce the one Soul. And even if such combination be considered possible, it is clear that the Soul becomes impermanent for the above combination can in no way be everlasting. Next,—if the Soul be of the same form as the Body, the Soul must have a Shape ; but if it has a Shape, it cannot enter into the Body, for, one corporeal substance cannot enter into another corporeal substance ; this leads to the position that there cannot be any Soul in a Body. And again if the Soul is of the same form as the Body, how can it now permeate a child Body and then, an adult Body ? If you say that when a Soul assumes the adult Body, it leaves aside its smaller Shape, then the Soul becomes impermanent and the doctrine of its re-incarnations is consequently unsound. If, on the contrary, you say that the soul assuming a bigger Body does not leave aside its former smaller form, the position becomes absurd. And lastly, the Naiyayikas urge that if the Soul be supposed to be of the same form as the Body, you must admit that when a Body is cut, the Soul also is cut asunder.

The Jainas criticise the above Naiyayika arguments in the following way. They point out the first contention of the Nyaya philosophers is unwarranted. There is no rule that anything to be drawn towards a thing must have been actually attached to the latter. Any piece of iron goes towards a magnet, although it was not joined with it. The Nyaya thinkers may contend that if the atoms not *in-formed* by the Soul can be supposed to be drawn towards it in order to form a Body, the Body may be of indefinite magnitude. The Jainas reply that this difficulty cannot be avoided by supposing the Soul to permeate all the atoms. If the Naiyayikas contend that the number of Atoms to be drawn towards the Soul for the purpose of forming a particular Body is determined by the *Adrishta*, the Jainas reply that the doctrine of *Adrishta* is quite consistent with their theory as well. The second argument of the Naiyayikas has not much force. The Jainas do admit that the Soul has, in some sense, *parts* and that it is a *product* or effect also, in

some sense. So far as the essential substance of the Soul is concerned, it is identical and is never an *effect*; But it is an effect in this sense that it changes one aspect and assumes another. The Soul is said to be constituted of *parts*, not in the sense of being an aggregate of smaller Souls but in the sense of having varied *aspects*. The Jainas further say that the Soul is in some sense impermanent also,—in as much as they admit that the above-described *modes* or *aspects* of it are really evanescent. Thirdly, the Nyaya objection based on the fact that if the Soul be of the form of the Body, it would have a *Shape*,—is also groundless. For, what is meant by 'having a Shape'? If the Soul having a Shape means that it does not permeate all the things of the universe, then, the Jaina doctrine is affirmed. If, on the contrary, the Soul having a Shape means that it has a *visible form*, the position becomes unwarranted. There is no rule that a substance, not pervading all things, must necessarily have *visible form*. Mind, for instance, is non-pervasive: yet it has never a visible form. This also shows how the Soul can enter the Body. Mind is a non-pervasive substance; so, if it can enter the Body, there is no reason why the Soul should be incapable of doing so. Water etc. which have *visible forms* enter into other substances e. g. ashes etc.; Why, then, should not the Soul which has no *visible form* whatsoever, enter into the Body? The next doctrine of the Nyaya philosophers is criticised in the following way. When the Soul assumes the form of an adult Body, it has no doubt given up the form of the child Body; but this does not prove that the Soul is subject to decay and destruction. This only shows that just as a serpent can expand itself by spreading its hood and can contract itself at times, the Soul may assume varied forms. The *modes* or *aspects* of the Soul change from time to time but the Soul in its *essence* remains eternal. As regards the Nyaya objection relating to the possibility of the Soul being cut in two parts, the Jainas point out that when the Body is cut in two, the Soul also is, in some sense, cut in two parts. The Soul is in the Body: when the Body is cut into two parts, some parts or particles (*Pradesa*) of the Soul remain in one part of the Body and the rest remain in the other. If it were not so, the tremors in the sundered

part of the Body are unexplained. It cannot be seriously argued that the sundered part of the Body has a different Soul. Here a question may arise in this way : If the Body being cut in two, the Soul is also cut in two, how can the Soul be one and unified subsequently ? The reply of the Jaina philosophers is that when the Body is cut into two parts, the Soul also is, in a sense, cut into two but that this division of the Soul is not absolute. The division of the Soul not being absolute, it can at any time be unified again.

It is thus that the Jaina philosophers maintain that the Soul is of the same form as the Body and not all-pervasive. They put forth the following syllogism :—The Soul is not all-pervasive ; because it is conscious ; that which is not so (i.e., that which is not not-all-pervasive) is not conscious : as for instance, the Sky ; the Soul is conscious ; hence, it is not all-pervasive.

The attributes of the Soul are manifested in and through the Body and it has been shown above that the Soul is not all-pervasive. Hence it is to be admitted that the Soul is of the same form as the Body.

The Jaina doctrine that a Soul in one Body is different from that in another goes against the Monistic (*Advaita*) theory of the Soul. The Advaita position has been refuted before, so that its refutation is not repeated here.

The Jaina theory that the Soul has transmigrations owing to the element of Non-Soul, joined with it, contradicts the nihilist (*Nastika*) position. Shortly stated, the Nihilist position is that there is no next world or re-incarnation for the soul after the present existence. Another aspect of this *Nastika* theory is that there is no fixed fruit of action which the Soul is bound to experience. In criticism of the nihilist position, the Jainas ask : Why is the next world or incarnation in which the Soul is to experience the fruits of its actions done in its previous existence, denied ? Is it because there is no subject of re-incarnation ? Or, because the next world is not a matter of present perception ? Or, because the theory of a next world is not warranted by reason ? Or, because there is no proof of a next world ? The first position is untenable as the reality of the Soul,

—the subject of re-incarnations—has already been proved. As regards the second position, the question is : To whose perception is the next world said to be not manifest,—the perception of the nihilist thinker or the perception of all men ? If the next world is denied by the nihilist on the ground that it is not manifest to his perception,—then, he is bound to deny the real existence of his forefathers too ; and mark the logical consequence,—if the forefathers of the nihilist were non-existent, the nihilist himself is non-existent too ! Nor can it be said that the reality of the next world is un-manifest to all men's perception. For, the Jainas do believe in the omniscient Kevalins to whose perception all things here and hereafter are manifest. Next, the Jainas go on criticising the nihilist position that the theory of a next world is not warranted by reason. The Nastikas develop the position in the following way. Has the next world or incarnation a cause ? Or, is it an uncaused something ? The second cannot be the case for this would make the next world either eternally existent or eternally non-existent. If, again, it is maintained that the next incarnation is an effect, the question arises : To what is it due ? Is the next incarnation due to another (previous) Incarnation ? Or, is it due to the Emotions (*Kushaya*) e.g. Attachment, Envy etc. ? Or, is it due to Acts e.g. Injuring others etc. ? The first involves the fallacy of Infinite Regression (*Anavastha*). As regards the second alternative, it may be said that as no worldly (*Samsari*) man is ever free from the Emotions, it would always be impossible for a Soul to be free from the Karmas which are introduced in and through the Emotions. The third alternative is also anomalous as there is no fixed rule for a certain Act to be followed by a fixed and definite Fruit. A vicious man is often found to be prosperous while a pious man suffers indescribable misery not very infrequently. In reply to these objections, the Jainas point out that all the three alternative positions are to some extent admissible. The soul is joined with Non-Soul (Karma) from the beginning-less time ; this fact of the Soul's being joined with Non-Soul explains the presence in it of the Emotions of Attachment, Envy etc. ; these Emotions again lead the Soul to commit

Acts of injury to others etc., to experience the fruits of which re-incarnations or next worlds for the Soul are necessitated. The first alternative no doubt involves Infinite Regression but like the case of the Seed-and-the Shoot (the Seed preceding the Shoot, the Shoot preceding the Seed and so on), it creates no difficulty. The second doctrine may imply that it is impossible for a Soul to free itself from the Karma at any time whatsoever ; but it undoubtedly proves the reality of re-incarnation or the next world. It will, however, be presently shown how the final Emancipation is possible. The third position does not prove the fruitlessness of the Karma. The fact is that the prosperity of a vicious man is not due to his vicious acts but to his good acts, done previously ; he will experience the fruits of his present-day vicious acts in a future existence. Similarly, the misery of a virtuous man is not brought about by his virtue ; it is due to his vicious acts, done previously ; his present-day virtue will bear enjoyable fruits in a future life. Lastly, the Jainas point out how the Nastika contention that there is no proof of re-incarnation is wrong. According to the thinkers of the Jaina School, the *Agama* or authoritative sayings and the *Anumana* or inference prove the theory of the re-incarnation of the Soul. Such sayings as " Good fruits for good acts," " Bad fruits for vicious acts " are met with in the *Agama*. Inference also shows that given the same usual Conditions, if of the two phenomena one differs from the other in some respects, the variation in the effects calls for a variation in the causes. Take, for instance, the case of twin sons of a virtuous lady. One of the sons is better off than the other, in respect of health, wealth, power, knowledge etc. You cannot explain this difference without referring to the previous lives of the two brothers. The Nihilists attempt to explain this difference away by saying that this difference is due to the Essential Nature (*Svabhava*) just as it is Nature that makes in one and the same pond, blue, white, red lotuses grow. The Jainas point out that this example is not good, as the Jainas maintain that plants and flowers have life and Soul, so that any difference between them is accounted for by the state of their previous lives. The Nihilists in support of their Nature-theory, refer to the expanse of Sky where varied forms

of cloud float and contend that just as these pieces of unconscious cloud are differentiated from one another by Nature, it is Nature which accounts for the differences between man and man. The Jainas point out that differences between the pieces of cloud are not accidental but are due to causes; similarly, differences between man and man call for an explaining cause, which is pre-incarnation. In this connection, the Jainas ask; What do you understand by Nature which is said to explain the differences in the world? Is it causelessness? Or, does it mean, being caused by the Self? Or, does it mean the Essential Nature of a thing? Or, does it mean, a Thing? In the first case, i.e., if a thing be held not to have a Cause,—it is either eternally existent or eternally non-existent. In the second case, i.e., if a thing is said to have itself as its Cause, the position contradicts the fundamental doctrine of the Nihilists. They do not admit the reality of any Essential Nature or Self or Soul that may serve as a cause; and supposing that such a Nature or Self is real, how can it be the cause of itself? Thirdly, if it be maintained that it is the Essential Nature of things that explains their differences, the question is: Is this essential Nature perceptible or imperceptible? Every one is bound to admit that the Essential Nature is not perceptible. Now, if it is imperceptible, how can you say that it is existent? If it be argued that it is known through Inference, why not admit *Adrishta* or the doctrine of pre-existence which is more reasonable? Lastly, if it be argued that the Essential Nature is a *Thing*, the question is: Is it identical with the given thing or is it something different? If it is something different, has it a form or has it not? If it has a form, is it perceptible or is it not perceptible? It cannot be said that it is perceptible. If it is imperceptible, i.e., *Adrisya*, you admit the theory of *Adrishta* in different words. The same would be the case if you say that the Essential Nature determining a thing is different from it and is without any form. If the Essential Nature is held to be identical with a thing, the differences among things or phenomena remain unexplained. Differences among men are best explained in and through the doctrine of *Adrishta*. The Jainas develop the following syllogistic reasoning;—The body

of a child must have been preceded by another body ; because it (the child-body) is possessed of sense-organs, etc.; just like the body of a young man. This syllogistic argument proves that the Soul in its *Samsari* State has not only births and rebirths but it has an element of Non-soul (*Pudgala*) attached to it. For what is the body that precedes the child-body and determines it ? You cannot say that the gross body of the Soul's previous incarnation precedes and determines the child body ; because that gross body is burnt to ashes. The question, therefore, is. What is it that finds its place and grows in the mother's womb ? The answer is, it is the soul enveloped in a Karma-body that finds its place in the mother's womb. It is this Karma-body which determines the child-body. Every incarnation of the Soul is accounted for by this *Karma*, *Pudgala* or the element of Non-Soul, attached to it. It is *Karma* which holds the Soul in bondage. One may say that it is the emotions, e. g. Anger etc. which subdue the Soul. It should, however, be noticed that the emotions are but the states or conditions of the Soul. What causes them is the Karma,—the Non-Soul.

The Jaina theory is that the *Adrishta* or the incarnation of the Soul is due to its attachment with the Karma. This theory is accordingly opposed to the doctrine of the *Yaugas* that this is a peculiar characteristic of the Soul, to the theory of *Kapila* that it is due to a peculiar modification of the *Praṇṇīti*, to the position of the *Saugatas* that it is accounted for by *Vasana* or psychical tendency and to the contention of the *Brahma-vadins* that the *Adrishta* or re-incarnation is explained by *Avidya* or false knowledge.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 284 of the last issue.)

53. Q. What is Asrava and how is it caused ?

A. Asrava is the inflow of karmic matter into the soul and it is caused by the activity of the body, speech and mind.

54. Q. How many kinds of Asrava are there ?

A. From the point of its nature Asrava is of two kinds Subha (good) and Asubha (bad). Subha Asrava is the inlet of meritorious karmas and Asubha Asrava is the inlet of demeritorious karmas.

Differences in Asrava are also due to (1) Intensity of desire or thought-activity (2) Mildness (3) Intentional character of the act (4) Unintentional character of the act (5) Dependence and (6) one's own power to do the act.

55. Q. How is the inflow of Jnana-varna (knowledge-obscuring) and Darsana-varna (conation-obscuring) karmas caused ?

A. It is due to the depreciation of the learned in the scripture, concealment of knowledge, refusal to impart knowledge out of envy, hindering the progress of knowledge, denying the truth proclaimed by another and refuting the truth, although it is known to be such.

56. Q. What are the causes for the inflow of Asata-vedaniya-karma (pain-giving karmas) ?

A. They are pain, sorrow, remorse, weeping, depriving of vitality and pathetic moaning to attract compassion. These six can be produced in one's own self, in another or in both (one self and another). Thus there are eighteen causes for this inflow.

57. Q. Give the causes for the inflow of Sata-vedaniya (or pleasure-giving) karmas ?

A. Sata-vedaniya flows into the soul as the result of compassion for all living beings, compassion for the vowers, charity, self-control with slight attachment, restraint of some passions by vows, equanimous submission to the fruition of karma, austerities not based upon right knowledge, contemplation, forgiveness, and contentment.

58. Q. Mention the causes that lead to the inflow of Darsana-Mohaniya (right-belief-deluding) karmas.

A. It is caused by defaming the Omniscient Lord, the Scripture, the Brother-hood of Saints, the true religion and the celestial beings.

59. Q. What is the inflow of Charitra-Mohaniya (right-conduct-deluding) karma due to ?

A. It is due to the intense thought-activity produced by the rise of the passions and of the quasi-passions.

60. Q. How is the inflow of the four kinds of Ayu (age) karma brought about ?

A. Narakayu karma (hellish-age) is brought about by too much worldly activity, and by attachment to too many worldly objects or by too much attachment, e.g. violating the laws of non-killing, truth, non-stealing, chastity, and non-attachment to worldly possessions.

The inflow of Tiryak-ayu (sub-human-age) karma is caused by Maya, deceit. e.g. cheating others, preaching the false doctrine etc.

The inflow of Manushyayu (human-age) karma is caused by slight worldly activity and by attachment to a few worldly objects or by slight attachment and by natural humble disposition.

The inflow of Devayu (celestial-age) karma is caused by self-control with slight attachment, restraint of some passions, equanimous submission to the fruition of karmas austerities not based upon right-knowledge and right-belief.

61. Q. Give the causes for the inflow of body-making karmas, good and bad. (Subha and Asubha).

A. The inflow of Asubhanama (bad-body-making) karmas is due to non-straight-forward working of the mind, speech or

body by wrangling etc. (wrong-belief, envy, back-biting, self-praise, censuring others etc.). The inflow of Subha-nama (good-body-making karma is caused by the causes opposite of the above).

62. Q. What are the causes for the Tirthankara-body-making karma ?

A. They are sixteen in number : 1. Purity of right-belief, 2. reverence for those who are on the path of Liberation, 3. faultless observance of the five vows and a faultless subdual of the passions, 4. ceaseless pursuit of right knowledge, 5. perpetual apprehension of mundane miseries, 6. charity according to one's capacity, 7. practice of austerities according to one's capacity, 8. protecting and reassuring the saints or removing their trouble, 9. serving the meritorious, 10. devotion to Arhat, 11. Devotion to Acharyas or Heads of the Orders of Saints, 12. Devotion to Upadhyayas or teaching Saints, 13. Devotion to Scripture, 14. Doing the six important daily duties, 15. Propagation of the path of Liberation, and 16. Tender affection for one's brothers on the path of Liberation.

63. Q. Mention the causes for the inflow of Nichair Gotra (low-family-determining) karma.

A. It is caused by speaking ill of others, praising oneself, concealing the good qualities of others and proclaiming in oneself the good qualities which one does not possess.

64. Q. What causes make the inflow of Uchchair Gotra ?

A. It is due to praising others, denouncing one's self, proclaiming the good qualities of others, not proclaiming one's own, an attitude of humility towards one's betters and not being proud of one's own achievements.

65. Q. Give the causes for the inflow of Antaraya (obstructive) karmas ?

A. The inflow of Antaraya karmas is caused by disturbing others in charity, in gain, in the enjoyment of consumable things, in the enjoyment of non-consumable and in making use of their powers.

NOTES AND NEWS.

JAIN MISSION IN EUROPE AND AMERICA.

Messrs. Virchand Raghoji Gandhi, and Jagmander Lal Jaini, have rendered invaluable services for the propagation of Jainism in Europe and America. Mr. Gandhi went in 1893 to represent Jainism in the Congress of Religions at Chicago. Mr. Jaini during both of his visits to England had other business in hand.

Now Mr. Champat Rai Jain has left India on October 1, with the sole object, and on a special mission, of instructing Counsel in the Shikhar Sammed Puja Case appeal which is shortly to come off before His Majesty's Privy Council, and of delivering lectures on Comparative Study of Religions in the Light of Jainism, a subject which has been the pleasure and the work of his life.

In 1923 and 1924, he spent several months at Hazaribagh and Ranchi, working ceaselessly day and night with a religious fervour and devotion, for maintaining the pristine purity of the Sacred Heights, which have been the means of the Highest and Purest concentration to innumerable Sadhus and countless Tirthankaras who have attained Nirvana therefrom. As a result of such unselfish labours, and immense sacrifice, we have obtained a decision that Sammedachal, the Parasnath Hill is Devutter property—property dedicated to the Gods.

He is the author of about a dozen books dealing with Jain philosophy, Comparative Study of all Systems of Thought and Ethics, Logic, Discipline, and Jain Law. His Key of Knowledge covering more than 1000 pages, and Confluence of Opposites have won the admiration and esteem of learned philosophers and thinkers of the present day.

Mr. C. R. Jain, had been the recipient of touching and appreciative farewell addresses at Lucknow, Delhi, Lalitpur and Bombay.

We cannot conclude this brief note without quoting a few verses of the incomparable Jain Urdu poet Pandit Jineshwar Das Mayal of Delhi.

*Kya mubarak teri hasli tera ilm-o-fan hai,
 Dharma Jeevan hai tera, dharma ka tu Jivan hai.
 Mohani karma ka tere Jo kshaya-upsham hai,
 Uska phal gyan hai, charitra hai, aur darshan hai.
 Main bhi mayal hun tera, kaum bhi sab māyal hai,
 Kaum ke Jāmae hāsti ka tu hi dāman hai.*

THE CONGRESS WEEK AND THE JAINS.

The Annual Sessions of the Indian National Congress would be held at Cawnpore under the Presidency of Sarojini Devi, the gifted poet, the born orator, and the most devoted daughter of India. May we remind the Jains to form a Reception Committee and arrange for the Annual Session of the All-India Jaina Association and the Jain Political Conference also during the Congress Week at Cawnpore.

There are about 68000 Jains in the United Provinces alone and there are many educated and rich Jains in that province. We are sure therefore that if proper steps are taken even now, the Jains can have a grand gathering at Cawnpore and may be able to do some useful work for the community.

Among other matters the Jains will do well to pass some resolutions requesting the Government to nominate at least one Jain to the Council of State, and two to the Assembly and to give separate electoral constituency for the Jains in the Provinces granting at least two seats in each Provincial Council. We have often referred to the necessity for the demand of these political privileges for the Jains. It is to be highly regretted that the All-India Jaina Association is not as actively working as it ought to do. Need we again point out that this want of organisation on the part of the Jains is the root cause of all evils past, present and future. We appeal to the educated Jains of the U. P. to bestow some attention on this urgent matter and to revive the Association on a soil where it once had an eventful and active career.

THE COUNCIL OF STATE ELECTION.

We learn that Mr. Piyare Lal, Bar-at-Law, Meerut stands as a Candidate for election to the Council of State which is popularly

known as the Upper House of the Central Legislature. He appeals to the Non-Mohammedan electors of the Northern Constituency, United Provinces, to return him to the Council. He is sixty-five years of age and is a Barrister of long experience. He has served in various administrative and advisory capacities for the last forty years. He has also served in Indian States as Chief Justice and as Judicial and Home Minister, and as a Dewan or Minister. He has travelled round the world, in China, Japan, United States of America and the continent of Europe and possesses acquaintance with the constitution and administrative machinery of these countries. All his life he has been an ardent educationist and was one of the first founders of Meerut College and has been on its Executive Committee from the very first. He was also the President of the All-India Cantonment Conference held at Rawalpindi in 1923. He is a nephew of the late Raja Deen Dayal who was a prominent Jain and a social reformer. As for his political views he is a believer in constitutionalism and belongs to the moderate party.

Since it is in the interests and welfare of the people that the Council should consist of men of mature views and experience, possessing a wide knowledge of men and affairs, we strongly support his candidature and hope that all the Jain Voters in the United Provinces will exercise their franchise in his favour.

A GREAT PUJA ON THE PONNUR HILL.

There was a great puja performed to the sacred foot-prints of Sri Kunda Kunda Acharya on the Ponnur Hill, by Sri Vardhamana Subhachandra Sagarji, the present Resident in the Sri Kunda Kunda Ashram, on the 18th October 1925, when there was an unprecedented gathering of the Jains and the Non-Jains. The frontispiece to this Issue shows only a part of the crowd of pilgrims assembled in front of the Ashram soon after the puja. His Holiness Sri Lakshmisena Bhattarak Swamiji of Chittamur, the Head Priest of the Tamil Jains who graced the occasion with his august presence is seen in the centre presiding. The puja was a grand success in every way.

QUESTIONS REGARDING SIDDHA-SILA AND MAHAMANTRA.

Mr. Bhupal Gat c/o His Holiness Sri Lakshmisena Bhattarak Swamiji of Kolhapur has sent to us two important questions regarding Siddha-Sila and Mahamanta which we have published elsewhere with an answer to each of them. We have received several other answers which we are unable to publish for want of space. We shall give them in the next Issue of our Gazette. In the meanwhile we invite the attention of learned scholars in Jaina Metaphysics and Psychology to these queries and request them to favour us with their explanations for publication.

A PANCHA-KALYANA MAHOTSAVA.

Mr. B. Thimmaya Aniga Jaini of Kadaba informs that the Pancha Kalyana Mahotsava of Shri Chandranath Swami at Nerenki, a village in the Uppiningadi Taluk of South Kanara, will be celebrated on a very grand scale from the 17th to the 28th November, 1925. All the Jains are invited to take part in the great festival. The above said village is midway between Uppiningadi and Kadaba.

OUR THANKS.

The Secretary, Shri Atmanand Jain Mahasabha, Lahore, writes to us as follows:—In the fifth annual meeting of Shri Atmanand Jain Mahasabha, Punjab which was held at Gujranwala on the 24, 25th October under the Presidentship of B. Kirti Parshad, Vakil of Meerut the following resolution was unanimously carried.

"This meeting of Shri Atmanand Jain Mahasabha, Punjab offers its cordial thanks to the Editor, of the Jain Gazette, Madras for the best efforts made by him towards the removal and rectification of the wrong and misleading statements on Jain Dharma, which, besides, injuring the religious sentiments of the Jains, created altogether wrong ideas on the public in general. It is hoped the he will in future also continue to serve Jain Dharma with the same zeal as before."

We offer our cordial thanks to the Mahasabha for their kind appreciation of our humble service. We hope to do what all we

can for our great Religion and Community with the kind help and co-operation of our brethren.

AN ENGLISH LADY DISCIPLE OF MAHATMA GANDHI.

We understand from a Reuter's cable that Miss Madeleine Slade, daughter of Admiral Sir Edmond Slade, ex-Commander-in-Chief of East Indies, has left Paris for India. She intends to devote the rest of her life and personal fortune in furthering the interests of Mahatma Gandhi, whom she describes as her master.

Miss Madeleine spent one year in Paris studying Mahatma Gandhi's theories in closest association with Romain Rolland, the Franco-Swiss Pacifist, one of the very fervent supporters of Mahatma Gandhi in Europe.

COMMUNICATION WITH THE MOON.

"An American scientist is preparing to send a rocket to the moon," writes the *Forward*, "and engineers are of opinion that the ingenious construction has a chance of reaching its destination. If nothing else the American is ingenious, and it may not be very long before we have a regular rocket service to the moon. It will prove a safety valve for America's over-population. She is already afraid that the population will grow by natural increase and immigration to such an extent that the great continent will soon be overcrowded. With such a fine outlet there will be no need of Marie Stopes nor anti-Asiatic immigration laws. The beauty of the whole scheme is, that once they get there, they will remain there, probably because they will be so moonstruck. The only thing to fear is the lunar anti-earth immigration laws."

PLANTS HAVE NERVES.

An Associated Press message states that in the course of an interesting lecture delivered by Sir Jagadish Bose at the Government House at Darjeeling, Dr. Bose stated that plants have like animals complete muscular tissues, sensory and motor nerves, and he had invented a delicate instrument with which he could prove this statement.

THE JAINA THEORY OF SOUL

We draw the attention of all our Readers to the learned commentary on Sutra 55 and 56, VII Chapter of *Pramana-naya-tattvalokalamkara* (See pp. 271 to 282 of last issue and pp. 306 to

319 of this issue) in which the Jaina theory of Soul is clearly enunciated and the theories of the Charvaka, the Buddhist, the Nyaya, the Sankhya, the Advaita, and the Nastika systems are very ably and successfully refuted. These pages are bound to be of much use and great interest to the Students of Indian Philosophy.

THE STORY OF MIRA BAI.

An interesting story is told of how the great Emperor Akbar, having heard of the virtues and beauty of Mira Bai, went along with his minstrel friend, Mian Tansen of Gwalior, both disguised as hermits, to see her. When Akbar saw her intense piety and devotion, his heart melted and he felt pleased that fortune should have been so kind to him as to enable him to behold her ; and he presented her with a greatly jewelled necklace " which she accepted with some misgivings, as it appeared too valuable an article for an ascetic to possess." The disguised Emperor said that he came across the jewel while performing his usual ablutions in the river Jumna and he thought that it would be found acceptable to her favourite God Girdhar Lal. Mian Tansen composed an ode in honour of Mira Bai ; and then both he and his Imperial master returned to their home.

Further interest attaches to the subsequent portion of the legend. The possession of such a valuable necklace provoked remarks unfavourable to the purity of Mira Bai. The Maharana had the jewel valued and came to know that not long before a famous diamond merchant had sold it to the Emperor ; and he, on further enquiry, came to be convinced that the strolling hermits who came to see Mira Bai were none other than Akbar and Tansen. The Rana resolved that Mira Bai should die and sent her a deadly cobra concealed in a box so that when she opened it she might be stung by the reptile. The story tells us how when she opened the box to take out the *salagram* as it was represented to her she prayed to her Lord Girdhar to extricate her from her peril ; and the cobra became a *salagram* in reality. Mira Bai then danced with joy, sang the praises of Krishna and declared that she was absorbed in the Lord as "butter before churning is in milk."—*The Indian Review*.

The Jaina Gazette.



The Ponnur Hill (Nilagiri) on which Sri Kundakunda Acharya lived and performed *Tirthas*.
At the foot of the Hill is seen the Kundakunda Ashram.

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**All men that live are one in circumstance of birth ;
Diversities of works give each his special worth.**

—Kural.

The Jaina Community and The All-India Jaina Association.

THE glorious days when the Jaina Emperors and Kings ruled in India, when Jaina saints and teachers travelled from country to country preaching the doctrines of Daya and of Right Faith, Right Knowledge and Right Conduct, when Jaina scholars sat as literary dictators over sanghams and academies are gone. History tells us that the Jains contributed no insignificant share to the culture and civilisation of India. According to the Jains, Jainism has been existing in India and influencing its inhabitants during the past many millenniums. Evidences of early Jainism are to be seen in the ancient writings of the Hindus. The fact that the Jaina images are to be found throughout India, goes to show that the Jainas must once have lived in every part of the country. In almost all the important languages viz. Sanskrit, Prakrit, Tamil, Canarese, Gujrati, Hindi, and Marathi many of the master-pieces and early contributions were from the pen of the Jaina Scholars. There is no subject untouched by the Jaina and no sphere of life neglected. The Jainas of old may well be compared to the Greeks and the Romans in the heyday of their

supremacy. The vestiges of the ancient Jaina material glory are to be seen in the magnificent statues of Gomateswara, in the jewel images at Mudbidri, in the stately Dilwara temples on Mount Abu and in the many fine Mandirs and Bastis of wonderful architecture all over the country.

But what is the condition of the Jains now? What is their numerical strength, how is the constitution of their community, what is their educational status, their wealth and their social position?

The Census Report shows us that the Jains have decreased in numbers during the last generation. From 1891 to 1901 the Jain population decreased by 58% from 1901 to 1911 by 6'4% and from 1911 to 1921 by 9'4%. In 1911 the total number of the Jains was 12,48,182 and in 1921 the number was reduced to 11,78,596. Thus we see that during the last one decade the Jains have decreased in number by 69,586 souls. If proper steps will not be taken and if things will be allowed to go on as usual it will be no wonder that the Jainas will go out of existence eighteen decades hence. The rate of decrease per day is most appalling. Alas! not less than 19 Jains die every day. Will not the Jaina leaders take up this life question in hand at once and do the needful to prevent the rapid decay of their community. Except in Bengal, Mysore Agency, Assam and Behar and Orissa where there is a rise in the Jain population, in all the other provinces the Jains have considerably decreased. We earnestly appeal to the leading Jains in the other provinces to study the causes of decay and find out suitable and effective remedies immediately.

In point of wealth the Jains as a community enjoy a very enviable position.

With regard to education among the Jains we find from the last Census Reports that only 26% of the whole Jain population know to read and write. The rest are all illiterate.

It is sickening to study the constitution of the community. In addition to the two broad divisions of Digambaras and Svetambaras, we have numerous subdivisions and subcastes. One subject will not intermarry with another. The number of subjects appears to increase in inverse proportion to the decrease in the

population. Sectarian bar to inter-marriage may be one of the reasons for the decline in population.

Two of the great social evils that affect the welfare of the community are child-marriages and old man's marriage. These should be put a stop to as early as possible.

To say briefly the present status of the community may be defined in the following terms.

1. The Jain Community is decreasing day by day.
2. The wealth of the community is being wasted on unprofitable things.
3. About three fourths of the Jainas are illiterate.
4. The community is divided against itself by sects and subjects.
5. The social evils existing among the Jains eat away the community gradually.

These are the few of the many important points that need the immediate attention of the Jaina leaders.

We want men and money before we can venture to do anything. We want energetic and sincere men to help the organisation to work.

The All-India Jaina Association, was started 1899 as an organised body opening its membership to Jains of all sects irrespective of caste. Since its beginning it has been doing some work. But we cannot be proud of that. If it had worked systematically and regularly like any of the hundreds of active associations in India it could have brought out splendid results to astonish our neighbours. But that was not to be. From the origin there was something wrong inherent in the constitution of the Association and hence it could not work well. Of the few annual gatherings that it had since its origin mention may be made of the one at Benares in 1913 under the distinguished presidency of Dr. H. Jacobi, another at Nagpur 1920 and a third in 1924 at Belgaum. But these were all the results of the temporary enthusiasm of some of its members. When the enthusiasm failed the association fell into slumber again.

If anything substantial should be done to the community the Association must be reorganised and placed on a sound working

basis. And branches of the Association should be started throughout India. The Jains are scattered over all parts of the country. The provinces where the Jains live can be grouped into eight circles Rajputana and Ajmere-Marwar forming one; Kashmir, Punjab and Delhi forming another; Baroda and Bombay the third; Gwalior and Central India the fourth; United Provinces the fifth; Hyderabad, Central Provinces and Berar the sixth; Behar and Orissa, Bengal, Assam and Burma forming the seventh; Mysore, Madras, Coorg and Cochin forming the eighth. In every circle there should be branches of the Association at the rate of one branch for every 50,000 of the population. According to this calculation there should be six branches for the first circle, one for each of the second, fifth, and eighth circles, two for each of the fourth and the sixth and ten branches for the third circle. All the minor unions, Sabhas, Mahasabhas, Parishads and Conferences that we hear about now-a-days should be amalgamated to and made branches of the Association. No new Association should be started for any new aim or motive. Any attempt to start new organisations is only striking a death-blow to the Community. What is the use of multiplying Associations when we do not have enough members and when we are actually decreasing in number year after year.

Similar is the case with the Jaina Journals. It will be sufficient to have one journal in English and one for each of the vernaculars spoken largely by the Jains. It is waste of money to spend on journals and papers which create party feelings and help to increase the internal dissension in the community. Our leaders should abolish such journals and papers and prevent new ones from coming into existence.

The Jaina Gazette the monthly organ of the Association was started in 1900. Since then it has been doing some work by way of spreading the teachings of Jainism in India and abroad. But what it has really done till now is only an infinitesimal part of what the people would have expected from it—the journal of a very rich community edited by able scholars from the beginning. In the case of the Jaina Gazette also enthusiastic men and enough money are wanting. We are in need of men to contribute articles

to the journal and discuss communal matters in its columns. We want money to defray its expenses. It is really a paradox that the paper of a very rich community should suffer for want of money. Since the Gazette is the mouthpiece of the Association it looks up to it for help. If it will be paid a grant of Rs. 100 every month from the fund of the Association it can do very good work. We request the members and other officers of the Association to arrange for a monthly contribution to the Gazette.

For the accomplishment of these two objects—the reorganisation of the Association and the paying of a monthly grant to the Gazette,—there should first be formed a committee of representative Jains from the different provinces and they must be authorised by the Association to collect donations for the fund and to enlist members for the Association.

After reorganising the Association and placing it on a sound basis, we may be able to do the following duties that demand our immediate attention.

1. Members should be selected and sent out into the different provinces, towns and villages to study the causes of the decrease in the Jain population and to send their reports to the office of the Gazette which will publish them for the information of the whole Jain public. After studying the conditions in different places the Association should hold a session in which the matter may be discussed and remedies suggested and approved to check the decrease. The Association should also see that such remedies are applied in practice.

2. Representatives from the Association should approach our rich sheths and sowcars and request them to provide funds for

- (a) the endowment of scholarships
- (b) the establishment of boarding houses wherever necessary
- (c) for the founding of Udasin Ashramas
- (d) for the collection and preservation of manuscripts in libraries in important centres in India
- (e) for the publication of the Sacred Books of the Jainas with translation and commentaries in English and in other important languages

(f) for establishing a central Jaina museum and archaeological institute and

(g) for forming a fund in aid of poor Jain widows.

3. The Association should find out ways and means for the promotion of education among the Jains and should see that in the next return of census the percentage of the illiterates is very much reduced. The root of many of the evils that ruin the community is in the illiteracy of the people composing it. Remove ignorance and many of the evils will fade away.

4. It is the most important duty of the Association to see that union is brought about between the various sects and subjects of the community. Without union it is impossible to achieve anything. An arbitration board consisting of members from the various sects of the Jainas should be appointed to discuss all matters about which the different sects quarrel and to come to an amicable settlement.

5. The Association should also put a stop to some of the social evils e. g. child marriage, old-men marrying young girls, and to encourage inter-marriages between the different castes of the Jainas. It is really curious that the Jains who are ready to inter-marry with the Hindus are not willing to inter-marry with the people of their own faith simply because of the caste distinction.

6. Another important matter which the Association should immediately take into consideration is that the Jains being a separate and distinct community should assert themselves as such and seek their way for their political advancement. If the Jains sit idle and remain indifferent they will have no place of power and honour in the future India.

Our philosophy teaches us that what we sow we reap. What we are now is the result of what we were in the past and how we will be in the future is to be determined by how we live now. As with the individuals so with the community. The destinies of the Jaina community are now in the melting pot. What shape they will take depends upon the community and its representative body, the All-India Jaina Association.

Will the Jaina leaders make the Association all-powerful to work for the welfare of the entire Jaina Community? Will they arrange to meet at Cawnpore during the national week and set the Association on a new line of active work and progress?

Editor.

THE SIDDHA SILA.*

Ākāśa or Space is infinite. The *Jainas* divide it into two parts, —the *Lokākāśa*, 'filled Space' i.e., the portion which contains Souls, Matter etc., and the *Aloka* or 'empty space'. The former is said to be of the form of a human body,—the *Nigoda* or the portion below the Hells, forming its feet, as it were. The top part of the *Lokākāśa* is the *Siddhaśila*. It is also called the *Prāgbhārā*. The *Prāgbhārā* has been described as 'fragrant,' 'holy,' 'superbly brilliant' and, 'of the form of a white umbrella, 'set upside down.' The *Lokākāśa* or 'filled space' ends at a region, one *yojana* from this place. The *Siddhas* or the Perfect Souls reside in this region which is one *yojana* from the *Prāgbhārā* and which is thus the very summit of the *Lokākāśa*.

Admittedly, the *Siddhaśila* is a part of the *Lokākāśa* and has *Pudgāla* for its material constituents. The question thus arises how it is supported, where it is. One way of meeting the difficulty would be to say that the Law of Gravitation is not in force in these regions. This is solution by 'cutting the Gordian knot,' so to say. It is certainly reasonable to hold that as the *Siddhaśila* is a region of matter, it must be subject to the Law of Gravitation. I have not read any discussion on the point in the *Jaina* books, so that the theory which I put forward below is advanced with considerable diffidence. I think the nature (gross or fine) of a region is on a line with the nature (gross or fine) of the bodies of its inhabitants. The inhabitants of the *Siddhaśila* have no physical frame and we may suppose accordingly that the *Pudgāla* or matter forming the *Siddhaśila* is extremely fine, —much finer than that of the *Sarvārtha-*

* See page 302 of the last issue, Ed. J. E.

siddhi, which is the next lower region. The inhabitants of the *Sarvārthasiddhi* have bodies and we may suppose a sort of an atmosphere pervading the space between the *Sarvārthasiddhi* and the *Siddhaśīla*. The *Pudgala* of the *Siddhaśīla* is finer and lighter than that filling this atmosphere which is thus competent to support the *Siddhaśīla*.

The *Siddhaśīla* is not a dark region but is superbly brilliant. This light certainly emanates from its constituent *Pudgala* for there is no luminous body above it like the sun or the moon of ours, to light it. The Perfect Souls which inhabit it are disembodied Beings who are completely devoid of all physical attributes e.g., brightness, so that there cannot be any question of the *Siddhas* illuminating the *Siddhaśīla*.

The *Siddhaśīla* is no doubt a limited place but it is more than sufficient for the *Siddhas*. The Perfect Souls are completely disembodied and immaterial Beings and as such, they need not occupy any space at all. Besides, it should be noted that the *Siddhas* are possessed of the attribute of '*Avyāvādhā*' or interpenetrability. This means that many *Siddhas* can simultaneously stay in one and the same place. This is possible again because they are immaterial Beings.

The *Mukta Jīvas* go to the *Siddhaśīla* because they are *Mukta Jīvas*. The Soul in its essence has a natural upward motion,—is '*Vissasoddhagāt*,' as the author of *Davva-samgaha* says. The *Lokākāśa* is the region of *Samsāra* or the place of migrations of the Soul in bondage. As soon as the *Karma-Pudgala* falls off from it, it becomes freed and its essential attribute viz., the upward motion comes into the fullest play. It is this attribute which carries the freed Soul to the very peak of the *Lokākāśa*,—the *Siddhaśīla*. It is thus that the very essence of a freed Soul compells it to come to the *Siddhaśīla*. Beyond it is the *Aloka* which is devoid of the principle of *Dharma*,—so that the Soul cannot go and move into it. The freed Soul thus rests in the *Siddhaśīla*,—a place beyond which upward motion is impossible and beneath which there being the *Lokākāśa* with *Dharma* in it, the Soul's upward motion is uncontrollable.

Harisatya Bhattacharyya,

SANKARA'S CRITIQUE OF JAINISM.

BY

Naga Raja Sarma, M.A., L.T.

IN what is known among the orthodox Pandit circles as the **SAMAYA PADA** or **TARKA PADA**, of the Vedanta Sutras ascribed to **BADARAYANA**,—the Second Pada of the Second Adhyaya—we come across a critical examination of the several systems of thought developed in antagonism to the Vedanta. The Systems of Sankhya, Vaisheshika, Bauddha, Jaina, and some other systems of speculation, have been held to be defective in some respect or another, with the evident object of establishing the pre-eminence of the Vedanta. The genesis of the polemic against Non-Vedantic systems has been plainly stated. Metaphysical Speculation and Search after the Ultimate Reality—**Brahma-Jignasa**—were undertaken mainly to enable deserving souls to obtain the proper spiritual perspective and secure the realisation of the Infinite. But such a realisation would be impossible without a firm conviction regarding the nature of the Ultimate Reality, which was being obscured and hidden by the circumambient atmosphere of gloomy conflict and difference. Destructive work is as much important as the constructive. The latter should in propriety be preceded by the former. The Destructive task is undertaken in the shape of a searching criticism and uncompromising condemnation of the Non-Vedantic Systems. Lest one should be accused of lack of tolerance for opposing schools of thought, we are assured by some commentators, that the destructive work had to be undertaken purely in the interests of metaphysical investigation and a clear apprehension of the nature of Ultimate Reality.

Whether the author of the **Brahmasutras** himself regarded the schools of Sankhya, Vaisheshika, etc. as unacceptable, or whether this entire Pada containing a severe condemnation of the Non-

Vedantic systems of Philosophy and Religion, is a later interpolation must form the subject of independent research solely with the help of internal evidence. The issue is a highly debatable one. So far no serious investigation of it—as far as I am aware—has been yet attempted systematically.

The object of the present discussion is to consider how far Sankara's Critique of Jainism can be considered to be valid and impartial and what amount of it can be attributed to the unmistakable prejudice that Jainism as a Non-Vedantic system cannot but be illogical and ill-constructed. The references throughout the present discussion are to the Bombay Edition of Sankara Bhashya to the Vedanta Sutras with the famous commentaries of Ratnaprabha, Bhamati, and Anadagiriya. (pp. 480 to 487).

Four sutras (generally rendered as Aphorisms) have been devoted to a critical examination of Jainism. 1. *Natkasminnasambhavat*. 2. *Evamcha-atma akarstnyam*. 3. *Nacha-Paryayadapyavirodho Vika Radibhyah* and 4. *Antyavasthiteschya-ubbayanityatvat-aviseshah*.

Sankara's commentary runs thus: "*Sapta chaisham padartha sammalah*. 1. Jiva. 2. Ajiva. 3. Asrava. 4. Samvara. 5. Nirjara. 6. Bandha and 7. Moksha.

Samkshepatastu Dwaveva Padarthau Jivajivakhyau. Yatha Yogam Tayorevetarantarbhavaditi Manyante. Tayorimamaparam Prapanchamachakshyate Panchastikaya Nama. 1. Jivasthikaya. 2. Pudgalasthikaya. 3. Dharmasthikaya. 4. Adharmasthikaya and 5. Akasasthikaya. *Sarveshamapyesham Avantara Prahedan Bahavidhan—Svasamaya Parikalpitan—Varnayanti. Sarvatra Chemam Saptabhangi Nayam Nama Nyayamavata-rayanti*. 1. Syadasti. 2. Syannasti. 3. Syadasti Cha Nasti Cha. 4. Syadavaktavyah. 5. Syadasti Cha Avaktavyascha. 6. Syannastichavaktavyascha. and 7. Syadasti Cha Nasti Cha Avaktavyascha. *Evameva Ekatva Nityatvadishvapimam Sapta Bhangi Nayam Yojayanti*." This may be taken to be a fair and accurate epitome of Jainism. Seven are the categories admitted by these, Jiva stands for the Subject or the Agent and

Ajiva for the Object. Asrava* means the flow or direction of the sense organs towards external reality. Samvara† is the process that is deliberately and consciously practised to control or inhibit the direction of sense organs towards objects. Nirjara‡ is that which destroys impurities (some would include self-mortifying religious practices under this.) Bandha stands for Karma which binds all to miserable existence. Moksha is the final liberation from all the bonds of Karma. From a different angle of vision two are the categories: JIVA and AJIVA. The rest can be subsumed under the two. The two again, are also represented as expanded into FIVE Astikayas. 1. Jiva is the sentient agent. 2. Pudgala is gross matter. 3. Dharma is the Dynamic Principle—that of motion or activity. 4. Adharma is the static—or the principle of inertia. and 5. Akasa connotes space relative and absolute. Each of these is capable of further division and subdivision according to the peculiar tenets of these (Jains.) Everywhere they employ the theory of Seven-fold predicability. 1. Exists. (*Syad* is interpreted by the author of Ratnaprabha to mean *Somehow*. Perhaps that is a Bradley's *Somehow*. I do not know what the orthodox Jaina interpretation is.) 2. Exists not. 3. Exists and does not exist. 4. Indescribable. 5. Exists and is indescribable. 6. Exists not and is indescribable. 7. Exists—Not exists and is indescribable. This theory is applied to the concept of number and to that of eternity as well.

After the aforesaid statement of a summary of the central doctrines of Jainism, Sankara proceeds to offer his criticisms and objections against their acceptability. They can conveniently be dealt with under *three* headings. (A) The first Sutra (2—2—33.) contains the criticism of the Doctrine of Sevenfold-predicability. (B) The Second and the Third Sutras (2—2—34 & 35) are

* Asrava is the inflow of Karmic matter into the soul due to the vibrations set in the soul by the activity of body, speech and mind. Cf. *Kayavagmanah-karma Yogah*; *Sa asravah*. Tattvartha Sutra, Chapter VI. Sutras 1 and 2. Ed. J. G.

† Samvara is the stoppage of inflow of Karmic matter into the soul. Cf. *Asravanirodhah Samvarah*. Ibid. Chapter IX. Sutra 1. Ed. J. G.

‡ Nirjara is freeing the soul from the Karmas that are binding it by austerities. Cf. *Tapasa nirjara cha*. Ibid. Chapter IX. Sutra 3. Ed. J. G.

devoted to an explanation of the objections against the Jaina theory of Soul or Atman-as being exactly of the same dimension as the body. (Size.) (C) The fourth Sutra (2--2--36) contains a similar criticism in reference to the state of Atman after final liberation. Let us examine the criticisms in turn.

(A) Sankara writes ; The theory of seven-fold predicability is invalid. Why ? Just as a substance cannot at the same time be hot and cold, even so it cannot at the same time be existent and non-existent etc. Bhamati contains the elucidation of the criticism. In a Substance that is Real in the Most ultimate and Metaphysical sense of that term—The Spinozistic Substance—the view point being, Sub-specie Eternitatis—mutually exclusive and incompatible attributes, like existence and non-existence, possessing the same degree of reality, *cannot inhere*. The entire position amounts to this : The Real that exists in its fullest essence, does so, always, everywhere, exists too as the essence or the ground of manifestation of all and as a determinable and describable entity. It is *not non-existent*. That is the Infinite the Universal Soul or the Pratyagatma. On the other hand, that which exists only in some places, sometimes, in its non-essential form or manifestation, exists only as an illusion. It is viewed Sub-Specie Temporis. It is the Finite World. The latter can never be Existent in the sense in which the former is. Nor can the former be Non-existent in the sense in which the latter is.

(2) The Seven Categories determined qualitatively and quantitatively may be or may not be so. A rigorous application of the Saptabhangi will give a violent shock to the determination of the Jaina Categories itself. Or one will be left with indetermination or doubt. If it is contended that there is no doubt regarding the fact of a substance admitting manifold predicates (The manifold predicability of the Substance or Anekanta-Vada.) this conclusion itself or this determination itself cannot escape from the clutches of Saptabhangi—for instance : The conclusion that a substance is manifoldly predicable, may be true or may not be true etc. The result is a state of doubt or indetermination which cannot but inhibit all metaphysical endeavour.

(3) The Astikayas *may* be Five, *may not* be Five. They will be either more than Five or less according to the Anekanta-Vada.

(4) The following is Sankara's Reductio Ad Absurdum of Saptabhangi. The Substances *cannot* be indescribable. If they really are so, nothing should ever be spoken about them. Yet they are described as being indescribable. Even granting they are somehow described, they are understood and determined *accordingly or not*. Even so, the end of all metaphysical quest. True Insight or Real Knowledge—exists or exists *not*. So also its Antithesis, False or illusory knowledge *exists* or *not*. This is nothing but irresponsible talk. Similarly, Final Liberation is or is not. It is eternal or not. The three types of Jivas may be or may not be. The application of Anekanta Theory reduces the system of Jains to a contradiction.

Is this Criticism sustainable? He who runs may read the issue is between Ekanta-Vada and Anekanta Vada. The Vedantic Reality is one-immutable-eternal etc. The Eleatic Being is its nearest approach. The dynamic aspect is merely a persistent illusion. This Vedantic Doctrine of the exclusive Reality of one Being with its negation of the world of change, growth and progress, must have been felt to be very intolerable at a particular epoch of ancient Indian Speculation—in fact so intolerable as to give rise to some significant reaction. I am personally not interested in chronological investigations. Whoever composed—or compiled—the Vedanta Sūtras and in whatever century it is apparent unless internal evidence—in such matters external evidence is oftentimes misleading,—is forthcoming to the contrary, that the doctrines of all the systems critically examined in the Second Adhyaya, Pada Two should have secured a tolerably powerful hold over the minds of the people who were evidently adherents of one or another of them according to convention or conviction. That the conflicting systems may themselves be ascribed a like origin is neither an improbable nor a fantastic conjecture. They denote unmistakably a reaction against a too rigorous Monism of the Vedanta that had crystallised into a definite

body of theories and doctrines prior to their times or which might have so crystallised even contemporaneously. The Jaina Doctrine of manifold predicability-Anekanta Vada—is undoubtedly advanced in opposition to the Vedantic Extreme of Immutable Being which remains ever and persists *Qua* static and changeless Substance—and to which only one Predicate can attach, if any could attach at all. This origin of the Jaina doctrine is clearly seen by the commentators on Sankara who have summed up the position with admirable clarity and consistency. Of course, the summing up appears as a Purvapaksha—The position of the Opponent.

The Metaphysical position has an unquestionable psychological and Ethical foundation. If Substance be ever immutable, changeless, etc., retaining as it does its essence, then there is no need for any individual striving or effort directed towards its attainment. It is what it is. It can never be what it is not. There is then absolutely no scope for individual initiative, moral effort, ethical endeavour and so forth, in a static block Universe. This must be the result according to the Vedantic doctrine of Immutable Being. This can be applied to the Finite objects as well. A Jar may exist *Qua* Jar. If its history can be summed up with that simple proposition—nothing remains. So a new interpretation should be given. It exists as one among the innumerable objects of the world. Its relationship with a Subject will determine its fate. It exists as a Physical Unit—and yet *does not* so long as it has not been made the object of an individual's desire or interest. It is necessary therefore to admit that any object may be capable of being predicated or described in a manifold manner according to the *interest* of the Subject whose relationship with the Objective Reality will determine which particular predicate will be suitable or appropriate in any given context. The various points of view from which Reality can be apprehended should be accorded an impartial recognition so that the rich complexity and wealth of its detail may not be lost sight of on account merely of lack of points of view or angles of vision. Each Monad is a mirror of the Universe. Its annihilation means *pro tanto* a

cosmic loss. Its own peculiar point of view will then be missing and cosmos will be poorer for the loss even of a single Monad. The Jaina doctrine has marked resemblance to the Leibnitzian. The Saptabhangi theory then does find a rational justification. It stands for a disjunctive formulation of the alternatives involved in the various points from which and under which the Universe could be apprehended, and subsumed. Two points of view have been prominently mentioned. The one is of existence and knowability. The other is that of linguistic expression. Together, they have yielded the seven alternatives. They are mutually exclusive. There is only one rub. It is gratuitous to assume that any Two of the alternatives should be applied to a subject at the same time, in the same sense etc. Yet that is the assumption on which the entire fabric of Sankara's critique of Jainism has been erected and constructed. Exists—and Non-Exists do not relate to the same subject at the same time. Anyhow the Vedantic motive of criticism is quite apparent. They start from their own metaphysical predilections. Whatever exists exists. Brahman exists—the one, immutable, unchanging Real. Whatever does not exist *does not*. The thoroughly absurd and the contradictory do not exist. The mare's nest does not. But what about the finite world of experience? It is neither the one nor the other. It is not *sat* like Brahman. Nor is it *a-sat* like the mare's nest. It is different from both of them. It is *Sadasadvilakṣhṇa*. It retains this essential characteristic always and under all circumstances. It is the Vedantic presupposition relating to the Immutability of Being that is responsible for Sankara's condemnation of Saptabhangi in such an uncompromising fashion.

The Vedantic criticism of the notion of *Avakṛtavya* is better founded and has some point in it. It is not quite apparent why the Jainas should have been anxious to include indescribability as a *Bhanga* or disjunctive alternative. The Ratnaprabha Commentary to Sankarabhashya has the following interesting explanation. One may wish for the existence of a thing. One may wish for its non-existence. The two account for the origin of Syadasti and Syannasti—somehow exists and exists not. If a person *simul-*

taneously wishes for existence as well as non-existence the Fourth Bhanga or alternative of Avaktavya or indescribable results. It perhaps is significant of a state of mental suspense or indecision. But such a desire seems to be unpsychological and untrue to experience. As far as the purely psychological aspect is concerned, it is understandable that Two equally powerful and intense stimuli may inhibit the reaction of the organism. That is only in some very exceptional circumstances. One of the stimuli will soon gain mastery according to the passing whim or inclination of the moment and bring about the final end—reaction. Whether Syadasti and Syannasti—existence and non-existence can simultaneously form the contents of a person's emotional Psychosis seems to be a highly doubtful question. What then could have influenced the Jaina writers to include the Avaktavya—the indescribable—as an alternative or Bhanga.

Let me advance Two surmises. The Indescribable or the Avaktavya signifies that delightfully Non-committal attitude the assumption of which may prove to be an effective weapon in metaphysical controversies, especially when one happens to be confronted with an adversary of more than average astuteness. It is easy to see that the Jainas with their keen sense of Logic would never have failed to realise the doubtless outlandish state of mind which would make it possible to desire *simultaneously* the existence and non-existence of an object. Yet one may often find himself in a dilemma. The affirmation of existence may be as unpleasant as the affirmation of its non-existence. According to the purpose of the Investigation or the dominant subjective interest of the inquirer—it may be held to be existent or non-existent. According to the strictest logical point of view nothing categorical can be asserted. The Fourth Bhanga appears to be entirely a conceptual affair cut aloof from all direct reference to Reality. That anything at any time should be considered an Avaktavya-of indescribable can only be urged as against a peremptory demand for a description or even a challenge. Otherwise, it would be difficult to escape the Vedantic Criticism that an Avaktavya is described as an Avaktavya the indescribable *described* as indescribable. In as

much as the notion of Avaktavya has not been arrived at or formulated on *a priori* considerations, there rests the obligation to explain why, if it is possible to ascertain so much about an object that it is indescribable, such knowledge or information about it is not regarded as a description or predication of it. Professor Radhakrishnan seems to me to be entirely inaccurate when he says that the Saptabhangi is intended to mean that "Every Proposition is true, but only under certain conditions, i.e., hypothetically. I am afraid that is not the proper way of representing the Jaina Doctrine. If so, what about the conditions themselves? They and their truth should be made conditional on some other conditions and so on.

The Avaktavya doctrine may have owed its origin to the Vedantic one of Anirvachaniya or Nirupakhyā. That a thing is indescribable in so many terms constitutes an irresistible fascination in itself. It is *not un-knowable*. It may be known, understood and realised by intellect and intuition. But it is only indescribable. Over-inquisitive questioning and impertinent interrogation should be silenced at some stage of inquiry or another. They cannot have unbridled sway for ever. It is best to throw your adversary or cross-examiner on his own resources and silence him with the help of the Magic Wand of the Avaktavya or Nirupakhyā.

If the literal meaning of the term be sought to be strictly adhered to, it will be difficult to explain how a good deal of definite information has actually been predicated of the final state of Liberation, or that it has lent itself to a fairly intelligible predication and description. Relativity and probability cannot mend matters. The Ultimate Reality can have nothing to do with probability and Relativity.

My conclusion is this; The Anekanta Vada has been deliberately developed in opposition to the Vedantic Ekanta Vada. The criticism of the former by Sankara is due to his assumption of the Static Being as the only Real. A compromise may easily be suggested which is only too obvious. When the self-absorption of a subject in the object of his choice and interest is considered,—a self-absorption which involves for the nonce a complete oblivion of

everything except the object of absorbing interest, the truth of the Ekanta-Vada will be apparent. In all other instances of critical and intellectual analysis of an object and its attributes from various points of view, the truth of the Anekanta Vada will not be disputed, but ungrudgingly appreciated. I am unable to say whether such a compromise will readily commend itself to Orthodox Jaina opinion. Prof. Radhakrishnan of the Calcutta University writes in connection with this topic: "The second point urged by the Vedantins that the Saptabhāgi doctrine is of no practical utility is an expression of personal opinion over which we need not longer." (P. 304, Indian Philosophy.) It must be pointed out in justice and fairness to the Vedantins that their criticisms of Non-Vedantic systems of thought are always based on sound theoretical considerations—and never on those of practical utility. It is perfectly legitimate that the parties to the controversy should demand that the game of Philosophic discussion should be squarely played without importing into it any alien considerations of practical utility. Sankara's criticism does not make any even the remotest reference to any considerations of practical utility, and it is well occasionally to remember that in the modern times, when the Reign of Relativity is rampantly autocratic, any opinion or set of opinions can be easily dismissed as being personal.

B

Sankara next turns his attention to a criticism of the Jaina theory of Soul—as being exactly of the same Parimana—(Size or dimensions) as the body. If the Soul is exactly of the same dimensions as the body, it will become a *limited entity* and hence perishable and Non-eternal on account of the spatial and temporal limitations. Bodies differ in size and dimensions. The difference will have to affect the souls as well. A particular soul while dwelling in a man's body will have the size and dimensions of the latter. On account of the influence of some Karma, the Soul may be decreed, in its subsequent existence and career, to occupy the body of an elephant. Its size and dimensions will then have to vary and increase proportionately and even abnormally. Or if the soul in question be destined to occupy the body of a mosquito, they will have to diminish and dwindle correspondingly. This

cannot be. In the elephant-existence the soul of a man will find it impossible to occupy the entire huge body. In the other it would find it impossible to stifle itself into a small body. This criticism applies with equal force to a soul in the same body in one and the same existence. In childhood, youth, and old age, the size and dimensions of the body vary. Those of the soul would have to vary too.

The following defence of the Jaina view is anticipated. The Soul has endless and innumerable parts—*Avayavas*—which are capable of expanding when the Soul inhabits a huge body and contracting when it has to enter a small one. Sankara objects; If so, the innumerable parts can never be compressed or contracted in a limited and definite space—continuum as any body, undoubtedly is. That is to say, do those parts occupy the same or not? If not, the compression is inexplicable and absurd. If they do, the conception of *Avayavas* or parts is illogical, and the *Jiva* will have to be regarded as an *Anu*,—the soul will have to be regarded as atomic and incapable of division into parts. Another objection is urged. A soul confined to a finite body cannot even be imagined to have a number of endless parts capable of contraction and expansion. In the 35th Sutra another defence of the Jaina position is anticipated and answered. Some of the *Avayavas* or parts of the *Jiva* may be unchanging—while others may temporarily appear on the scene—and vanish when the need for them no longer exists. At the time of a Soul's entry into a huge body extra *Avayavas* pour in and are shed away or disappear when the body to be inhabited is a small one. In that case there is the admission that Souls have to undergo some *Vikriya* change, transformation etc. According to karmic Exigencies, a soul will be subjected to a perpetual process of growth and decay or more literally to a process of bulging out and dwindling, which will reduce it to the position of mere *Skin*, and it will then be ephemeral and perishable. Such an admission is inconsistent with the Final liberation. If the *Avayavas* or parts come and go, they, on account of their transitoriness cannot be regarded as *Atman* or soul. So the unchanging *Avayava* will be the *Atman*. Which is that *Avayava* that persists amidst the changes? It is impossible to say. Whence do those *Avayava*?

or parts proceed. ? And after their purpose is served, where do they disappear. ? It cannot be asserted that they emanate from material substances—the Bhutas—and into matter they are dissolved. The soul is *immaterial*. No other source or origin can be attributed satisfactorily to the coming and vanishing of the Avayavas or parts. The net result is the nature of the Atman itself becomes doubtful.

An alternative interpretation of this sutra is also given. In the light of the Karmic conditions that may drive a soul now to a huge body and next to a microscopic one, the soul will become perishable and non-eternal. But its imperishable nature can be established on the analogy of a stream or flow of consciousness. If so, what about the stream—the flow—or the *Santana* continuity or Succession or collection of particulars. ? Is it an entity with clearly discernible characteristics. ? Is it a *Vasthu*-entity or Substance. ? If not, Jainism will be simply Sunyavada—Nihilism. Otherwise, it can never escape the pitfalls and vicissitudes pointed out in connection with the Atman of definite bodily dimensions.

Is this criticism just and fair ? If the guess ventured by me in an earlier portion of this discussion be reasonable, it can easily be seen that the Jaina theory of Soul should have been developed as a reaction against the Vedantic doctrine of the Atman all pervading and ubiquitous. The whole trouble was how and why the Atman lent itself to the imposition of so many limitations and restrictions on itself and manifested itself as the Universe of a plurality of sentient and non-sentient objects. It is natural to expect that the influence of the Soul be limited to its respective body. The intimate interaction between Body and Mind, between the Physical and the Psychical—perhaps suggested to the minds of Jaina writers that the entire body should be considered to be animated by the Soul or Atman—and that it should not be located, as it was done in the *Pineal Gland*,—in a particular spot of the nervous system. The theory may be in antagonism to and in criticism of the Buddhist Nihilism. When however the term *Partmana* is used in reference to an entity that should be *ex hypothesi* held to be immaterial or spiritual, in all psychological and metaphysical investigation, an echo is heard of

an attempt, its precise speculative need not being clearly intelligible, to subject the Soul or Atman to some form of quantitative treatment. It is not after all an impossible or a self-contradictory notion and if it comes to a matter of argumentative retort, it may be said that the Vedantic notion of an attributeless, static Brahman is as mysterious, and even more so than, the Jaina conception of Soul as being exactly of the same size and dimensions as the body.

The 36th Sutra is devoted to a criticism of the Jaina conception of Soul from a different angle of vision. Sankara writes : The Jainas admit the existence of some Parimana even in reference to a liberated Soul. That Parimana is *Nitya*—eternal—If so, it is equally so in the two stages preceding the last—the stage of liberation. That means the Parimana—the Size—is that of one and the same body throughout—and can admit neither of increase nor diminution. If the Parimana gets thus fixed and determined, its variation according to the dimensions of the big or small bodies occupied, is contradictory and inconsistent.

An alternative interpretation is urged of this sutra as well. Let all reference to a body be discarded. The Parimana in the liberated state must equally apply to others as well, without reference to a body. What is that Parimana ? It must either be *Anu* Atomic or *Mahan* huge, expanded, or pervading. In either case the notion that the soul is exactly of the same size and dimensions as the body should be rejected.

What is the value of this criticism ? The state of liberation constitutes a veritable rock on which every system of philosophy is shipwrecked. Its relationship to the pre-liberation existence is not quite determinable and definite, and even supposing its determination is possible, it cannot adequately be described in the conventional terminology of Philosophy. If that state is admitted to be eternal—its eternity should be understood to be its inalienable right. That apart, it must be pointed out in defence, that an eminently ethical system which attaches predominant importance to moral conduct as the only effective weapon for combating the

ills that flesh is heir to, cannot admit the criticism that in the matter of Parimana, there need be no difference between the final state and the two preceding ones, as urged by Sankara. If there really were no difference the final stage can never be regarded as the Goal of all moral and spiritual endeavour. Perhaps an over-enthusiastic attachment to subtle logical thought and love for consistency are responsible for the extension of the application of Parimana to the final state as well.

It is open to the Jains or any others to argue that the final state of liberation *Qua*, experience of the most exalted type cannot be stuffed into unnatural conceptual categories, even as the Vedantin's Mukti, which is described as being capable only of realisation and not any linguistic description. That is all an old story over again. People living in glass houses cannot with impunity indulge in the game of throwing stones at others—however delightful the game may be. It involves certain very obvious risks and dangers. On the whole, it can safely be asserted that Sankara's criticisms of Jainism are vitiated by his adherence to the Ekanta-Vada, the Static Absolute, the unchanging Being, and its natural outcome of the unreality of the finite world of organised and unorganised matter and spirit. Sankara's metaphysical obsession appears to have been so keen and persistent that he has not done adequate justice to the elements of value in Jaina speculation, and notably to the predominantly ethical character of the system of thought.

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BY

HARISATYA BHATTACHARYYA, M.A., B.L.,

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THE MAHAMANTRA.*

THE power of the *Mahāmantra* is admitted by the believers of the *Vedic* schools also. Here again, I must admit that I am not sure of the correctness of my theory which I state below,—for, I have not met with any discussion of the point in books that I have read.

In India, Words, especially those of the *Mahāmantras*—were not regarded as mere sounds, having no connection with the things or realities they signify. The thinkers of the *Mīmāṃsā* school went so far as to say that Words (*Sphota*) were essentially connected with Realities and as such, were eternal. A word was thus an exact counterpart of the Reality. The very sound should give us the Reality. A Word or *Mantra* does not give us the Reality because it is not properly and correctly uttered or heard. At the time of death, the disturbing circumstances subside and the *Mahāmantra* is sure to yield the Reality accordingly.

The philosophers of the *Nyāya* and the *Vāiśeṣika* schools rejected the *Mīmāṃsā* doctrine of the eternity of Sounds and of their essential connection with Reality. According to them, *Sphotas* as eternal Sounds do not exist. Yet even these thinkers admitted that Sounds do signify Reality or rather, they are eminently capable of doing so. Put otherwise, the *Nyāya* theory suggests that Reality is correctly and exactly expressible in Words, so that when the Words or *Mantras* are correctly pronounced or heard, one is sure to taste of the Reality, signified by it. The *Nyāya* thinkers call the relationship between a Word and the Reality, '*Samaya*' or '*Saṅkīta*,' saying that the respective significance of each Word was determined by God (as some say) or by the Sages (as others say).

Like the *Nātyāyikās*, the *Jainas* reject the *Mīmāṃsā* doctrine of the eternity of Sounds and of their essential connection with Reality. They, however deny the existence of any Divine Arbiter, so that the meaning of a Word, according to them, cannot be dependent on

* See page 305 of the last issue, Ed. J. G.

the fiat of God. They, moreover, refuse to have the significance of a Word to the sweet will of man, though they admit that the human use often distorts the original sense of a Word. According to the *Jainas*, a Word has *Yōgyatū*, an inherent capacity or fitness to express Reality. The Word or the *Mahāmantra*, if properly uttered or heard, is capable of yielding Reality. A *Tiryak-animal* may have no knowledge; it may be senseless at the time of its death. But when it is dying,—it has no disturbing circumstances,—so that if the *Mahāmantra* is uttered in its ears at the time, the *Mantra* itself,—by force of its *Yōgyatū*—will present the Reality to it. It is this *Yogyatū* of the *Mahāmantra* which makes it competent to work upon the Soul of a dying animal.

Harisatya Bhattacharyya.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 322 of the last issue.)

66. Q. What is Vrata?

A. Vrata or Vow is to be free from doing injury to any living being, speaking falsehood, committing theft, being unchaste, and possessing excessive attachment to worldly things.

67. Q. How many kinds of Vratas are there and what are they?

A. Vratas are of two kinds Anuvrata (partial vow) and Mahavrata (full vow). The former is limited abstention from the five sins mentioned above and the latter is total abstention from all of them.

68. Q. How can these vows be easily observed?

A. They can be easily observed if the necessary accompaniments, which are five for each vow, are practised.

69. Q. Mention the necessary accompaniments to be practised for every one of the vows.

A. The necessary accompaniments for the vow against injury are 1. Control of speech, 2. Control of mind, 3. Care in

For the vow against falsehood they are : Giving up anger, greed, fear, frivolity and speaking in accordance with scriptural injunctions.

For the vow against theft, they are : 1. Residence in a solitary place, 2. Residence in a deserted place, 3. Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others, 4. Purity of alms and 5. Not disputing with one's co-religionists as to mine and thine.

For the vow against unchastity, they are ; 1. Renouncing of reading or hearing stories exciting attachment for women, 2. Renouncing of seeing their beautiful bodies, 3. Renouncing of thinking over past enjoyment of women, 4. Renouncing of exciting and aphrodisiac drinks, and 5. Renouncing of beautifying one's own body.

For the vow against worldly attachment, the necessary practices are self-denial of love, and hatred in the pleasing and displeasing objects of the five senses.

In order to observe the Vratas, one should meditate on the censurable character of the five sins in this and in the next world. One should also meditate that these five sins are pain personified and should practise benevolence, delight at the sight of beings better qualified or more advanced than oneself on the path of Liberation, compassion for the afflicted and tolerance to the ill-behaved. For the apprehension of the miseries of the world and for non-attachment to sense-pleasures one should meditate upon the nature of the world and of our physical body.

70. Q. Explain the five sins ?

A. The hurting of any of the vitalities of any living being by passional vibrations is Himsa or injury. Speaking hurtful words through passional vibrations is Anrita or falsehood. Taking anything which is not given is Steya or theft. Sexual contact through passional vibrations is Abrahma or unchastity. Infatuation in the living or non-living objects of the world is Parigraha or attachment.

71. Q. What is the characteristic of a Vratī ?

A. A Vratī or observer of vows should be free from the blemishes of deceit, wrong-belief and desire for future sense-pleasures.

72. Q. How many kinds of Vratīs are there ?

A. The Vratīs or observers of Vows are of two kinds. Agari, house-holders (laymen) and Anagari, house-less (ascetics.)

73. Q. Who is an Agari ?

A. An Agari is one who practises Anuvratas or partial vows; he can be in any of the eleven stages or Pratimas mentioned in the Scriptures.

Reviews of Books and Periodicals.

HINDI.

Jain Sudhar : This is a fortnightly organ of Sri Mahavir Jain Samaj Sudharak Mandal of Bombay. The objects of the Journal are, like those of many other Jaina magazines, to spread the truths of Jainism, to correct the misconceptions about the Jain religion and to find out ways for the betterment of the community. The annual subscription is Rs. 2 only. The Journal is being published by Mr. Lalchand Jain at the Union Bank Building, Fort, Bombay.

Jain Prakash which is published by Mr. Jhavery Surajmal Lallubhai at 359 Kalbadevi Road, Bombay No. 2, is the weekly organ of the Svetambar Sthanakvasi Conference. Annual subscription Rs. 4 only.

Jain Jagat This is a newly started fortnightly published at Ajmer by Mr. Fatehchand Sethi. Every one of its issues contains some interesting and useful articles. The annual subscription is Rs. 2 only.

Svetambar Jain is another newly started fortnightly which comes from Agra. The Journal as its name indicates is chiefly devoted to the interests of the Svetambar Jains and Jainism. It also publishes news of general interest. The annual subscription is Rupees 2-8-0 only.

Utkarsha is the monthly magazine of the Srilamveehu Mahasabha begun only two months ago. The Journal is published by Mr. Jhammanlal Tarktirtha at "The Jain Siddhant Prakashak Press" 9, Visvakosha Lane, Baghbazar, Calcutta.

Vir. The Special Number of Vir,—the Nirvana Ank—contains four illustrations and a number of interesting articles in Hindi and English. The coloured plate of Sri Pavapuriji is beautiful and the article on "Need of Study of Jainism" by Mr. C. Chakravorthy B. A., Kavya-Tirtha is instructive.

URDU.

Faraiz-i-Insani or Manush Kartavia by Mr. Sumerchand Jain, Accountant, Acctt. General's Office, Lahore. Price Annas 8 only. The author has treated in this nice book about all that a man should do from his childhood to old age. In the front page is a picture of the ten stages in the life of a man. The 25 *Sanskaras* are given in detail. How a Brahmachari should lead his life,

what books he should read on Dharma, Artha, Kama, Sarirak Sanpathi, Samajak Sampathi, and Naitik Sanpathi are described in full. On coming back home the Brahmachari marries and becomes a householder. In leading the family life he puts to practice what he has learnt theoretically before. The eight kinds of enjoyments that a householder has and the 11 stages which he has to pass through, and the rules of conduct to be observed by him when he becomes a Sannyasi are also described. The book seems to be a very useful guide to every person.

ENGLISH.

The Journal of Ayurveda. This is a high class monthly on the ancient Indian system of Medicine. We published a review of this Journal in our Gazette for September. We understand that the annual subscription of Rs. 10 is not expected from all. Only those who can afford to pay Rs. 10 a year may pay. But all those who cannot afford to pay so much but who evince great interest in the Journal will get the Journal by paying a Subscription of Rs. 5 only per year. This Journal is one that must find a place in the Library of every English knowing Indian. We hope that all advocates of Indigenous medicine will subscribe to this very useful magazine.

NOTES AND NEWS.

THE PONNUR HILL.

In the frontispiece to this issue we have reproduced a photo of the Ponnur Hill on which Bhagavan Sri Kundakunda Acharya lived and performed *tapas*. There are three small caves on the top of the hill in which the saint used to live. A big stone on which he used to sit in meditation bears on it two foot-prints. This hill which is also called Nilagiri is at a distance of 5 miles and 2 furlongs to the west of Wandiwash—that historic place where a battle was fought in 1760—which won for the British possession of the Karnatik. The hill is surrounded on three sides by a forest. To the north of the hill is the trunk road running from Wandiwash to Chetpet. On the northern side of the road is the Kundakunda Ashram, whose back view is seen in the picture. The white curved line on the side of the hill shows the row of pilgrims coming down the hill soon after the worship.

MAHATMA GANDHI'S FAST.

Mahatma Gandhiji fasted for seven days from 24th to 30th November as penance for 'the irregularities in the Satyagraha Ashram and differences of opinion between the inmates there.' Fasting is a religious practice which is common among Jaina

Saints and laymen advanced in spiritual life. Before entering a new path of life, before undertaking any great work, when seeing others committing sins and on knowing their own faults, if any, done through carelessness Jaina religious men observe fasting. We hope the things for which the Mahatmaji underwent penance will soon be set right.

THE SHIKHARJI PUJA APPEAL CASE.

A cable from Mr. C. R. Jain who is now in England states that the hearing of the case is concluded and the Judgment reserved. We understand that a leading Svetambar Lawyer has also gone to England to instruct Counsel on behalf of the Svetambar Sect.

THE LATE Mr. V. AYYASAWMI.

It is with feelings of great grief that we record the melancholy news of the death on 7th November 1925 at the early age of 32, of Mr. V. Ayyasawmi Jain who was a teacher in the Board High School at Pattukkottai. He was a well-read man in Jain Shastras and a typical Sravaka in observing the rules of conduct for laymen. He had the welfare of the community always in his heart and was gladly willing and ready to do what he could to help his brethren and propagate his religion. It is to be said to his credit that as a result of his preaching of Ahimsa several families in Pattukkottai have completely given up flesh-eating and drinking. His deep scholarship in Sanskrit, his piety, the gentleness of his manners and the saintly character of his life attracted many admirers to him. To immortalise his name, his friends and students, have erected a monument on the spot where his body was cremated with an epitaph recording a short account of his life. He leaves behind him his young widow and his brother to bemoan his loss. We offer our sincere condolences to the bereaved family and pray for the eternal peace and happiness of the departed Soul.

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{ WHOLE
{ No. 246.

**His feet, ' Who o'er the full-blown flower hath past,'
who gain**

**In bliss long time shall dwell above this earthly
plain.** *Kurral.*

NEMI AND KRISHNA.

A Parable on the Nature of Karma.

THE following story is extracted from a lecture of the late philosopher Virchand Raghavji Gandhi on the philosophy of Karma. It is full of deep significance and gives a rich insight into the nature of the law of Karma. It runs thus :—

“ The 22nd Arhat of the Jainas, Sri Neminath, was, a cousin of Sri Krishna. When once on His pastoral tour, the former visited the capital of Sri Krishna. The latter on hearing the glad tidings went to pay his respects to the Arhat. The Arhat was staying in a park outside the city and giving instruction to His many disciples, many of whom were highly advanced in spiritual development. Before approaching the Arhat, Sri Krishna greeted and paid obeisance with all the formalities to each one of His disciples. This was a hard work and made him exhausted. Vira a non-believer and an intimate friend of Sri Krishna had accompanied him. He followed the example of Sri Krishna and mechanically did all things which Sri Krishna did. Then Sri Krishna approached the Arhat and mentioned his exhausted condition. The Arhat said that instead of having been exhausted

he had been greatly refreshed. On being asked to explain what He meant the Arhat said that by doing those acts of obeisance Sri Krishna had loosened a quantity of Karma, which had raised him three stages higher. Krishna said, "If that is so, I will do it all over again and rise another three stages." The Arhat said, "No, you are in a different frame of mind now, therefore you cannot accomplish what you did a short time ago." Krishna asked "What benefit did my friend Vira derive who acted just as I did?" The Arhat replied, "None at all except the fatigue of the body. He imitated you in a mechanical way, with no reverence or respect for the disciples."

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 319 of Vol. XXI. No. 10.)

Sutra, 57.

The Soul which has assumed a male or a female body, attains through Right Knowledge and Right Conduct, its Emancipation which consists in the annihilation of all the *Karmas*.

Commentary.

The doctrine that even a female can attain Salvation (*Moksha*) is opposed to the theory of the *Digambara* school of the *Jainas*.

Right Knowledge consists in an understanding of things exactly as they are and Right Conduct, in such acts as Penance etc. It may be urged here that Right Faith also leads to Emancipation, as it is distinctly said, "Right Faith (*Samyak-darsana*), Right Knowledge (*Samyak-jnana*) and Right Conduct (*Samyak-charitra*) constitute the Way to Salvation." How is it then that in the above aphorism, Right Faith is not mentioned? The answer is that Right Faith is not separately mentioned because it is implied in the mention of Right Knowledge,—the two

being generally found together. There is a purpose in mentioning Right Knowledge and Right Conduct separately. The author means to say that only that species of Right Conduct which is accompanied by Right Knowledge, is a means to Salvation and not the Conduct, attended with False Knowledge.

The mention of 'all' in 'the annihilation of all the Karmas,' shows that the Emancipation, referred to here, is not Emancipation-while-in-life (*Jivanmukti*) but the Final Emancipation which involve the radical destruction of all the eight forms of Karma. It will be seen that the Jaina doctrine of the Moksha is opposed to that of the Naiyayika and of the Sangata. According to the philosopher of the Nyaya school, Salvation involves the extinction of the attributes of the Soul e.g. *Buddhi* etc. The Buddhists again contend that Emancipation means the annihilation of the Conscious Series. The Jainas, on the contrary, maintain that the destruction which is necessary for attaining the Moksha, is not of the essential attributes of the Soul, nor of the Conscious Series itself,—but of the eight kinds of Karma which is opposed to the nature of the Soul. It is to be noted also that for the purpose of Salvation, the annihilation of Karma must be final, total and perfect.

Some philosophers contend that Right Knowledge alone is competent to bring about Emancipation and that Right Conduct is not essential. They argue that no conduct unless it is attended with Right Knowledge can produce any good result. It has been said,—“The Knowledge of a man yields him the desired fruit,—and not the Act. A man of false Knowledge,—is never found to meet with the desired fruit.” It has further been said,—“Pure Intelligence yields invariably the desired things. It produces fortune, wards off misfortune, brings fame, wipes off stain and purifies one by prescribing practices of cleanliness etc.” There are other philosophers again, who hold that it is Acts alone that produce good results, that mere Knowledge without Acts is useless. It is said,—“The Acts of persons produce desired results and not Knowledge. A person cannot be happy with the mere Knowledge of a woman, a food or a pleasant object (without enjoying them).”

It is further said,—“Persons may be fools, even though they have studied all the Scriptures. A really learned man is he who does good Acts. Mere Knowledge of medicine cannot heal a man.”

The Jainas criticise the above two positions in the following way. The argument that Knowledge alone produces the desired result is amply refuted by the counter-argument put forward by the other school that no one can be happy by the thought of a pleasant object. On the other hand, the theory that Acts alone lead to desired fruits, is also one-sided. The correct position is that Acts, attended with Right Knowledge, produce the desired effect. This is exactly the Jaina doctrine.

According to some thinkers, the Soul has nine attributes peculiar to itself, viz., *Buddhi* etc.; Moksha does not mean the annihilation of all the Karmas only but the absolute extinction of these psychical attributes. In support of their theory, they develop the following argument. The Series (*Santana*) of nine psychical attributes is absolutely destroyed; because it is a Series; that which is a Series is absolutely destroyed, as for Example, the Series of Lamp-light; that is so; hence, it is absolutely destroyed. There are such sayings as,—“As long as there is the Body, there cannot be the destruction of the feelings of pleasure and pain” and “The feelings of pleasure and pain do not touch one who is dis-embodied.” These doctrines of the Vedanta school also lend support to the above doctrine of *Moksha*. In support of their theory, these thinkers quote :—“As long as the psychical qualities e.g. *Vasana* etc. are not rooted out, the final annihilation of Misery is not possible. The origin of Pleasure and Pain is due to Virtue and Vice; these are the pillars and mainstay of the *Samsara-house*. When these are uprooted, their effects viz., Body, etc. cannot be produced and consequently, the Soul cannot have Pleasure and Pain. Thus the Soul becomes Free. Desire, Envy, Effort etc. are what bind the Soul to the Instrument of Enjoyment; when this Instrument is destroyed, the Soul is not bound by those its attributes. Hence *Apavarga* or Emancipation results when all the nine attributes of the Soul are rooted out. It may be asked; In

what condition does the Soul exist in that state? The Soul in that state, exists in its own essence; it is then devoid of all attributes; the wise say that the essence of the Soul is absolutely beyond the six *Waves* and is not tainted with the Pain and the Misery etc., due to its bondage to *Samsara*." The *Waves* refer to the six *Passions* viz., Lust, Anger, Conceit, Pride, Greed and Vanity. It is further quoted from the *Purana*—"Hunger and Thirst are diseases of the Life-principle, Grief and Dullness, of the Mind and Old Age and Death, of the Body. The Soul realises its *Somnum Bonum* when it is devoid of these six."

To the above argument, the Jainas reply as follows:—What is meant by a *Santāna* or Series? It may mean that the successive phenomena in the Series are related as material causes and effects (*Upādāna* and *Upādeya*). This is the sense in which the *Sangatas* understand the term, *Santāna*. But the *Naiyayikas* cannot do so. According to them, the nine psychical attributes are attached to the Soul on account of various causes and are not mutually related as material causes and effects. For the same reason, they cannot admit that the Series of the nine psychical attributes is so called because these are related as invariable and unconditional antecedents and consequents of one another. The nine attributes, according to the Nyaya thinkers owe their origin to the Soul and not to one another of themselves. Thirdly, a Series may mean some phenomena, one following the other. It may be said, however, that a Series in this sense, is eternal, for there must always be some phenomena, succeeding another; if then the fact of mere succession is what determines the Series, the Series of nine psychical attributes is eternal. The *Naiyayikas* say that merely succeeding phenomena do not form a Series but a system of such phenomena, having one and the same substance, as their support, makes a Series. The Jainas point out that even if the nine psychical attributes forms such a Series, there is no reason why it should be subject to destruction. There can certainly be a reasonable doubt as to whether a Series must necessarily be subject to a termination. In a sense, again, a Series is indestructible. The varying modes come and go but so far as its substratum is concerned, the Series is

certainly eternal. A thing or phenomena has three aspects viz., origination (*Utpada*), destruction (*Vyaya*) and persistence (*dhrauvya*). You cannot have one aspect without the other aspects, so that you cannot talk of the destruction of the Series without admitting in some sense its origination and persistence. Hence the Naiyayika argument that the psychical attributes are destructible because they form a Series, is a fallacious one. Then again the argument based on such texts as "As long as there is the Body, there cannot be the destruction of the feelings of pleasure and pain," is not sound. These texts only mean that in the state of Emancipation such feelings of pleasure and pain as are due to *Adrishta* or our acts, do not exist. They do not mean that in that state no feeling of pleasure at all is existent. When Salvation is attained, *Adrishta* is destroyed and it is but natural that pure, unmixed joy should possess the Soul. That this is really the implication of the texts, quoted by the Nyaya philosopher will be evident from such texts as,—"*Moksha* or Emancipation is to be known as that state in which there is supreme, super-sensuous, purely psychical joy—a state which cannot be attained by those who have not realised themselves fully."

The Naiyayikas maintain that Joy in these passages means 'Want of Misery.' The Jainas retort by saying that there is no reason why we should think so. They point out that the *Moksha*, as conceived by the Nyaya thinker is no better than the state of a Stone which is absolutely devoid of all feelings and as such, can never be an object of human desire. The wise on the contrary have always looked upon *Moksha* as a state of bliss which is better than the state in the heaven. To continue in the *Samsara* or the series of worldly existence is preferable to the state of the *Naiyayika Moksha*, which is, as said before no better than the status of a Stone. For, although there is pain in the world, there are sometimes pleasures in it. The Naiyayikas argue that *Moksha* though there is no Joy in it, is still desirable. Eternal Pure Joy unmixed with Misery is impossible; every pleasure is attended with pain; pain is to be destroyed at any cost; the pleasures that are in the world are all attended with pain and they thus con-

stitute honey, as it were, which is mixed with poison; to destroy the pain of existence, Moksha is necessary, although this involves the destruction of the little pleasures of life as well. The Jainas admit that eternal Joy,—Joy which is at once beginningless and endless—is an impossibility : but there may be Joy which has a beginning but has no end. Such a Joy is the Joy of Moksha. It has no end because in the state of Emancipation Karmas have been annihilated which might destroy the Joy and because no new Karma can crop up on account of the subsidence of False Faith (*Mithyatva*) Unrestraint (*Avirati*), Passions (*Kashaya*) and Psychical Torpor (*Yoga*). You cannot say that in the state of Emancipation, there can be no Joy on the ground that there is nothing to generate it. The Joy is evolved from within the Soul on account of the annihilation of all the Karmas. As regards the Naiyayika contention that there cannot be Joy in Emancipation, as all Joy is mixed with pain, the Jainas point out that this is true only of the worldly pleasures. Unless there is some hope of Joy no one would do anything.—In *Samsara*, animals want pleasure and avoid pain ; in *Moksha*, what they want is the avoidance of pain only,—not the avoidance of pleasure also. Unless there is Joy in *Moksha*, no one would feel tempted to attain it.

The Naiyayikas urge that it is not right to look upon *Moksha* as a happy state ; because in that case, one striving after it, would be actuated by *Raga* i.e. by a desire for happiness. *Raga* leads to Bondage to *Samsara*,—never to Emancipation. The Jainas point out that the *Raga* which attaches a man to objects of worldly enjoyment is certainly an impediment to the attainment of Emancipation. But one who is after the everlasting Joy of the *Moksha* (i.e., has the *Raga* for *Moksha*) has got to give up all objects of wordly enjoyment and hence his *Raga* is no impediment to the attainment of Salvation. The Jainas turn the Naiyayika argument against the Nyaya thinkers themselves. According to these, *Moksha* is devoid of pain ; can it not be said that a man striving after *Moksha* is actuated by *Dvesha* or *Duhkha* (i.e. by a desire for avoidance of pain) ? It is well known that *Dvesha* is as much an impediment to the attainment of *Moksha* as *Raga*. The

fact is that the *Rāga* and the *Dvesha*, involved in the desire of attaining Salvation, can never be impediments to it.

Hence it is established that *Moksha* consists in Joy and is realised when all the *Karmas* are annihilated. It is not a fact that the psychical attributes are annihilated in *Moksha*.

The thinkers of the *Digambara* school do not object to the doctrine of Salvation, as enunciated above but they contend that females are debarred from having it. *Prabhāchandra* for example, develops the *Digambara* argument thus : Females cannot attain Salvation ; as they are inferior to Males ; like Eunuchs etc. The *Svetambara* commentator here takes care in pointing out at the outset that the *Svetambaras* do admit that females who are *Abhavya* (i.e. incapable by nature to attain Salvation), who are born in the Cycle of *Dushshama* etc., who are goddesses or sub-human beings, cannot attain Salvation. This, however, does not mean that women cannot get Salvation because they are women. In what respects are they inferior to men ? It cannot be said that females cannot have the 'three jewels' viz., Right Faith etc. The *Digambaras* contend that a female cannot have Right Conduct as she must put on cloth. But the *Svetambara* commentator points out that if the contention means that the mere fact of a cloth touching her body prevents her from attaining the Right Conduct,—why, in that case it becomes inattainable by all persons in as much as there must always be something e. g. earth etc., touching their bodies. Why does a woman wear a cloth ? You cannot say that a woman is so much fond of it to give it up. Even now, women are found who willingly sacrifice their very lives. It is not reasonable to hold that a female who wants to have the blissful Salvation would be fond of cloth. Even in modern days, female mendicants are seen who are absolutely naked. All this shows that it is never impossible for a female to give up her outer coverings ; so that the fact of her wearing a cloth cannot stand in the way of a female's attaining Emancipation. The Lord himself has laid down the rule that a female should wear a cloth, even if she be on the way to Salvation. And why ? A naked woman is likely to be disturbed by licentious people very often and hence the Lord has prescribed

the wear for women which is thus of great use to their practice of piety. Nor can it be said that a woman is incapable of attaining Salvation on the ground that she is too weak to protect herself. The attainment of Emancipation does not require that a person should be physically very strong. The Digambara philosopher may argue here that if a woman with cloth on can attain Salvation, why should a house-holder man be incapable of getting it? The answer is that a house-holder has attachment for his cloth : he calls it ' his own.' So long as there is attachment, one cannot have Salvation. The house-holder is subject to the feeling of attachment : even when he is naked, he feels attachment, for his body ; and hence it is impossible for him to attain Emancipation. The *Aryika* (female ascetic) on the contrary, is absolutely free from the feeling of attachment although she may wear a cloth ; and hence there is nothing to prevent her from realising Right Conduct and attaining the consequent Emancipation.

Nor can it be said that the females are inferior to men in respect of ' capacity ' or ' capability ' (*Samarthya*). The Digambaras contend that the inferior ' capacity ' of females is proved by the fact that they never go to the Seventh Hell. The Svetambara commentator points out that this does not prove any drawback. The Soul in its last incarnation *Charama-Sartri* (i.e., the Soul which is about to attain *Nirvana* or Emancipation), cannot go down to the Seventh Hell ; but no one would call such a Soul an ' incapable ' Soul on that account. The Digambara thinkers, however, argue in the following way. The fact that the females cannot go to the Seventh Hell shows that they are incapable of attaining the worst status ; and this leads to the further conclusion that they are incapable of attaining the best status (i.e., *Moksha*) as well. This reasoning, according to the Svetambara commentator is clearly fallacious. There is no rule that the incapacity to attain the worst status is essentially related to the incapacity to attain the best status. Look at the matter from a converse point of view, Can it be argued that the incapacity to attain the best status is essentially related to the incapacity to attain the worst status ? In

that case, an *Abhavya* (a Soul which can never attain Salvation) should never go to the Seventh Hell. Thus the argument based on the females' incapacity to go to the Seventh Hell is valueless.

It is urged by the Digambara philosophers that the females never attain the '*Labdhis*'; this shows that they are incapable of practising self-restraint etc. which bring about those attainments; and if the females are incapable of such minor forms of self-restraint etc. as bring about the *Labdhis* which are after all but mundane things how will they practise the extreme form of self-restraint etc. which yield the supermundane *Moksha*? The Svetambara commentator points out that this contention is not sound. The fact that the females cannot attain the *Labdhis* does not show that they are essentially 'incapable' of attaining anything great. Then again, the Scriptures do not say that the *Labdhis* are attained by the practice of self-restraint etc.; according to the Scriptures, these *Labdhis* are due to the rise, the annihilation, the mitigation or the partial annihilation and mitigation of the *Karma*. The status of a *Chakravarti*, a *Baladeva* or a *Vasudeva* also are *Labdhis*; but these are not due to the practice of self-restraint etc. Then again, even if we suppose that the *Labdhis* are due to the practice of self-restraint etc., the females are not thereby debarred from attaining Salvation. It is to be observed that only some of the *Labdhis*, e.g. the status of a *Chakravarti* etc., are denied to the females; there are many *Labdhis* of which they can be possessed. The fact is that the attainment of the *Labdhis* has got nothing to do with the capacity to attain the *Moksha*. A male person, for instance, may not attain any of the *Labdhis*; yet, he is never said to be 'incapable' of attaining Liberation. A man may attain Salvation, although he is not a *Kesava* (*Vasudeva*), a *Chakravarti*, or a *Tirthankara* etc. So the argument based on the attainment of *Labdhis* also falls to the ground.

Another argument for the proposition that females are essentially 'incapable' of attaining Salvation is that they never acquire complete (scriptural) knowledge. The Svetambara contention on the contrary, is that the non-attainment of complete knowledge does not prove that the females are incapable of getting Salvation.

The last argument for the proposition that the females are 'incapable,' is that many forms of penances and austerities are forbidden to them. The commentator says that this does not prove the females' incapacity to attain Salvation. It shows only that the Scriptures have prescribed for the females those practices which are suitable to their nature. It has been said :—" In the sacred writings, there are various forms of penances, effecting the *Samvara* (the stoppage of the inflow of *Karma*) and the *Nirjara* (the partial annihilation of *Karma*).—just as there are varied forms of the treatment of a disease. Of these, some forms are efficacious to some people and other, to others."

So, the females are not inferior to men either on the ground that they cannot fully have the '*three jewels*' or that they are essentially '*incapable*.'

The third contention of the Digambaras is that females are inferior to men, as they are never saluted by the latter. The Svetambara thinker points out that the ground is absolutely wrong. The mothers of the *Tithamkaras* are saluted even by the foremost of the gods. Then again, the fact that one is not saluted by another cannot stand in the way of the former's attaining Salvation. The disciples, for example, are never saluted by the preceptors. Are we to conclude that the disciples are debarred from being emancipated?

Another argument of the Digambara school is that the females are never the preceptors of men and that this shows that they are inferior to men. The Svetambara commentator contends that the above statement proves nothing. Why.—a female well versed in sacred lore, can be a good preceptor to a man immersed in gross sensuality.

The next argument is that the females are inferior to men as they are lacking in 'excellent powers etc.' (*Mahardhi*). The objection is met by the question. What are those powers etc., psychical or external? The former cannot be the case, as it has been shown that the females can attain '*the three jewels*' e.g. Right Faith etc. There is no ground for supposing that the females cannot attain those external powers etc. which can be

attained by men. Then again, the *Ganadharas* (leaders of the divine religious assemblies) are not as great as the *Tirthamkaras*; nor are the ordinary *Kshatriyas* as great as the *Chakradharas*. Are we to conclude that the *Ganadharas* and the ordinary *Kshatriyas* did not attain Salvation? The *Digambaras* contend that no female can be a *Tirthamkara*. The *Svetambaras* challenge the truth of this contention and say that the proposition is 'unproved.' They further urge that there is nothing inconsistent in a female's rising to the rank of a *Tirthamkara*. It is rather reasonable to hold that if a female is duly pious and so on, she may be a *Tirthamkara*. As a matter of fact, the *Digambara* contention that a female cannot be a *Tirthamkara* has always been stoutly challenged by the *Svetambaras* and these point out that there is no reason why we should conclude that a female cannot be a *Tirthamkara*.

The last argument in support of the proposition that a female is inferior to a man, is that feelings of deceitfulness (*Maya*) etc. are found in an increased degree in the former. The *Svetambara* thinker points out that these feelings are found in both males and females, in all degrees. The Scripture also says so. It is said that such feelings sometimes predominate even in the *Charama-Sariris* (persons who are in their last mundane incarnation i.e. who would attain Salvation as soon as they leave their existing bodies) like *Narada* etc.

Hence the reasoning that females cannot attain Salvation,—as they are inferior to men,—is not sound.

The fact is that Emancipation is realised through the attainment of Right Faith etc. and these are as much attainable by females as by men. The case of Eunuchs is not similar to that of the Females in as much as the former are incapable of attaining Right Faith etc. Accordingly, females can attain Salvation, though the eunuchs never attain it. That the capacity of the females is equal to that of the men, so far as *Moksha* is concerned, is further apparent from the fact that the Scripture does not put any bar to the females' adopting the order of homeless ascetics (*Prabratya*). The Scriptures say,—“A pregnant woman or a woman who has an infant to maintain, should not enter the order.” This clearly

shows that other women are not debarred from entering the order. Even now, are found females who have left their homes and adopted the order of religious mendicants. And if the females are permitted to enter the order, it follows that they are capable of attaining Salvation.

Here ends the Seventh Chapter, entitled 'The Determination of the Nature of *Naya* and of *Atma*.'

The Order of the Golden Age.

WE give below the letter addressed to us by the Secretary of the Order, and we invite the attention of all our readers to the appeal made therein. This is an institution whose objects are to lessen and prevent sufferings by practical means and to promote health, humaneness, spirituality and unity by teaching the laws of health and of life on all planes and by advocating the fruitarian system of living—in place of the prevalent flesh dietary which produces malignant disease, physical, moral, and spiritual deterioration, and also involves the cruelties and barbarity incident to the flesh traffic. The Jaina teaching of mercy and kindness to all living beings, its rule against flesh-eating and drinking, and its teaching prescribing simple and pure food are closely followed and observed in practice by all the members of this Order. It will be doing a very religious and meritorious act to help this singular society of its kind by giving contributions. We believe that our rich Jain brethren will direct a portion of their deep and perennial channel of charities towards this worthy institution. All correspondence may be addressed to the Secretary, The Order of the Golden Age, 153 and 155, Brompton Road, London, S. W.

Ed. J. G.

(To the Editor, *The Jaina Gazette*, Madras).

Dear Sir,—The Order has just completed the thirtieth year of its Work. Every day, the Aims and Objects, for which we stand, spread further and further over the globe. On Wednesday, 14th

October, we had a Meeting here to commemorate the thirty years Work of the Order. Our President gave a very wonderful address, and in that address he mentioned and spoke of the years of Work done by religious Movements in India, etc., in co-operation with our own, and it is because of this that I am venturing to ask you, if you can put in your magazine a letter of appeal to help the Order over a difficult period. It is absolutely necessary, that I get in, as soon as possible, £150 (one hundred and fifty pounds) to clear our printers' bill. I have approached our Members, and we shall be having a Stall at the Animals' Fair this month, and I am hoping that, if you were willing to lend a helping hand as well, that this debt can be cleared up. You will understand that I have no medium for making this need known, as our magazine ceased publication in October 1918, and to get a circular printed, again incurs expense, and would not reach the people, who understand the difficulty there is in keeping Societies of this description going. I have made the same suggestion to Mrs. Diana Belais, the Editor of "The Open Door" in America, and I am also writing to the Editors of papers and magazines, in other foreign countries, as well as in England, to see if they will help also. Should we obtain financial aid, over the £150 (one hundred and fifty pounds), the surplus will be used for more printing, for I really need £1,000 in all, to print the literature to meet the demands we have made upon us every day from all parts of the world.

We have commenced having lectures here again now, but I am afraid that people, though they enjoy their tea and listen to the lecture, receiving much help therefrom, absolutely forget that the tea has to be paid for, as well as service, light, etc. In this enormous London of ours, in these days in particular, the spirit abroad is—to get as much as you can for nothing—and it makes a very hard pull at times.

With kindest greetings and many thanks,

Yours fraternally,
(Sd.) E. A. QUINION,

Secretary.

JAINISM IN QUESTIONS AND ANSWERS.

(Continued from page 354 of the last issue.)

74. Q. Describe the eleven stages in the house-holder's life.

A. The stages or Pratimas as they are called are :—

1. Darsana Pratima. A true Jaina must have perfect and intelligent belief in Jainism. He must have a good knowledge of its doctrines and their applications. He must give up meat, wine and honey. He must have a belief free from defects. He must more or less observe the five vows.

2. Vrata P. He must observe without any defect the five Anuvratas, the three Gunavratas and the four Sikshavratas.

3. Samayika P. He must meditate regularly and faultlessly and for fixed hours in the morning, mid-day and evening for not less than 48 minutes every time.

4. Proshadopavasa P. He must observe fasting faultlessly on the 8th and the 14th day of every lunar fortnight.

5. Sachittatayaga P. He must not take animate vegetable and water.

6. Ratri-bhukta-tyaga P. He must not take any food or drink at night.

7. Brahma-charyya P. He must give up sexual intercourse even with his wife.

8. Arambha tyaga P. He must give up his means of livelihood, cooking etc.

9. Parigraha tyaga P. He must give up his desire for the objects of the world and be contented with abandoning all his property, except a few clothes and utensils.

10. Anumati tyaga P. He must not even give advise on any worldly activity.

11. Uddishta tyaga P. He will beg his food and refuse what is specially prepared for him. He may be a Kshullaka, one with

a small sheet and loin cloth ; or an Ailaka, one with only a loin cloth. While dining he receives the food in the palms of his hands and takes there off. Both of them carry a *kamandala* pot of water and a *pitchhi* peacock brush. A Kshullaka carries an alms bowl also.

75. Q. What are the Anuvratas, Gunavratas and Sikshavratas ?

A. For Anuvratas see Answer to Q 70. The Gunavratas are so called because they raise the value of the five vows (Ahimsa etc). They are three in number, Digvrata, Desavrata, and Anarthadandavrata. Digvrata is the vow to limit one's worldly activity to fixed points in all the ten directions, (i.e., east, west, north, south, south-east, north-east, north-west, south-west, and up and down). Desavrata is the vow to limit one's worldly activity within fixed limits in a country. Anartha-danda-vrata is the vow not to commit purposeless sin which is of five kinds ; Apadhyana, thinking ill of others, Papopadesa, preaching of sin to others, Pramada-charitra, thoughtless or inconsiderate conduct as breaking the boughs of trees, etc., without any purpose, Himsadana, giving objects of offence to other and Dushruti, reading or hearing bad books. The Sikshavratas or disciplinary vows are so called because they are preparatory for the discipline of ascetic's life. They are Samayikavrata, a vow to devote certain time every day at sunrise, noon and sunset for spiritual advancement, contemplation of the self ; Proshadhovavasa vrata, a vow to fast on 4 days in a month—the 8th and the 14th days of every fortnight ; Upabhogaparibhoga-parimana vrata, a vow to limit one's enjoyment of consumable and non-consumable things and Atithi-samvibhaga vrata, a vow to take one's food only after feeding the ascetics with a part of it. The Gunavratas and the Sikshavratas are called Silavratas. In the last moments of his life the householder is also the observer of Sallekhana, peaceful death which is characterised by non-attachment to the world and by a suppression of the passions,

DO GHOSTS EXIST ?

AN EX-SATRAP'S EXPERIENCE.

Sir M. O'Dwyer writes in " The Sunday Express " :—

I had always been an unbeliever in ghosts, but my scepticism was somewhat shaken by an experience in India some thirty years ago.

The house in which I lived alone was an old and historic one, set in a pleasant garden, in one corner of which there was the shrine of a Hindu deity tended by an ancient Brahmin. The house, from its twelve doors, three opening on to each point of the compass, was known as the Barah-darri. A hundred years before, it had been the residence of the famous Sikh General, Sirdar Hari Singh Nalua, who had won a great name in Sikh history by overcoming in a series of successful campaigns the Afghan tribes of Peshwar and other tracts beyond the Indus. The bungalow was a spacious and airy one, built on a high plinth. It had three storeys above ground, as well as an underground storey, where the occupants in the old days used to take refuge from the summer heat.

MYSTERIOUS NOISES

I used this as a cellar and store room. A wide staircase led down to it, and I used to sleep in a large room on the ground floor adjoining the head of this staircase. The servants' houses were about eighty yards off, at one corner of the garden, and it struck me as a curious fact that none of the servants would ever sleep in the houses, or even, as is customary, in India, in one of the verandahs.

I lived in this house for five years. Now and again at night, though a heavy sleeper, I was awakened by the sound of something moving up and down the stairs leading to the underground chamber. I got up and looked, but found nothing. I then thought it must be rats, but finding no traces of them, I sprinkled sand on the staircase.

The noises continued, as of the trampling of feet followed by a thud, but there were no marks on the sand. Then, perhaps for months, the noises would cease altogether, or I would sleep through them, and I would think no more of the matter.

A British regiment was marching down-country from Peshawar and one of the officers and his wife stayed with me for a few days. I gave them up my own rooms as being the most comfortable. Next morning at breakfast I made the usual inquiry whether they had slept well. The wife rather reluctantly admitted that she had been awakened more than once by some underground noises, as if some one were rushing up and down the stairs.

After they had left I determined to probe the matter further. The servants professed ignorance, but some of them appeared to know more than they wished to tell. I then addressed myself to the old Brahmin priest, who was also the caretaker of the property.

AN OLD TRAGEDY.

The old man was at first very reluctant to speak. But when I pressed him to explain why none of my Indian servants would sleep in the house or verandah he unfolded the following tale ;—

The great Hari Singh, sixty years before, had in his old age married a beautiful young woman as his second wife. The elder Rani resented this, and plotted to remove her rival in the Sirdar's affections. She bided her time. In the summer the ladies used to "eat the air" in the fresh coolness of the morning, and when the sun grew hot would descend to the cool depths of the underground chamber, while the Sirdar would transact his work in a room on the ground floor adjoining my bedroom.

One morning the younger Rani lingered in the garden till it became very hot. When she came down tired and thirsty the elder Rani offered her a cooling drink of seerbat. She drank it greedily, but soon found that it was burning her internally.

Suspecting poison—so common in the intrigues and jealousies of the Oriental zenana—she at once rushed up the stair-way to complain to the Sirdar. As she reached the landing on the ground floor she fell dead.

REVIEWS OF BOOKS AND PERIODICALS.

HINDI.

Sravakachar of Srimad Gunabhushana Swami. Part II with elaborate commentary in Hindi by Pandit Nandanlalji Vaidya, published by Mr. Moolchand Kisandas Kapadia in his Jain Vijaya Press. Price Annas Twelve only.

In this book Samyak Jnana (Right Knowledge) and Samyak Charitra (Right Conduct) are elaborately treated about. The original Sanskrit slokas numbering 269 are given at the end of the book. The printing and get up of the book are very nice.

Digambar Jain. The Special Issue of the Digambar Jain with a number of articles in Hindi, English and Gujarati and ten illustrations is a very interesting Number. The following are some of the useful contributions. "Hamara Abhyuthan" by B. Hiralal Jain M.A., LL.B.; Vishapahar in Hindi; Nirvana by B. Jagamanderlal Jain. M.A., Bar-at-Law; Lord Mahavira by B. C. G. Gandhi; 'What does Jainism teach' by Mr. Tarachandra Jain Pandya; Bhagwan Mahavir aur Makkhali Gosala by B. Kampta Prasad Jain; Vastu Svabhav Bhatanevala Jain Dharma aur Vayapkata by Jaina Dharma Bhushana Dharma Divakar Brahmachari Sital Prasadji; and Jain Raja Kumarapal ane Jagadusa Sait by Lallubhai Raichand.

Piyari Patrika is the monthly organ of the "Jain Sri Siksha Pracharini Sabha," Delhi, edited by Ramdevi Bai and published by Mr. Jainendra Kumar Jain at Pahari Dhiraj, Delhi. This is a Magazine, which must be very interesting, instructive and useful to all ladies. This must find a place especially in every Jaina house. We believe that our sisters will derive pleasure and benefit by reading the pages of the Patrika.

CANARESE.

Viswabandhu. The special Number of the fortnightly published by the Jaina Education Fund Association of Mysore is

very well got up with a number of very interesting and useful articles and with some beautiful illustrations. The essay on 'Jaina Siddhanta' by Dr. R. Shama Shastri with special reference to the Jaina conception of Dharma and Adharma is very instructive. The article on "Jain Literature" by the learned Doctor is also worth perusing. His sane and unbiassed criticisms must open the eyes of the Jainas and reveal the hidden truth of their religion with its glorious past beaming behind. Three articles on Pampa, his Adipurana and his Bharata by three different contributors are very interesting. 'Mahavira charitra,' 'Jainism,' 'Theism and Atheism' and 'the Prohibition of cow-killing' from the pen of the Editor are very useful. Sri Nemisagara Varniji's article on "Gurukula and Vidyarthi Nilaya" points out the difference between the systems of teaching in ancient and modern India. The ancient glory of the Mysore Jains, their power and influence are well portrayed in the two interesting contributions on "the Jaina Kshatriyas" and "the condition of the Jains before four or five hundred years by Mr. K. Basavaraj Urs., M.A., L.L.B. This issue will be of great interest and benefit to all the Canarese knowing Jains and Non-Jains. Such special issues are sure to supply the long felt needs of the public, interested in Jaina history, literature and philosophy.

NOTES AND NEWS.

MAHATMA GANDHI'S AIM.

In the introduction to his autobiography, a translation of which appears in "Young India," Mahatma Gandhi writes :—

"What I want to achieve, what I have been striving and pining for these thirty years, is self-realisation, i.e., to see God face to face, i.e., to attain *Moksha*. I live and move and have my being in the pursuit of this goal. All that I do by way of speaking or writing and all my ventures in the political field are directed to the same end. But as I have all along believed that what is possible for one is possible for all, my experiments have not been

conducted in the closet, but in the open, and I do not think that that fact detracts from their spiritual character."

IS VEGETARIANISM A SIN ?

In his article on "Three Ideas on Education" in *The Modern Review* Mr. Har Dayal, M. A., writes :—"I am also not very enthusiastic for the much lauded virtue of vegetarianism, which seems to be the culmination of Buddhist and Jaina ethics. Great nations cannot thrive on a vegetarian diet, though a few idealists may be able to live and work on milk and pulses. I personally can do without many superfluous and expensive articles of food ; but I believe that a diet of meat and fish supplies the necessary nerve-basis for a progressive civilization. Rama and Krishna were not vegetarians. I must express my conviction that vegetarianism as a national custom is a terrible mistake, as Nanak and Guru Govind Singh clearly understood. It certainly destroys the great sciences of zoology, anatomy and physiology, and thus robs us of knowledge. It leads to malnutrition and racial degeneracy. Theories of religion and hygiene may be good in their way ; but I have come to the conclusion that vegetarianism is not necessary or beneficial in any way for normal, healthy people. It is not a sin to eat meat, while it may sometimes be a sin to persist blindly in vegetarianism."

Over against the above teaching we give below the conclusions arrived at by some of the eminent Doctors and Scientists. Prof. Baron Cuvier, says :—"Comparative Anatomy teaches us that Man resembles the frugivorous animals in *everything*, the carnivorous in *nothing*". Dr. Josiah Oldfield, M.A., D.C.L., L.R.C.P., M.R.C.S. (Senior Physician to the Lady Margaret Hospital) writes :—"Flesh is an unnatural food, and, therefore, tends to create functional disturbance. As it is taken in modern civilization it is affected with such terrible diseases (readily communicable to Man), as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need for wonder that flesh-eating is one of the most serious causes of the diseases that carry off ninety-nine out of every hundred people that are born". Regarding the opinion that vegetarianism 'destroys the great sciences of

zoology, anatomy and thus robs us of knowledge ' we have only to say that Man is not justified in acquiring knowledge at the expense of his fellow living beings. We invite the attention of the learned writer to the pamphlets on, "Is flesh-eating morally defensible?", "The cruelties of the Flesh Traffic" and "The Testimony of Science in favour of Natural and Humane Diet." published by the Order of the Golden Age, London.

DONATIONS.

We acknowledge with thanks the following donations sent to the Jaina Gazette;—Rs. 20 from Mr. Rickhab Doss Jain of Meerut on behalf of his sister the late Srimati Chambeli Bæe; Rs. 2 from the President of the Jain Biradri on behalf of the late L. Jeetamul of Barsat; Rs. 5 from Lala Uttamchand Jagannath Moongawala of Amritsar on the occasion of the marriage of his son Shadilal; Rs. 2 from Mr. Girnarilal of Barsat; Rs. 5 from Mr. Uttamchand and Jagannath of Amritsar; Rs. 5 from Mr. Jambu Pershad of Delhi; Rs. 4 from Mr. L. Motichand; Rs. 10 from Mr. W. G. Bannore on behalf of the Jain Panch at Chandur; Rs. 3 from Mr. L. Nathuram Jain of Rawalpindi; and Rs. 5 from Mr. Singhi Komalchand Parwar of Kamptee.

SOME OPINIONS ON "THE JAINA GAZETTE."

Prof. Dr. F. O. Schrader, Kiel, Holtenauer Strabe, 69, Germany, writes :—

"I have to thank you for having so kindly sent me The Jaina Gazette, Vol. XXI, No. 6 and 7. The Gazette is an old acquaintance of mine, but it had a much more rustic appearance when I saw it in India, and I must congratulate you on having succeeded in giving it its present form. It was always a matter of wonderment to me that the Jains, among whom there are so many rich and enlightened members, are so late in understanding that an organ like yours is a vital necessity for them. I request you to enlist me as a subscriber to the Gazette. I have just now no paper to contribute to it but shall not fail to do so when occasion offers."

F. E. Pargiter Esq., M.A., I.C.S., 12, Charlbury Road, Oxford, writes :—" It seems to be very interesting to all who are concerned in Jainism."

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Dr. L. D. Barnett, M.A., D. Litt, London, writes :—" I sincerely hope that the efforts of your Journal to promote the best interests of the Jain Community may meet with the success that they deserve."

SRI SHIKHARJI PUJA APPEAL CASE.

A cable from Mr. Champat Rai Jain, Bar-at-Law, who is now in England, says that the Privy Council has dismissed the appeal of the Swetambar Jains. The Judgment of the High Court stands.

WHAT SHOULD INDIA DO NOW ?

In his article on "*Modern Industry and Political Power*" Professor, M. Timur writes in the "*Modern Review*" :—

" The first duty of a young country which is budding forth into political self-consciousness is to train men for the mechanical services of the country. The factories, the railways and the telegraphs of a country are the arms, legs, eyes and ears of the national body. If these services are under the control of foreign or unpatriotic mechanics, the nation is like a deaf, dumb and blind cripple. India has wasted the first fifty years of its conscious life in training men for the learned professions. Within the same period, Japan rose from an insignificant island on the map to a first-rate power. The reason was that India directed her energies to academic studies while Japan turned hers to the practical arts. Even now the springing up of Universities throughout the country like mushrooms in the rainy season, and the cry for compulsory primary education, show that she is not taking her political programme seriously. If she were, she would be concentrating all her energies on the strengthening of her sinews, which can only be done by modern machinery, and would not be frittering her strength away in different directions. She would be turning out mechanics and electricians in thousands and not swelling the ranks of starving School masters, lawyers and clerks. For sometime to

come, the more important political work for India is the development of her industries on modern lines and the training of her sons in the modern arts. Legislative assemblies, ministerships, the indianization of the civil services and even the indianization of the army are not so important as the indianization of Railways and telegraphs and the setting up of factories for all real needs of the country. If they cannot compete with foreign manufacturers, the loss must be made good from national funds especially raised for this purpose. Foreign goods may be boycotted to help them. Several other devices may be thought out to protect them, if the national mind is bent upon doing it; but the national mind of India is strangely fascinated by unpractical and romantic schemes and is unable to see a business proposition. Millions are wasted every year on the education of young Indians in Europe, and this education does not fit them for anything except preying on the ryot as lawyers or civil servants. The experience of Russia and other European countries has proved that the so-called learned professions are no better than Roman Catholic monks were in the wars of the Middle Ages and are quite unfit for a political struggle. The real power of every country is in the hands of its skilled and organised workmen and if a country has not developed this class, it has no political significance among the nations of the world. Even in ordinary struggles men of the learned professions prove too soft. They have no freedom from their bread-winning preoccupations and lack the stamina for a real struggle for power. The politics of a country become more practical when they pass into the hands of the working-class. Their methods are simple but effective and have nothing in common with the elaborate schemes of lawyers which end in smoke. India has yet a long struggle before it and our politicians would do well to aim at creating this class and when it is in existence to hand on their responsibilities to them."

We invite the attention of all our leaders and wealthy brethren who are interested in the promotion of education among the Jains, to the above extract.

MESSAGE OF SYMPATHY TO THEIR MAJESTIES.

From

Champat Rai Jain, Esq.,
 Vidya Varidhi, Barrister-at-Law,
 President of the All-India Digambar Jain
 Parishad.

To

The Right Hon'ble Lord Birkenhead,
 His Majesty's Secretary of State for India,
 Whitehall.

My Lord,

As the President of the All-India Digambara Jain Parishad I write to request your lordship to be so good as to convey on behalf of the Jains of India respectful sympathies to their Majesties, the King Emperor and the Queen-Empress, and to the Members of the Royal family in their sad bereavement. The late Queen-Mother was not only a great Queen ; but she was also a great woman who had endeared herself to the whole humanity by her gentle and affectionate nature and the goodness of her heart.

I beg to remain,
 Your lordship's,
 Humble servant,

127, Salcott Road,
 S.W. 11,

(Sd.) CHAMPAT RAI JAIN.

21st November 1925.

(Acknowledgement).

India Office,
 Whitehall,

P. 4020.

London, S. W. 1,
 30th November 1925.

Sir,

I am directed by the Secretary of State for India to inform you that your letter of the 21st November conveying a message of sympathy from the Jains of India, has been laid before His Majesty the King.

I am Sir,
 Your obedient servant,
 (Sd.) L. D. (Illegible.)

Champat Rai Jain, Esq.,
 127, Salcott Road,
 S. W. 11.

BIHARILAL JAIN, 'CHAITANYA,' C. P.

We are glad to announce that Mr. Biharilal Jain of Bulandshahr (see *frontispiece*) has been kind enough to enrol himself as a Life-Subscriber to the Jaina Gazette. His is a name with which all Dig. Jains especially in North India are quite familiar. Of late he was the assistant headmaster of the Government High School, Barabanki (Oudh) from which office he retired just recently. He is a good scholar in Sanskrit, Hindi and Urdu. He is famous as the writer of a number of interesting and useful books; and is the author of "The vast Treasury of Sanskrit-Hindi Grammatical Terminology together with poetical, rhetorical, dramatic, and musical technicalities." Besides writing more than forty treatises in Hindi and Urdu he has translated several books in Hindi, Urdu and English. His name is now more widely known as the compiler of "The Hindi Jain Encyclopaedia" of which the first volume has now come out and is ready for sale at Rs. 3-4 each. We acknowledge with thanks forty-three copies of this book as equivalent to his life-subscription. We believe that his noble example will inspire many an English educated Jaina to come forward to help the Jaina Gazette by becoming Life-members. We pray for the sound health and long life of the 'Chaitanya.'

JAMBUDVIPA AND ITS PARTS.

In his paper on "The Home of the Ancient Hindus and their policy of Racial Fusion" read before the Second Oriental Conference at Calcutta Dr. R. Shama Sastry, B.A., Ph. D. says:—

"It must be noted that Bhattakalanka, the celebrated Jaina poet and philosopher, who lived in the eighth century A. D., is the author of the Rajavartika, a brief commentary in sutra style on the Tatvartasutra of Umasvati. Coming from such a learned scholar, necessarily acquainted with such older works as the Jambuprajnapiti and other treatises on the geography of the world then known, the Vartikas cannot be regarded as poetic imaginations. I presume, therefore, that the Jambudvipa with its seven divisions, the Bharata, the Haimavata, Hari, Videha, Ramyaka, Hairanyavata and Airavata, comprised the whole of the continent of Asia, of

Europe, and the northern part of Africa. Of the seven parts, the last five parts comprise Russia, both Asiatic and European, with its inhabitants of Hari or white colour and devoted to *bhoga*, enjoyment with no idea of what is termed spiritual. These two features, physical and mental, of the inhabitants, coupled with the clearly defined boundries of these five claims, leave no doubt that they are comprised within the area of Latitude $40^{\circ} \times 90^{\circ}$ north and Long. $5^{\circ} \times 175^{\circ}$ east. The author clearly states that each of the seven climes is bounded by oceans both in the east and the west and that the Bharata Varsha and the Airavata Varsha are bounded by oceans, the former in the south and the latter in the north, the other five climes being situated within these two climes. Apart from these decisive features there are also other physical characteristics of these climes mentioned in the commentary. They are rivers, lakes, and mountains. But their names are so sanskritized that it is hardly possible to identify them with the local names now current. There are also other incredible tales told of the northern people, not stranger perhaps than what an uneducated or half-educated American now thinks of India and its people. Hence it does not seem proper to accuse the ancients of credulity, exaggeration and want of accuracy in their description of what they *traditionally*, but never with personal observation, learnt. It must, on the other hand, be admitted to their credit that notwithstanding the utter lack of facilities for communication with each other among the civilized peoples then flourishing, they kept intact in their memory the guiding features of the several countries then known to, or heard of by, them. Also it cannot be denied that till the fifteenth century A.D. the only countries that were known to the educated and the commercial people were Asia, Europe and the north of Africa. It is also probable that a part of Central America was also known for the Mexican civilization is stated to be an unmistakable copy of ancient Hindu civilization. Leaving this doubtful point apart, there is no reason to doubt that there was commercial communication between Asia and Europe coupled with the north of Africa. This is confirmed by the prevalence of commodities with their names and scientific ideas peculiar to India,

in China in the east and Asia Minor and Europe in the west so far back as the pre-Christian epoch. It is believed by all that rice, sandal, peacock and spices among commodities and astronomical ideas pertaining to the nakshatra-system are peculiar to India and were made use of in all the countries mentioned above. Accordingly the only difference between the ancient and the moderns in the conception of the world is the absence of a detailed geographical treatise with maps of countries among the ancients. In other words, their conception was vague and misleading and ours exact and true to nature."

This is an interesting hypothesis for Jaina geographers to verify and investigate.

TO OUR SUBSCRIBERS,

It is regrettable to note that many of our subscribers have not yet paid their subscriptions for this year. Some of them have not even paid for the year 1924. We hope that they all know that the Jaina Gazette is not even a self-supporting Journal and that it is in need of donations every year to make up the deficit. When such is the condition of the Gazette we are at a loss to understand what makes our friends to withhold paying for what they have received. In the case of all Journals the subscription is paid in advance at the commencement of the year. But in the case of the Jaina Gazette the payment is delayed even at the end of the year. We request all our subscribers to remit their subscriptions in advance for the coming year together with the arrears if any. We are trying our best to improve the Gazette and we hope that our subscribers and friends will help us to make the Gazette a first class Journal of the modern days.

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THE JAINA GAZETTE

VOL. XXII. }
No. 1. }

MADRAS
JANUARY 1926.

{ WHOLE
No. 247.

"I worship Lord Mahavira who dispels the sins of the three worlds. Who has taught the Way of Right Belief, Right Knowledge and Right Conduct which lead all Bhavyas to the Eternal and Perfect Siddhi (Moksha) and Whose Lotus Feet illuminate the Jewelled diadems of the Surendras."

THE JAINA CONCEPTION OF MOKSHA.

BY

C. S. Mallinath.

*A paper read on 3rd January 1926 at the Third Universal
Religious Conference, Madras,*

*Siddham sampūrṇa bhavyārtham Siddhē Kāranamukthamam.
Prasāṣiḥa darsana Jnana charitra prathipādinam.
Surēndra makutāslishta pādapadmam sukṣēsaram.
Pranaināmi Mahāvīram lokātrataya mangalam.*

Revered Swamiji, Ladies and Gentlemen !

I offer my sincere thanks to the president and the members of Sri Satchidananda Sangha for their kindness in inviting me to read a paper before you on "The Jaina Conception of Moksha." I am conscious of my limitations and I know that I am not qualified to do full justice to the subject. But since none was coming forward and since there was the fear of the subject being omitted I had to respond to the call.

Every religion that believes in soul posits the existence of a final status for it, where it experiences happiness to which, they say, there is no comparison on earth. The conception of this final state of bliss variously called Moksha, Mukti, Nirvana, Salvation, Liberation, Emancipation or Heaven is different according to the different religions preached in the different countries at different times. In India for instance the three great religions Jainism, Hinduism and Buddhism give different descriptions of Nirvana. The *advaita* thinkers of the Vedanta system of Hinduism teach that the soul attains Moksha when it is absorbed in the Brahman. The non-monistic thinkers believe that the liberated souls enjoy bliss in the beatific vision of the Lord whom they serve with great delight and devotion. We do not know anything definitely regarding the Buddhist theory of Nirvana. We are told only this much.

If any teach Nirvana is to cease,

Say unto such they lie.

If any teach Nirvana is to live,

Say unto such they err.

According to the Jaina the liberated soul is not lost in absorption but retains its individuality in perfection. It is not an attendant but a Lord. It is not annihilated but continues to exist. It lives, it knows and it enjoys bliss. It is *Satchitananda*. All the liberated souls are equal and they are second to none. Jainism is the most democratic of all the Religions. It not only preaches the brotherhood of all mankind: but proclaims the equality of all the souls in the Universe. The soul in a plant or bird or animal is potentially equal to that of a human being. Again all these souls are equal in point of their intrinsic nature to God—a Perfect Soul. Democracy does not end on Earth. It continues in Heaven also. All the Souls that are in Moksha have equality of status, quality and bliss. No soul there is inferior or superior to the other in any way. Before we proceed to study in detail the nature of the Moksha-Jivas, we have to acquaint ourselves with the metaphysical teachings of Jainism upon which rest its grand edifice of Ethics and its goal, Nirvana.

Jainism is pre-eminently a Realism based on its *anekanta* system of Logic. It believes in the eternity of Soul, Universe and Moksha. There are infinite souls *Jivas* in the universe, each one of them being potentially God possessing the qualities of infinite knowledge, infinite perception, infinite power and infinite bliss. They are transmigrating as celestial, human, sub-human, or hellish beings according to their karmas which are commonly grouped under eight heads, 1. Those that obscure the knowledge of the soul, 2. Those that obscure its perception. 3. Those that determine and regulate the experiencing of pleasure or pain, 4. Those which produce delusion, 5. Those which determine the duration of the association of the soul with the body of gross matter, 6. Those which build the body and its limbs, 7. Those which determine the family, surroundings, position and the like of individuals, and 8. Those which interfere with our doing what we should like to do. The soul has for its natural attributes consciousness, knowledge and perception. It has no form; it is the doer of actions; it is of the same size of the body in which it dwells; it experiences the results of its own actions; it has the tendency of a natural upward motion. The Jivas or souls are primarily divided into two classes—the Bhavyas and the Abhavyas. The Bhavyas are capable of destroying the karmas and of attaining Moksha whereas the Abhavyas are not.

The Universe is a reality constituted of six *dravyas*—Soul, Matter, Space, time, the medium of Motion and the medium of Rest. The Universe was never created and will never be destroyed. Only modifications of the substances are going on every moment. That which is a mountain to-day may be levelled to a plain to-morrow, that which is clay now may be made into a pot a few hours afterwards, and that which is ice now may be water some time hence and so on. The basic teaching of modern scientific discovery that matter is indestructible has been the teaching of Jainism from time immemorial. The substance continues to exist through change.

The Jain cosmography describes the Universe (the macrocosom) to be of the form of a human being (the microcosom)

standing erect with legs apart and hands placed on the waist. The whole universe is enveloped in three atmospheres called the *vātaṭṭhāyas* or wind-sheaths and is divided into three regions the nether world, the middle world and the celestial regions all being situated one above the other from bottom upwards. Above the celestial regions, at the very peak of the universe is the Blessed Region of Moksha called Siddhasila in Jainism. The following description of the place is given in the Scripture : —

"Twelve yojanas above the Vimana Sarvartha is the place called Ishatpragbhara, which has the form of an umbrella; there the perfected souls go. It is 45,00,000 yojanas long, and as many broad, and it is somewhat more than three times as many in circumference. Its thickness is eight yojanas, it is greatest in the middle, and decreases towards the margin, till it is thinner than the wing of a fly.

"This place, by nature pure, consisting of white gold, resembles in form an open umbrella, as has been said by the best of Jinas. Above it is a pure blessed place called Sila, which is white like a conch-shell, the anka-stone, and Kunda flowers; a yojana thence is the end of the world. There, at the top of the world, reside the Blessed Perfected Souls, rid of all transmigration, and arrived at the excellent state of perfection.

"They have no visible form, they consist of life throughout, and they are developed into knowledge and faith, they have crossed the boundary of the Samsara and reached the excellent state of perfection."

There is no place in the Jaina Theology for a personal God who creates and rules the world. The God of the Jainas is the all-knowing, pure and perfect soul which resides in Siddhasila. It is called Siddhatman, Paramatman, Siddha Parameshti or Siddha. There are infinite such souls in Siddhasila. They are devoid of the eight Karmas but possessed of the eight qualities of perfect faith, infinite knowledge, infinite perception, infinite power, extreme refinement beyond sense perception, infinite capacity for giving place (penetrability), quality of being neither light nor heavy, and undisturbable bliss. They are free from birth, old age,

disease, death, grief, pain, fear, hunger, thirst etc. The Siddha is slightly less than His last body (*Kinchinyuna-charamadchado*). He is the knower of Loka and Aloka (*Loyaloyassa-Janavo*). The Siddha is not to be born again at any time in Samsara. Hence He is neither a cause nor an effect. Even if there be a cosmic disturbance violent enough to destroy the three worlds, still no change is observable in His condition. He will continue to exist in his pure and perfect status enjoying infinite bliss (*ananta sukha*).

Such is the conception of Moksha which the Jaina wants to attain. But how is this to be achieved. There is only one way and there is no second one. It is through *Svasamvedana Jnana*—Realisation of one's own self. The Paramatman that is hidden in every one of us can be realised, revealed and seen face to face. This is Moksha. All the great religions appear to preach the same truth. The ancient Hindu proclamation *Tattvam asi*, Christ's exhortation, "Behold the Kingdom of God is within you," and Mahomed's saying, "He who knoweth his own self knoweth God" cannot mean anything else. But self-realisation is not an easy step that can be taken here and now. It is not like a physician's draught that can be taken in to cure the disease of birth and death. It is an Ideal by itself. It is next to Godhead. It is the last gateway passing which we get into the *Sanctum Sanctorum* of Nirvana.

This Gateway can be reached only after walking a long way of purifying the soul by religious austerities prescribed in the Shastras. Srimad Umaswami says, "Samyak Darsana Jnana Charitrani Moksha Margha"—Right Faith, Right Knowledge and Right Conduct constitute the Path to Moksha. Neither Faith nor Knowledge nor Conduct alone can lead a Soul to Mukti. They must supplement each other and must be of the right kind (Samyak). A person aspiring for Nirvana should have right belief in the nature of the tattvas i.e. the soul, non-soul, how the karmas come into the soul, how they bind the soul, how the karmas can be stopped, how to free the soul of the karmas already associated with it and lastly the nature of Liberation.

A Samyakhristi, as the person having right faith is called, has unshakable faith in the Jaina Siddhanta ; has no desire for sensual enjoyment ; loves the virtuous for their excellent qualities without feeling disgust with their bodies, which though impure by nature in all cases, are purified in their case by the triple jewels of right faith, right knowledge and right conduct. He will not recognise the authority of false creeds which can only lead to pain but he will not bear any ill-will towards their adherents, and will abstain from wounding their feelings by word or deed. He will say to himself, "Everybody respects his own religion. I have no right to interfere with their views and speak ill of their belief. I can only preach my own and let them judge for themselves what it is worth for." He will remove the misconceptions about his religion and will re-establish those who are wavering in the Right Path. He will have love and respect for his co-religionists and will spare no pains to preach his religion for the benefit of all mankind. He will not subscribe to any of the superstitious beliefs. He will be free from pride arising out of any cause.

He will study the Scripture which reveals the nature of things neither insufficiently, nor with exaggeration nor falsely but exactly as it is and with certainty. This is the acquisition of Right Knowledge from the ordinary point of view. From the realistic point, knowledge of one's own self forms the Right Knowledge.

Right conduct is of two kinds--Sakala or full and vikala or partial. The householder observes the partial or the qualified right conduct. There are eleven stages in the life of the householder which train him gradually for the ascetic's life. In the first stage the householder has perfect faith in *Apta*, *Agama* and *Guru*, in the second he observes without transgressions the five *anuvratas*, which consist in the avoidance of the gross forms of himsa, falsehood, theft, unchastity and love of possessions and the seven *sila vratas* which are limiting one's sphere of activity, refraining from wanton purposeless activity likely to cause injury to others, putting a limit to the choice of the objects of senses, limiting the sphere of one's activity for fixed periods, devoting a particular

period of time every day for meditation, fasting on the eighth and the 14th days of every fortnight, and the giving of gifts to *Guna-nidhiye* those who possess excellent qualities without expecting any return. In the third stage the householder performs meditation three times a day; in the fourth he makes fasting a regular practice four times every month; in the fifth he gives up eating green vegetables and seeds; in the sixth he gives up the practice of taking any kind of meal or drink in the night; in the seventh he abstains from sexual intercourse; in the eighth he renounces all undertakings involved in service etc.; in the ninth he gives up the worldly possessions; in the tenth he even refrains from giving advice on any worldly affair. When he reaches the 11th stage he leaves his home, proceeds to a forest where ascetics live and taking the vows in the presence of a *guru* and performing austerities, lives on food offered by the householders and wears only a small piece of cloth.

This stage forms the threshold to the ascetic's life which is an indispensable necessity for meditation and self-realisation. When the aspirant for Moksha crosses this stage he becomes a Saint, a Muni, devoid of all attachment. He is centered in his own Self and has no attachment even for his body. He observes the vows in their entirety. He is a Sakala Charitri. He has control over his mind, speech and body and is careful in all his movements to avoid injury to any living being. He is the abode of Forgiveness, Humility, Straightforwardness, Contentment, Truth, Restraint, Austerities, Renunciation, Non-attachment, and Chastity, all being of the highest degree. He sits in meditation on the divine nature of his Self, the transitoriness of the worldly pleasures, the misery of Samsara, the nature of the Universe and so on. He patiently undergoes the sufferings resulting from hunger, thirst, cold, heat, insect bite, abuse, torture, disease etc. The qualities of the Jaina Muni are described as follows. In forgiveness he is like the earth, in having pure thought freed from Raga or Dvesha he is like crystal water, in burning his Karmas he is like fire, in being without attachment he is like the air, and in not transgressing the limits of his vows he is like the ocean. In order to destroy the Karmas

and free his soul the Saint performs the following 12 austerities which are external and internal. The 6 external austerities are fasting, eating less, taking a mental vow to accept food from a householder only if a certain condition is fulfilled, daily renunciation of one or more of the *rasas* like ghee, milk etc. which fatten the body, sitting and sleeping in a lonely place devoid of animate beings, mortification of the body so long as the mind is not disturbed. The 6 internal austerities are Expiation, reverence for one's superiors, service to the more spiritually advanced, study of sacred scriptures, giving up attachment to all things both internal and external and devoting one's time in Dharma Dhyana and Sukla Dhyana righteous and pure concentration.

When the Saint through his Tapas destroys the four Karmas which hinder the knowledge, perception, power and bliss of his soul it shines forth in all its glory with infinite knowledge, infinite perception, infinite power and infinite bliss. This is called Bhāva Moksha. The Saint becomes a Kevali an Omiscient Being. Celestial beings come down to perform worship to the Kevali. This is the Jivanmukta stage in which the Jiva has begun to enjoy the Heavenly Bliss here on earth. Men, animals and birds gather around Him to hear His teachings. When the Kevali destroys the remaining four Karmas His body disappears and the liberated soul shoots up to the top of the universe to the Region of Eternal Life and Bliss. This is said to be Dravya Moksha.

A word about the Tirthankaras of the Jains. The soul which in a repeated succession of births has purity of right belief, reverence for those who are on the path of Liberation, observes the vows faultlessly and subdues the passions, pursues right knowledge has perpetual apprehension of mundane miseries, gives charities, practises austerities according to one's capacity, protects Sadhus from troubles, serves the meritorious, has devotion for the Arhats, Acharyas, Upadhyayas and to the Holy Scriptures, performs the daily religious duties, preaches the path of Liberation and has affection for one's comrades on the path of Liberation,—such a soul attracts what is called Tirthankara nama-punya—which makes the soul to be born as a Tirthankara, a great Teacher and

Saviour of Mankind. To preach the way of Salvation to the suffering humanity the Tirthankaras appear in every Kalpa or cycle of time. As soon as the Tirthankara touches His mother's womb many glorious dreams are experienced by her ! On the five auspicious occasions viz. when the Tirthankara comes into the womb of His mother, when He is born, when He becomes an ascetic, when He attains pure knowledge and when he enters into Nirvana or the Blessed State the great deities like Indra etc. worship that great soul with great pomp, care and veneration. Because He gets these five worships called the five Maha Kalyanas, the Tirthankara is called the Arhat, the lord of the ananta chatusthayas—the four infinities of Perception, Knowledge, Happiness and Power. The following four atisayas also are possessed by the Arhat. 1. *Apaya-pagama*—He is not touched by grief etc. 2. *Jnana* all the phenomena of the world are known to Him, 3. *Puja* all the living beings of the world worship Him, 4. *Vāchana*. His teachings are pleasant, useful and intelligible to all. The Tirthankara is the visible Lord—the God who could be actually perceived. The sacred books of the Jainas describe His glorious appearance, qualities and lordliness. From the moment of His birth the Tirthankara is possessed of the three kinds of knowledge viz. the sensuous, the scriptural and the clairvoyant. From the moment of His birth, His body is perfectly pure ; no stain, no sweating can ever be found in it ; no excretions from His organs ; the flesh and blood of His body are purely white ; His words are always pleasing and beneficial to all the living beings ; His beauty is indescribable and incomparable ; His body gives out sweet and fragrant smell ; 1,008 marks of supreme beauty are seen on His body ; He possesses great strength ; His body is such that it cannot be cut ; His constitution is symmetrically built. When He attains omniscient knowledge, His body becomes shadowless ; He takes food no more ; He is free from troubles ; His eyelids do not wink ; He is free from injury ; Wherever the Thirthankara goes, famine disappears ; People understand all sciences and arts by meditating on Him ; His nails and hairs do not grow any further. The Lord moves in the air ; He appears to face all the four

directions simultaneously. His speech is such that it is understood by all the creatures ; the fruits, flowers, etc., of all the seasons are found in the region where the Lord stays ; All creatures are friendly with one another ; Everywhere in the country, peace, prosperity and amity prevail at the advent of the Tirthankara. All kinds of epidemics and diseases disappear ; The lame walk ; the deaf hear ; the dumb speak ; the blind see ; and the maimed are made whole. The depressed become cheerful and the angry get pacified. The place where He preaches, called the Samavasarana, is very pure and clean ; Cool, fragrant, light Zephyr blows around Him ; The god Vayu-kumara removes all dust from the Samavasarana ; The god Megha-kumara sprinkles cool and sweet-smelling water ; The deities and men cry out shouts of Jai ! Jai !! Victory ! Victory !! All kinds of grain grow in plenty ; Akasa and the directions are pure ; eight kinds of auspicious things attend the procession ; i.e. Umbrella, chowrie, banner, Svastika, mirror, Kalasa, vardhamanaka, bhadrasana ; Golden lotuses blow at every foot-step of the Arhat ; The Dharma-chakra precedes the Sacred procession.

The Lord goes to different countries and reveals to all the living beings, in a language which is intelligible to all of them, the true nature of Soul, Universe, Moksha and the Way to Moksha. When His Mission on earth is about to close He proceeds to a quiet place and there meditating on the Divine Self within Him destroys the four *agathi* Karmas ; and His supremely shining body disappears and the Lord is now a Siddha—an emancipated, eternal-bliss enjoying Soul.

To sum up Jainism teaches that there are infinite souls in Moksha and infinite souls in the Universe. Every Soul is potentially God associated with karmas. When the karmas are destroyed the Soul is freed and its natural attributes shine forth. It becomes God. Every soul is responsible for its own actions. It has no Saviour beside itself. It retains its individuality in Moksha as it has here. The liberated soul never comes down to the world again. It continues to enjoy eternal life and bliss. The Way to Moksha lies in Right Faith, Right Knowledge and

Right Conduct. The whole Right Conduct is implied in the Primary Jaina Teaching "Ahimsa Paramo Dharma." Non-injury is the Highest Religion. Ahimsa is not merely non-injury but it also implies positive love and mercy for others. The Jaina should not only not do injury to any living being but should prevent others from committing it and should try to decrease the suffering of others and increase their happiness and preach to them the way to Moksha. Such is the teaching of the Blessed Lord Mahavira.

Let me conclude with the daily prayer which every Jaina says :

Let there be prosperity for all living beings,
Let the king be victorious and righteous,
Let there be rain in every proper season,
Let diseases die and famine and theft be nowhere,

Let the Law of the Jina give all happiness to all the living beings of the world.

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BUDDHISTIC AND JAINA VERSIONS OF THE STORY OF RAMA.

By Prof. A. Chakravarti, M.A., I.E.S.

IT is a well known fact to students of Indian History that the story of Rama is found in different forms outside the great epic of Valmiki. Besides its influence on the traditional Hindu literature, it appears to have moulded to some extent the literature of the Jainas and the Buddhists. Unlike the life history of Krishna which has become almost sectarian even within the Hindu fold, the life of the ideal Prince, Rama, has been for centuries the source of religio-ethical inspiration for all the Indian schools of thought, irrespective of religious denomination. That Rama's life exerted to a considerable extent a wholesome influence on Indian thought and literature is well borne out by literary works besides the great epic of Valmiki, of Kalidasa and Bhavabhuti in Sanskrit, of Kambar in Tamil and Pampa in Canarese.

Here we are mainly concerned with the Buddhistic and Jaina variations of the life-history of the great Kshatriya hero who is immortalised in the Ramayana. We need not enter into the discussion whether it is merely fictitious, constructed after the fashion of Homer's Illiad. It is now generally recognised that it is more than mere allegory and that the characters are, some of them at least, historical figures and not merely personification of certain occurrences and situations. Sita whose abduction by Ravana and subsequent recovery by Rama constitute the plot of the entire poem is not "merely the field-furrow celebrated in the Rig Vedic hymns." She is not merely a representation of Aryan husbandry as was suggested by Weber. We have to accept the Indian tradition to be historically sound and we have to maintain that the story has definite historical background inasmuch as it centres round the great hero of the Ikshvaku race. The warrior heroes of this royal house are always referred to with great veneration in ancient Indian literature whether of the Hindus, the Jainas or the Buddhists. This fact itself is indicative of a period in Indian History long before the secession of the Buddhists when the Ikshvakus played the part of the leaders of national thought and

culture. The Jaina faith claims its origin from one of the celebrated members of that race—Lord Rishaba. This Rishaba, the founder of Jainism is also spoken of as Pura-Deva, Purukula-Tilaka, which terms clearly indicate the identity of the Purus and the Ikshvakus. The Sakyas, a Kshatriya class of Maghada to which Gautama Buddha belonged trace their lineage to the Ikshvakus. Leaving the validity of their claim an open question, we have to recognise the implication of that alleged relationship. The early Buddhistic writers did certainly consider it a great privilege to connect their founder with this celebrated royal house. Thus the Hindus, the Jainas, and the Buddhists all claim the proud privilege of obtaining their great religious leaders from that ruling race to which Rama himself belonged.

It is not necessary for us to give a summary of the story of Rama as given by Valmiki for the simple reason that it is so well known to every schoolboy and schoolgirl. As we indicated above, we have to notice the variations. The story in Buddhistic literature figures as one of the Jataka tales or Buddhist Birth-stories.

Dasaratha-Jataka contains the story of Rama as told by the Master for the benefit of a land-owner who lost his father. This man on his father's death was overwhelmed with sorrow and therefore did not attend to his duties. For the purpose of consoling this disciple, the Master spoke about "the wise man of old who exactly knew the eight conditions of this world, felt at a father's death no grief, not even a little." Then at the request of that bereaved land-owner the Master narrated the story.

"Once upon a time at Benares a great king named Dasaratha renounced the ways of evil and reigned in righteousness." Of his sixteen thousand wives, the eldest queen consort bore him two sons and a daughter. The elder son was named Rama Panditha or Rama the wise. The second was named Prince Lakshmana or the Lucky and the daughter's name was the lady Sita. In the course of time the queen consort died. The king set another in her place as queen-consort. She brought forth a son—Prince

Bharata. The king loved his son much and said to the queen, "Lady, I offer you a boon, choose." She accepted the offer but put it off for the time. When the boy was seven years old, the mother wanted the boon, that her son should be declared the heir to the throne. The King did not like the idea and hence declined the boon. Fearing mischief at the hands of the step-mother the King wanted to send away his two sons and daughter from the capital so that they might live in safety elsewhere. He summoned the soothsayers and asked them to determine the limit of his life. They told him that he had twelve years longer to live. So the King told his sons, "After twelve years you must return and lift up the royal umbrella." Sita wanted to go with her brothers. They proceeded out until at last they came to a convenient place near the Himalayas. There they built a hermitage and lived, feeding on wild fruits.

King Dararatha pined after his sons and died in the ninth year. The queen wanted Bharata to become King, but he would not consent to that. And so he went to fetch his brothers. He saw Rama Panditha at the hermitage and divulged to him the sad news. Rama Panditha neither sorrowed nor wept, but when Lakshman and Sita returned in the evening from the forest with fruits, they fainted at the news. Bharata could not understand why Rama remained unmoved. "I wonder what can the reason be that he grieves not." So he asked Rama for an explanation of his strange behaviour. Rama in reply explained the philosophy of "the impermanence of things" and said that grief and sorrow would only mean ignorance of the nature of reality. The wise would not grieve for the inevitable. When Bharata requested him to accept his father's throne he would not go immediately. "If I go now I shall not carry out my father's bidding. After three more years I will come," so he sent the other three to carry on the government. They returned to Benares with Rama's sandals. For three years they ruled the kingdom with the help of the sandals. When three years were over, the wise man Rama came out of the forest and entered the park outside the city of Benares. His brothers hearing of his arrival proceeded with a great company to

the park and making Sita the queen-consort gave to them both the ceremonial sprinkling. The great Being reigned there in righteousness for sixteen thousand years and they went to swell the hosts of Heaven."

The following note is added:—At that time the King Suddodhan was King Dasaratha, Mahamaya was the mother, Rahula's mother was Sita, Ananda was Bharata and I myself was Rama Panditha.

In this version there is no mention of Sita's abduction by Ravana and Rama's punitive expedition to Lanka. Hence we are not able to gather anything about the characteristics of the race to which Ravana belonged. Since the story was narrated with a special purpose it confines itself to the description of the attitude of the wise man Rama at a moment of great domestic calamity. From the absence of any reference to Ravana, we cannot infer that the Buddhist writers were ignorant of the several non-Aryan tribes in the south. Another point we have to notice is about Sita. She is made the sister of Rama, though finally she figures as the Queen-consort. We are not aware of any other case in Indian history analogous to this. Are we to suppose that the writer of these tales was aware of the practice of the Egyptian Ptolemies and imported the custom into the most celebrated royal house of India? Whether there was any other fuller version of the story in early Buddhistic literature from which this particular piece is quoted, we are not in a position to determine.

A fuller account of Rama is found in Jaina literature. There are two forms of the Jaina tradition—one Jinasena's account and the other Ravishena's account. Jinasena was the spiritual teacher of king Amoghavarsha of the Rashtrakuta line. Jinasena was the author of *Adipurana* which deals with the early history of the Jainas and mainly narrates the life history of the founder Lord Rishaba. As Jinasena died before completing the whole history of the Jainas, the work was continued by his disciple Gunabhadra and it is known as, *Uttarapurana*. The two together form the Mahapurana of the Jainas—an authoritative work dealing with the twenty-four Tirthankaras of the Jainas from Rishaba to Mahavira Vardha-

mana. The incidents in the story of Rama are supposed to have happened about the time of Munisuvrata, the twentieth Tirthankara. This version is also found in the *Sripurana* a prose work in mixed Sanskrit and Tamil—a style known as *Manipravala*.

The second version is by Ravishena a Jain poet of a later age. His famous work is *Padmapurana*, of nearly thirty thousand verses dealing with Rama's life and adventures. This version is evidently the basis for Pampa's *Ramayana* in Kanarese, which was edited by Sir L. Rice with a valuable introduction in English. Though there is a slight difference between the two about the parentage of Sita, they are in agreement in all the other respects. There is an important ethnic difference between the Valmiki version and the Jain version. The Rakshasas and the monkeys are well-known to students. The racial antagonism in Valmiki is as marked as the Rigvedic one. In spite of the general admission about the renowned scholarship of Hanuman and Ravana even in the Vedas and other *Kalas*, strangely, one is made a barbarian and the other a specimen of a sub-human species. This attitude rather supports the view of Talboys Wheeler that "Valmiki the author of *Ramayana* appears to have flourished in an age of Brahmanical revival." and "that the poem represents the struggle between the Brahmans and the Buddhists, the latter being described as Rakshasas." Substitute the word "Jainas" for "Buddhists" and the proposition becomes more probable historically as will be evident from the latter portion of this paper. Now to the point of ethnic importance. Jain references, religious and literary to Ravana have never been deprecatory. The races to which Ravana and Sugriva belonged respectively are spoken of as two branches of the famous race of *Vidhyadharas*. They are scarcely referred to as Rakshasas and Monkeys. This race of *Vidyadharas* is referred to with respect from very ancient times and it is always described as of the Jain faith, though many of them like Ravana, though a Jain by birth, did not keep true to the Jain ideal,

(To be continued).

THE NITIVAKYAMRITA OF SOMADEVA SURI.

BY

Rao Bahadur K. V. Rangaswami Aiyangar, M. A.

THERE is no part of our ancient Literature, northern or southern, Sanskrit or Tamil, to which the Jains have not made some notable additions. Whether it be Indian lexicography or rhetoric, the multiplication table or medical science, some important works in the subjects are by Jains. It is not therefore surprising that the field of Rajaniti (Polity) has been laid under contribution by a great Jain teacher, Somadeva Suri, the author of the *Nitivakyamrita*. (Nectar of the maxims of polity.)

There are not many authentic facts now available about the life and achievements of Somadeva. His personality is however writ legibly in his works, and particularly in his little treatise on Politics. In the colophon to the *Nitivakyamrita*, he refers to himself, in the conventional eulogistic form, which is not an indication of mere vanity as the favourite pupil of Srinemideva, "whose feet were kissed by the crown of all those proficient in logic, whose river of fame flowed from the victories gained over 55 great dialecticians;" as the brother of Mahendradeva Bhatta "the terror of his rivals, and the lion of Syadvada" etc., and as the dependant (asrita) and biographer of King Yasodhara. This Yasodhara is the contemporary and feudatory of Krishna III, the famous Rashtrakuta conqueror (940-969 A.D.) In the *Yasodhara-maharaja-charita* or *Yasustilakachampu*, we have a panegyrical biography of Yasodhara by Somadeva. That he was the author of these two works and of several canonical works, such as *Shannavatiprakarana*, *Muktichintamani*, *Trivarga-mahendra-matali-sanjalpa*, is all that we now know of Somadeva.

Among these works however, the *Nitivakyamrita*, as a valuable though not an altogether original contribution to the literature of *Nitisastra*, will alone command attention now-a-days, though the case must once have been different. Neither the

canonical treatises nor the flamboyant panegyrics are likely to be read or remembered, except by Jains. The Nitivakyamrita has been a rare book, for many centuries almost an unknown work. But it is an extremely useful manual for the study of our ancient politics. If it has neither the magistral character and wide range of the Arthasastra of Kautilya, nor the discursiveness of Kamandaka's Nitisara, and the extant Sutra Niti Sara, it has at least the merits of being attractively written in a simple and lucid way, so as to be more fit than any of the other similar works for the beginner in Rajatantra. In this respect, it might stand to the study of Hindu Polity, as the Amarakosa has stood to the study of Sanskrit. It attacks fundamentals, and enunciates in simple and measured languages the elementary principles of the science and art of government (Rajaniti), as it was understood and observed in Somadeva's days.

It has to be conceded that there is a steady decline, from Kautilya and the great Smritis, from Kamandaka and even Sukra and the great commentations on the Manava Dharma Sastra and the Yajnavalkya Smriti—to Somadeva. The traditions of vigorous and original speculation, and of excursion into untrodden by-paths of Polity find but a faint echo even in Somadeva. He borrows openly and largely from Kautilya and the Dharma Sutras, but does not acknowledge his obligation, by express citation. Whole passages and Sutras are sometimes quoted without reference to their authors. This is not however mere plagiarism, for Somadeva was obviously not a plagiarist. He must have intended his manual for those to whom the works he cited were accessible, and who would easily recognise the submerged quotations. Perhaps also, as a pious Jain, he wished to refrain from citing as authorities the Brahmanic Dharmasastras, though as a keen and tolerant student he felt and benefited from their political wisdom.

The Nitivakyamrita deals only with Rajaniti, unlike other Arthasastras, such as those of Kautilya, which cover the entire field of the science and art of Government. Somadeva restricts himself to the study of Monarchy or Kingship, the prevailing form of government in his day, and tries to lay down the fundamental laws of its successful and progressive maintenance. In doing so,

well-known maxims from the Dharmasastras are cited and strung together in ordered categories, and explained in their logical sequence.

For its size the Nitivakyamrita is a very comprehensive work. It contains about 31 chapters (prakaranas). In the first nine chapters, the three *purusharthas* (Dharma, Artha, and Kama) the six sins, and knowledge, in its four branches, (Anvikshiki, Trayi, Varta, and Dandaniti) are treated in a general way. These chapters provide the back-ground for the study of the subject. Thereafter, are studied in detail, one by one, though not in their usual order, the *Saptanga* (Ministers, Priests or Preceptors, Commanders, Managers, Spies, Counsellors) the seven Kantakas (the King, Ministers, the People and Assemblies, Forts, Treasure, Army, Allies) etc. The other prakaranas lay down practical maxims for the guidance of kings, and deal with such matters as protection from enemies, the conduct of war, the daily routine of royalty, and the administration of civil justice.

Throughout the work the attention is centred on Monarchy. In Somadeva's view (as in Kautilya's) the king is the heart of the State, and the root of the seven limbs (prakritis.),¹ and in his work again there is another exaltation of royalty.² "The king is the cause of the Golden Age; If he protects the people justly, the quarters satisfy all desires of the subjects, and Indra pours forth rain in the proper season." The doctrine of the divinity of Kings is advanced (P. 114) in the quotation, from Manu *Navishnuh Prithiveepatih*. The same idea is maintained in another place (p. 66). "All the guardians of the quarters truly wait upon the king. Therefore, though the King is an intermediate guardian of the quarters, he is held to be the best of them."³ The duty of respect and obedience to the king is preached, for "the learned hold in respect even an unorthodox king." To obey him is to be

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1. *Swamimoolah sarvah prakritayo.* (p. 62)
 2. *Raja Vtshishtasya Kalasya karanam. Nyayatah paripalake ragni prajanam kamadugha disah. Kalecha varshati maghavan sarvaschetayah prasamyanti.* (p. 66)
 3. *Rajanamanuvarttante sarvehi lokapalah. Tena madhyam-apyuttamam Lokapalam rajanamahuh.* (p. 66)

prosperous. The king's order should not be disobeyed by anyone, and disobedience will not be condoned even where the offender is the king's own son.¹

But Somadeva is not a slavish worshipper of regal power. "How can he be a king who does not protect his subjects?"² he asks. He lays great emphasis on the duties of kings. The chief of them is protection. "The protection of his subjects is the king's sacrifice." That the obligations of the sovereign and the subject are reciprocal, and that taxes are paid as the price of protection are stressed in a passage :—

Paripalako hi raja sarvesham dharmanam shashtamsamapnoti.

(p. 18)

And Somadeva quotes Manu in support.

Uncha shatbhaga pradana na vanasthascha tapasvino.

Rajanam Sambhavyantisa apadbhyastanm gopayati.

The Kingship which Somadeva envisages is, not an absolute but a limited monarchy. The king is to do nothing without first taking counsel.³ Somadeva lays down the procedure for taking the right counsel. The value of the advice received will depend on the character of the advisor, even more than on the words of advice.⁴ Somadeva recognises the claims of caste by giving only to the members of the first three orders eligibility to high ministerial office. Only one who is learned in the law and the usages and traditions of the country, and is truthful, honest and pure in character should be chosen as a minister. A small council of five or six ministers is recommended in preference to a single premier or even to two co-ordinate ministers. Not only is the advice of many more valuable than the advice of one, but where there are many there are not the same temptations for disloyalty or sedition that there is when there is a single vizier or two ministers who might collude together. To a king the *Mantri* and the *Purohit* are like mother and father. Ministers and *Purohita* are good both for

1. *Aagna phalamaiswaryam. Rajagnya hi sarveshamalanghya.*

Agnya bhanga karitam putramapi na saheta. (p. 64)

2. *Sa kim raja yo na rakshati prajam.* (p. 17)

3. *Naavicharya kimapi karyam kuryat.* (p. 56)

4. *Vakturguna gauravat vachanagauravam na svatah.* (p. 58)

counsel and as a check on a king inclined to be impulsive and self-willed.

There are some points of special interest in Somadeva's work to which a reference is due. He emphasises the importance of Revenue and a Treasury to the king. "The life of the king depends on his treasure and not on his corporeal existence. If his treasure is exhausted, for fear of losing his kingdom he will perforce prey upon his people, on the cities and on the countryside alike."¹ The importance attached to the obtaining of a large revenue is indicated in another passage where some extraordinary sources of income for replenishing the royal fisc are recommended.

"All that wealth may be taxed which does not go to the maintenance of temples, brahmans, the working classes, charitable and religious institutions, sacrifices and the wages of the government's servants.* Such taxation may be of village-funds, the wealth of rich widows, and of inheritors of large estates, the earnings of courtesans and of corporations, and the savings of the profane mendicants. Extravagant grants and gifts of previous rulers may be resumed, and benevolences or free gifts may be demanded from the rich both in towns and in the country. Presents may be received from the Palace chamberlains, ministers purohits and other royal officers. By these means may a depleted treasury be replenished."² Like other Indian publicists Somadeva recommended the control and regulation of trade by market and price regulations. "The king must exercise personal care in safeguarding the correctness of weights and measures used by

1. *Koso hi maheepateenam jeevanam na pranaah. Ksheena koso hi raja paura-janapadananyayena grasate-rashtra sungata bhayat.* (p. 81)
2. *Devadvija vanijam dharmadhvara parijanaanupayogi dravya Paribhoghairadhyā vidhava-viniyogi-gramakoota-ganika-sangha Pashandi vibhavamsapratyadaanath samriddhath Paura-janapada Dravina samvibhaga prarthanairanupakshshyaya-srikarana-mantri Purohita-srotriya mitra-samantantapalanunaya ksheena kosah kosam kuryat.* (p. 32)

traders because tradesmen are given to cheating even under the very nose of their customers. Profiteering and usury are forfeit to the king. Traders should receive only a fair return. Speculators on a small capital as they do not undergo a sufficient risk must surrender all excess profits to the king.¹

Somadeva has some very useful suggestions to make on the social services of the state and on social insurance. It is not out of the well-known spirit of Jain charity but as a ripe maxim of social well-being that he recommends that a king should cherish the aged, the infirm, the decrepid, the poor, and all cattle as though they were his near relations.²

Usury and usurers are the curse of a country and the destroyers of its wealth. They must be under the surveillance of overseers and inspectors appointed for the purpose by the state.³

To a modern reader, and to one who does not know how toleration is the very blood of Indians, the following passage in the Nitivakyamrita where the Jain teacher puts in an eloquent plea for religious Toleration will prove of great interest. "Like the Sun's light, Dharma is the common heritage of all. Particular usages are special to classes and castes. Each man's special Dharma is always based upon the behests of his own scriptures. For any transgressions, the propitiation to be done is as ordained in his religious books. Let each person worship the deity for whom he has real devotion. Any religious service wanting in true devotion is the source of evil rather than of good. The *varnasramadharma* prescribes its own remedies for transgressions of duty. Hence, that alone redounds to the good of both the king and the subject,

1. *Panya tula mana visuāḍau tu raja svayam jogaryat. Navanigbhhyassanti pasyatoharah. Spardhaya kṛita moolya vridhirbhand eshu ragnyah. Yathochitam tu moolyam bhanda vikreturh. Alpāḍ royena mahabhandam grithnato moolyaavinasena tadbhandam tu ragnyah. (p. 22)*
2. *Vṛiddha-bala-vyadhita-kṣheenan-pasuun-bandhavaniva poshayet. (p. 21)*
3. *Teshu sarve anyaya vṛiddhaya vārdhishtkāstantram koṣam desam cha vinasayanti. (p. 23)*

which allows the free exercise by each person of his own special *dharma*.¹

The curriculum of regal studies recommended by Somadeva contains some important additions to the subjects recommended by earlier writers. He includes Ethics, Logic, and Metaphysics under Anvikshiki, and recommends the study and practice of instrumental music, both ordinary music and martial music, the knowledge of precious stones (Ratnapariksha) and Erotics (Kamasashtra). A strange assortment of studies to be prescribed by an ascetic and a Jain :²

An interesting question about the Nitivakyamrita which has already been raised is Somadeva's use of the Kautalya Arthashastra. He cites ~~the~~ very words of Kautalya, and with much literary skill weaves them into the general texture of his own sentences, but he does not refer to his sources and authorities. Thus the passage *Dharmarthaavirodhena kamam sevate. Na nissukhassyat. Samam va trivargam sevate* (p. 5) is from Kautalya (Mysore Edn. p. 12, lines 15-16). The definition of the four vidyas, on page 10, *Aanveekshiki trayee varta dandaneetischatasra vidhah* is similarly from Kautalya (ibid p. 6, l. 9). The choice of ministers p. 87. *Pitru Paitamaha Sambandharubadham Sikshitamivanuruktam Krita Karmanam cha Janamasannam Kuroita. Nanyadeslyama Kritarthamanam Svadesiya va apahrityopagrihatam* is again from Kautalya (ibid page 42). Numerous other instances may be given. Somadeva alludes to the Kautalya legend. Thus on page 25, he enforces the importance of having good ministers, by reference to Kautalya's services to Chandragupta Maurya, and on page 52, he mentions the legend that Kautalya had King Nanda assassinated by a secret emissary.

We can do no more than surmise as to the motives or this reticence of Somadeva as to his sources. As an orthodox Jain he

1. *Aadityaloka iva dharmah sarvesham sadharanam khalu. Visheshanushtane tu niyamah. Nijaagamoktanushtanameva prayaschittam. Yo yasmin deve sraddhavan khalu tam devam pratishtapayet abhaktaih kritah paojopacharah sadyah sapaaya bhavanti. Varnasramanam svachara pracchutu trayeeto visuddhih. Soasvadharmasankarah prajanam cha trivargenopasandhattye.* (p. 17).

2. Page 10. Bombay edition,

disliked to recognise as *arsha*, works of brahmanic origin, and therefore refrained from citing the names of Manu, Yajnavalkya, Kautalya and others even when he borrowed freely from them. Or, he set out to himself only the simple task of composing an elementary hand-book on Rajaniti, and the limited scope and standard of his work excluded the citation of authorities. If the second presumption is valid, as regards the restricted scope and aim of Somadeva's work, it must be said that his endeavour has been eminently successful. The Nitivakyamrita remains to-day as it probably was for many generations, a brilliant introduction to the great literature of Indian Arthasastra.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

*Translated into English by Harisatya Bhattacharyya, M.A., B.L.
(Continued from page 369 of Vol. XXI. No. 12 for 1925.)*

The Venerable.

Now, The Eighth Chapter.

Sutra, 1.

A Debate consists in the system of arguments *pro* and *contra* for establishing one proposition by refuting the other,—the two propositions being admittedly opposed to each other.

Commentary.

The nature of an object is determined through the *Pramana* and the *Naya* which have been described. The application of these constitutes the *Vada* or Debate. The word 'Opposed' in the text signifies that the two propositions should not be finally determined by the *Pramana* before the *Vada* begins. An instance of two such mutually opposed propositions would be,—1. 'A thing is absolutely eternal.' 2. 'A thing is eternal in some respects.' But the propositions,—1. 'A thing has qualities (*guna*).'

2. 'A thing has modes (*paryaya*)'—are not mutually opposed. The two phenomena, in order that they may be opposed, must inhere in one and the same (aspect of the) thing and must have one and the same time. The proposition, 'Intelligence (*Buddhi*) is non-eternal' and the proposition, 'Soul is eternal' are not opposed because they refer to different substances. And similarly, the propositions,—'This thing was formerly inactive' and 'this thing is now active'—are not mutually opposed, as they refer to different times.

Some thinkers of the *Nyaya* school contend that two propositions, in order to be mutually opposed, must not only refer to one and the same substance and time but that their matters must be thoroughly undetermined up to the time the *Vada* commences. The contention is not sound. When the Debate is about matters supremely spiritual and esoteric (*Vitaraga-vishaya-vada-katha*), it is true that the debated matters are not fully understood at the time the discussion begins. But in a Debate where one party wishes to gain a victory over the other (*Jigishu*), it cannot be said that the matters in discussion are thoroughly undetermined (*anavasita*); for no one would enter into such debates unless he understood the matters thoroughly. Then, again, the matters in a Debate about spiritual matters, may be undetermined but they may not be *thoroughly* undetermined; for, such a Debate may arise when people have a reasonable doubt or but a hazy conception about those matters. In a Debate where one party wants to gain a victory over the other, the parties, as already pointed out, are thoroughly acquainted with the matters in dispute. The Disputant (*Vadi*) in such a case is convinced of the validity of his contention through the *Pramanas*,—e.g. of the proposition that 'Sound is eternal,'—and advances the arguments in support of his contention to refute the counter-contention of his opponent. The Opponent (*Prativadi*) again, is similarly convinced of the validity of his theory,—e.g. 'Sound is non-eternal'—and finds fault (*Dushana*) with the assertions of the Disputant. This is the way in which a Debate is carried on. In such a Debate, it cannot be said that the matters in dispute are *thoroughly unknown* to the parties.

It has been said in the text that the *Vada* consists in the

advancement of arguments for and against a theory. It may be asked, however, How can the Opponent bring forward an argument against a doctrine which is established by the arguments of the Disputant? How can one and the same doctrine be established and refuted? The answer is that the establishment of a theory by the Disputant is not final, nor is its refutation by the Opponent final. The Disputant advances arguments in his own way and so far as he understands and so does the Opponent. As there is no finality (unassailable determination or establishment of either theory) at the time the *Vada* commences and goes on, there is nothing inconsistent in its continuation.

Sutra, 2.

In a Debate, the party who begins is either one who wants a victory or one who wants to determine truth.

Commentary.

The party who begins the Debate and whose object in opening the Debate is simply to defeat his opponents, is called *Jigishu*. He generally begins with proud and pompous challenges, such as, "O ye, weak animals! At once leave this forest, for the Lion is come,!" "O you, thinker of *Sitapata* (white-robed) school! Why do you delude these innocent disciples of yours by a display of your false learning?", "There is no Soul, *Adrishta* (the theory that every act is sure to be followed by its fruit) is not proved, Future Life is impossible." The *Jigishu* may also begin the Debate by exciting the king in the following way,—without challenging his opponents directly, "In your council, there is no one who is truly learned!" As stated above, one who wants to determine truth (*Tatva-nirninishu*) may also begin the Debate. He begins in this way, "Well, friend, is Sound eternal in some respects only or is it eternal absolutely?" Instead of beginning in a doubtful mood, he may also begin as follows:—"Sound is eternal in some respects."

It may be that the opponent is a highly cultured man and the Debate goes on with that wise and erudite opponent, arguing with a number of disputants on the other side who may want to have a victory over him or who may be only seekers of truth. Where thus knowledge and erudition are on the side of the opponent, the

Debate may be between one single man figuring as the opponent on the one side and quite a number of disputants on the other side. Sometimes, again, the opponent is one who is *Tattva-nirninishu* i.e., who wants to determine truth and he is met by a number of disputants. In this way, in a Debate there may be oftentimes, more than one disputant, beginning the *Vada*.

Sutra, 3.

A '*Jigishu*' (one wishing to conquer) is one who wants to defeat another by advancing arguments of proof and refutation, in order to establish his own contention.

Commentary.

A debater who is a *Jigishu*, puts forward, for instance, his contention that 'Sound is in some respects eternal.' He would try to defeat his opponent by advancing arguments which would support his own contention and arguments which would go against the theory of his opponent.

Sutra, 4.

A '*Tattva-nirninishu*' (one, wishing to determine truth) is one who wants to establish truth in those ways.

Commentary.

The second class of debaters are persons who are Seekers of truth and who try to establish truths e.g. 'Sound is in some respects eternal' in the very same ways as a '*Jigishu*' i.e., by advancing arguments of proof and refutation.

Sutra, 5.

That is of two kinds viz., 'In himself' and 'In others.'

Commentary.

A Debater who is a *Tattva-nirninishu* enters into a Debate either for determining a truth for himself whose mind might have been in doubt or for making others understand the truth out of kindness for them. A *Tattva-nirninishu* may thus be of two kinds.

It may be said that a Debater who wants to convince others of some truth (a *Tattva-nirninishu* of the second kind) is, after all, but a *Jigishu*; for, the people present in the hall of the Debate would declare his victory as soon as he convinces his opponent of the truth of his position. But the thing is that the *Tattva-nirninishu*

is never after a spectacular *victory* ; he enters into the Debate simply out of kindness for others whom he wants to give some truth. He is not a *Jigishu* although he actually gains a *victory* and people call him *victorious*. The direct motive of a *Jigishu* in entering into a Debate is to gain a *victory* while that of a *Tattva-nirninishu* is to convince others of some truth. Indirectly, of course the latter gains a victory but as it was not the direct object of his entering into the Debate, a *Tattva-nirninishu* cannot be regarded as a *Jigishu*.

Sutra, 6.

The Disciples etc. belong to the first class.

Commentary.

The Debaters who are after discovering the truth for themselves,—the *Tattva-nirninishu*'s of the first class—are the Disciples, Students, Friends, etc.

Sutra, 7.

The Preceptors etc. belong to the second class.

Commentary.

Teachers etc. are the *Tattva-nirninishu*'s of the second class.

JAINA BOOKS TO EUROPEAN SCHOLARS.

A few months ago, a number of Jaina books were sent out to me from Bombay at the instance of Muni Lalita Vijaya, disciple of the Jainacharya Sri Vijaya Vallabha Suri. It was intended that they should be sold out, and books on Jainism published in Europe should be purchased in return. I deposited these books with the famous Oriental Booksellers of London. A. Probsthain & Co., 41, Great Russel Street, London. They have now put them on sale and are trying to dispose of them.

Later on the Muni asked me to distribute such books as could not be sold among scholars who were likely to make use of them. In accordance with his wishes, copies of Kalpasutra and Chicago Prashnottar were presented to the following Scholars on the

occasion of the Diwali in commemoration of the 2452nd Nirvana anniversary of Lord Mahavira.

1. Prof. Dr. Helmuth von Glasenappe, Ph. D., Berlin.
2. Prof. Jules Bloch M.A., D. Litt, Paris
3. Sir George A. Grierson, Surrey (England).
4. Prof. R. L. Turner, M.A., London.
5. Rev. Dr. T. Grahame Bailey, London.

Only the Chicago-Prashnottar was presented to him.

Prof. Glasenappe writes, "I am very delighted to possess them. They are of very great use to me in my study of Jainism. My book on Jainism is at last printed after much delay. The information your last letter contained is very useful. I regret that you are so far away; how much could I profit of your vast knowledge if I could see you daily. I hope that you will come later on to Germany or that we may meet again in London or in India."

Prof. Bloch says, "I find the Kalpasutra which you have so kindly sent me. Please accept my thanks for it. Last year I read with pupils parts of the Uttaradhyayana. Next time I shall read this important text when I am sure the pupils will have much to learn."

Sir George Grierson says, "I have to thank you for the beautiful edition of the Kalpasutra and for the Chicago-Prashnottar. I need not say that I value both books and that they form a most welcome addition to my library."

Muni Hans Vijaya Ji sent some weeks ago four vols. of the Gaekwad Oriental series for Prof. Glasenappe which were forwarded to him, and the receipt of which the professor acknowledged directly to the Muni.

This week Acarya Vijaya Vallabha has sent three copies of each of Jagaducaritra, Dvatrimsikatravi and Astahnika. According to this advice one set will be presented to Prof. Glasenappe, and the other two to libraries or professors.

BANARSI DAS JAIN, London.

AN APPEAL TO JAIN SADHUS.

JAINS are proverbially rich all over India and Marwar is no exception to the rule. The Marwari Jains, almost all Sthanak-wasis and Swetambaris are scattered throughout this wide country having their business transactions in all the leading cities of India.

They are wealthy and are invariably prosperous in their trades. Further they are of a charitable disposition. Yet on account of their educational backwardness their outlook is very narrow with the result their charities are not well-thought-out and beneficial to the community. Large sums of money are squandered, now and then, in giving rich communal feasts, erecting new temples where there are already many ancient ones almost left in utter ruins and so on. But unfortunately enough no money is coming forth to start educational institutions. Many a village has not even a primary school for boys ; if so no need to talk about female education.

Many men who are not rich enough to pay the necessary purchase-money to get their brides are compelled to die as bachelors.

Such being the condition of affairs in Marwar may I appeal to the Jain Sadhus to kindly go over to this province and sojourn here and deliver some instructive lectures and do propaganda work to ameliorate the educational status of the Jains. To all my several requests, their only reply is, " Marwaris dont hear us. We cannot make the best of our time by going over to that province and so on." But I have to say that here is a wide field for public workers like our Sadhus. The Jain Sadhus are always kept above want wherever they go by the Samaj and it is but highly in the fitness of things that they should try to educate their ardent disciples in all possible ways. It would certainly give greater pleasure to a Sadhu and would be greater testimony of his saintliness if he is followed and acknowledged by ten cultured men than it would, if he should have even a legion of blind unlettered

admirers. May I, therefore, appeal in all humility to the Jain Sadhus to have mercy on their uneducated brethren and uplift them.

DHAN RAJ GEMAWAT, B.A. (HONS.).

INDIA AND THE JAINS.

IN days of yore the Jains formed a potent factor among the communities of India. They were rich. They were cultured. They were many. They were philosophical. They were enterprising. ~~May~~ They were great and they were mighty. And what are we their descendants to-day, except shadows of our former selves.

In spite of all that we have lost in the course of the past twenty centuries and more, we are still rich and form a very important Mercantile Community in India. If unified strongly the Jains will constitute an invaluable asset to the nation. In addition to the fact of their lacking cohesive force and united action in national affairs it is indeed strange and regrettable that they have not given up their primitive modes of trading. They are loath to move with the current either in the commercial or political developments of the country. I may point out that the twentieth century is greatly characterised by the intensive and extensive growth of the idea of corporate actions. This modern tendency has already contributed to the growth and prosperity of several nations. It is taking root in India also. I hope the Jains will not be behind others in acting on this new principle. Many incorporated companies have sprung up in recent years and are being worked very successfully so much so that it may not be a surprise if the individual trader is ousted out of the market in due course.

Under these circumstances it is not only highly desirable but also absolutely necessary that the Jains should start limited liability companies in some of the leading cities of India. They must be more enterprising. Their young men should be sent to the different parts of the world to make a comparative study of the

economic conditions of those countries. The Jains have enough of wealth. It only requires to be *well* utilised and *fully* too. If done so the economic solidarity of the Jains would be an accomplished fact ere long. The paving the way for the unification and the economic prosperity of the Jains will not only conduce to the power and prosperity of the community but also to the strength and freedom of our time-honoured nation.—'Bon Ami.'

Note.—The foregoing article as sent to us is a lengthy one. Owing to the exigencies of space we are publishing only a summary.

It is true that the Jains have not yet begun to realise the many invaluable advantages resulting from co-operation among themselves, for purposes of advancement in social, religious, educational and commercial matters relating to the community. The article deserves the consideration of all Jains especially the trading classes.—*Ed. J. G.*

THE THEOSOPHICAL CONVENTION.

THE Theosophical Society celebrated its Fiftieth Jubilee Convention during the last week of December when there were about 3,000 delegates from almost all parts of the world.

Every day the lectures were attended by thousands of ladies and gentlemen and hence the huge meetings were held under the shade of the famous Banyan tree of the Society with the assistance of electric amplifiers. There were members of all castes and creeds.

Even the most superficial observer could not but be impressed with at least two important points in connection with the convention. The first idea that struck anybody as soon as he or she went to Adyar was the supreme organising capacity of that talented benefactor of India, Dr. Annie Besant. The next thing that appealed to the mind of the visitor was the widest religious toleration pervading the entire activities of the society. The Hall of the Society is fully representative of all religions.

A Hindu Temple and a Buddhist shrine were opened during the convention. We understand that funds are being collected to construct a Jaina Temple. It may also be noted that every morning during the convention, prayers of all religions were offered up by members of each faith.



Dr. ANNIE BESANT.

The Jaina Prayer ran thus :—

" Adoration to the Lord, the Destroyer of foes, the Supreme Ruler, the King of those who have attained Victory.

" Gaze, with eyes fixed lovingly on the Lord of the Conquerors, salute the Adept in all actions. Salutation to the

Master of Him who has crossed to the other shore, to the Highest, to Him of great eminence, to Him who is above all chances of destruction, to Him without blemish. Salutation to Him who never grows old, the Immortal, the Ever Wonderful, the Immense Treasure.

"Salutation to the Perfect God, full of sweetness ; I salute His Feet with my head with great reverence. I salute Him at all times with folded hands. Salutation to Thee, the Adept, the Awakened, the Good amongst all people in the world, the Shining One, the Joy of all eyes. Salutation to the Leader of all Devas and Asuras, and great men, who, Oh, the wonder of it ! serve Him day and night. Salutation to Thee, the Tirthankara, the Giver of Happiness, the Master, the Brother who helpeth without any motive that we can understand. Salutation to Thee who longest for the good of the World—entangled, who take resort in Thee, who art the Ocean of the Waters of Compassion. Salutation to Thee, who art perceived only in reflection in the glass of Knowledge, whose nature is both Light and Darkness. Salutation to Thee who destroyest the brood of all blemishes and sins, and who removest away all sense of harassment. Salutation to Thee who art the Jewel meditated on by the world, the World-Teacher, the Blessed of the world, the Lord of the World and of its people. Salutation to Thee who makest possible the crossing of the terrible and endless sea of the worldly life, the Companion on the way to the City of Blessedness. Salutation to Thee, the Refuge of the refugeless. Free of attachment, Free of limitations, Free of form, the Lord of the World. Salutation to the Enlightener of the meek, the Peerless, the Lord of Charity, the Pure, Higher Knowledge, the Ruler of Devas."

PLEASE ENLIST

One other subscriber to

The Jaina Gazette from January 1926.

NOTES AND NEWS.

TO OUR SUBSCRIBERS.

We are at the happy dawn of the 22nd year of the existence of "The Jaina Gazette" which has been rendering great service to the Jainas and Jainism, in trying to unify the Jains, to educate them, to fight for their rights and to carry the torch of Jainism to the distant corners of the Globe. The various opinions, couched in terms of high praise of some of the great scholars of the world regarding the invaluable work done by "The Jaina Gazette," have been published in these columns from time to time.

We take this opportunity to say that much of our work is due to the kind and ready encouragement given to us by our numerous subscribers during the past years. We are glad to note that there are many subscribers who have been continuously patronising the Journal from its very start in 1904 till now. While expressing our heartfelt thanks to all our constituents for their generous co-operation and help in years past we request them to extend the same during the current year also.

Our subscribers would readily concede, we think, that the Jaina Gazette has been considerably improved in size, style and substance ever since it came to be edited from Madras in 1919. Since the beginning of 1925 we have made it an illustrated monthly. We have been promised a number of contributions from some of the most distinguished scholars of Europe. Many more improvements are in contemplation. To carry out all these schemes we are in need of funds. Therefore we request our subscribers :—

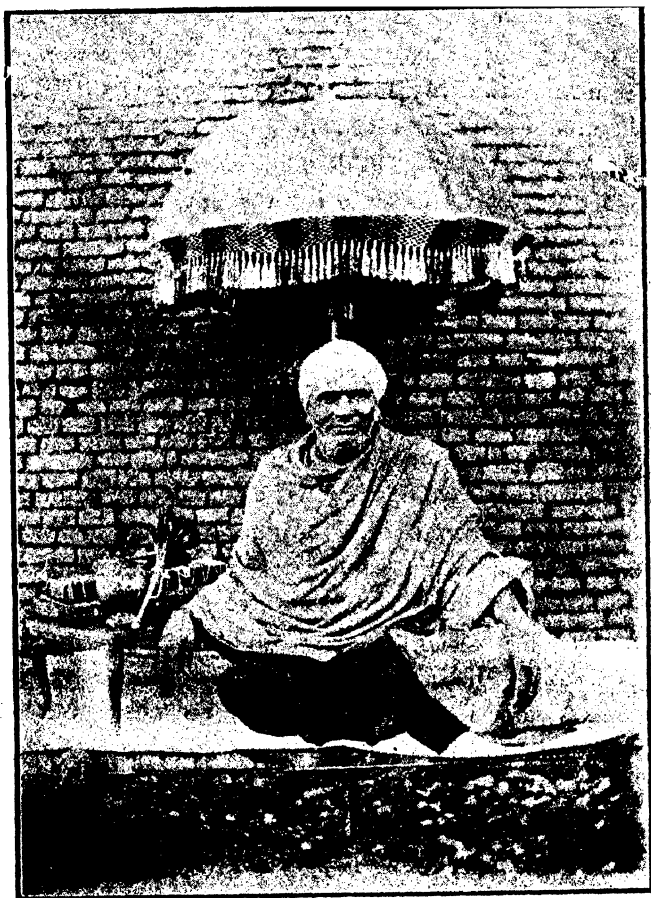
1. To enlist at least one other subscriber for this new year. By doing this we may get a large increase in our annual income which may enable us to double the number of pages with many more illustrations.

2. To contribute donations on the occasion of private or public festivities which will be duly acknowledged in the columns of the Jaina Gazette.

3. To remit per M.O. immediately all arrears if they have any and the subscription for the new year since the V.P.P. is costlier.

4. To send articles and notes and news for publication then and there.

5. To patronise the Devendra Printing and Publishing Co., Ltd. by purchasing its publications.

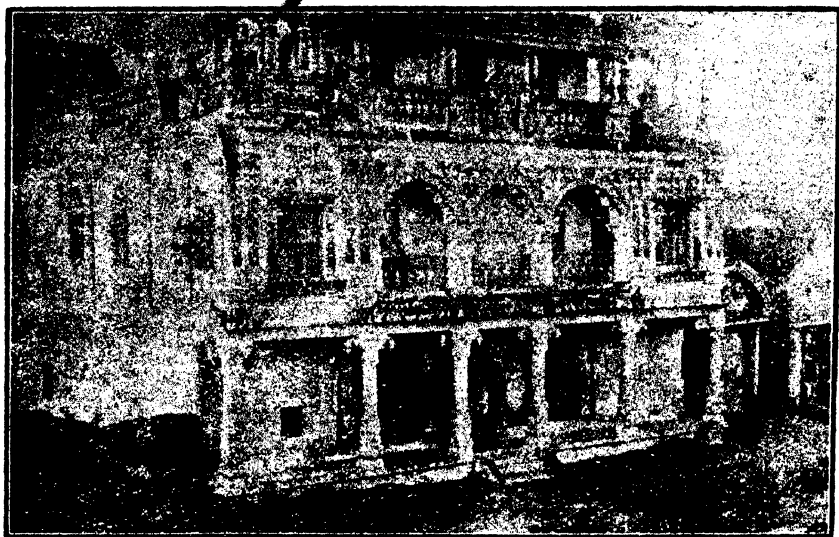


H. H. THE LAKSHMISENA BHATTARAK.

“When Hiuen Tsang, the Chinese pilgrim, visited Southern India in A.D. 640, Digambara Jains and Jain temples were numerous in both the Pallava realm (Dravida) and the Pandya

Kingdom (Malakuta)."* But subsequently a stormy wave of persecution of the Jains began to sweep almost all over India and threatened to extirpate Jainism. As a necessary counterblast against this crisis, about a thousand years ago, there came out a Great Jain Acharya, Sri Lakshmisena by name with his message of *Ahimsa*—the doctrine of *Live and Let Live*. Tradition says that he belonged to the celebrated line of *Mula Sangha* which had its origin from the famous Teacher and Philosopher Bhagwan Kundakunda Acharya.

Sri Lakshmisena Acharya travelled throughout the length and breadth of India preaching the doctrine of "Love" and "Peace" and reviving Jainism. In order that his mission may be continued even after him and to invest it with the character of permanency he established four *Pitams*—centres for religious heads at Delhi, Kolhapur, Jina-Kanchi and Penukonda. Having



THE RESIDENCE OF THE BHATTARAK AT CHITTAMUR.

Delhi as his head-quarters he enthroned three of his disciples as Acharyas at the three other places. All of them were known as Lakshmisena. For several centuries these Acharyas in succession

* *Early History of India* by V. A. Smith. p 454.



SRI AKALANKA BASTI (near Conjeevaram.)

This Ancient Temple is situated in *Akalanka Bhasti*. There will be a Mahotsava festival lasting for ten days beginning from 18th February, 1926. His Holiness The Lakshmisena Bhattarak is also expected to be present on the occasion.

were doing great service in reviving Jainism. In course of time, the Pitams at Delhi and Penukonda became vacant and the *Pitam* at Jina-Kanchi was removed to Chittamoor in South Arcot District where it continues to this day.

The present Bhattarak who occupies the pontifical chair or *Pitam* was elected to that high and exalted office only two years ago by the unanimous consent of the Tamil Jains. Even while he was a layman he was highly cultured and pious; he was an ideal Sravaka and an object of profound veneration by all who knew him. He is over sixty years in age and has a deep and thorough knowledge of the Jaina Scriptures. It is indeed a happy sign of the times that the Tamil Jains are gifted enough to have such a fully qualified religious head. He is deeply interested in the spiritual welfare of his disciples and is now busy erecting a grand Jain Temple begun by his predecessor. May he live long and uplift the educational and religious status of the Tamil Jains is our humble prayer.

Just when we are closing this note we are glad to receive the following from Mr. G. Jinadasa Nainar at Chittamoor :—

"A Jain Sanskrit Pathasala has been opened at Chittamoor by His Holiness the Lakshmisena Bhattaraka Swamigal on 28th January 1926. It is expected that it will be recognised and a grant will be given to the institution by the Madras Government. His Holiness will open a boarding house to feed poor students. Arrangements are being made to collect funds and a Mahasabha will be convened on the occasion of the annual *Rathotsava* festival of Sri Parsvanatha. All Jains are requested to help the newly created institution."

ESSAYS FOR COMPETITION.

Mr. Kishori Lall Jain, B.A. (Hons.) Secretary, Mahavira Jain Association, Lahore, writes :—"Mahavira Jain Association, Lahore will award three prizes of the value of Rs. 15, Rs. 12, and Rs. 8 respectively to the three competitors who will write the best essays on any one of the following subjects. The essays may be written in English or in Vernacular (Hindi or Urdu). They should

reach the Secretary by the 15th of March 1926. The essays will not be returned.

- (1) Jainism confers equal rights upon all.
- (2) What has Jainism taught to the world ?
- (3) How can the various sub-sects of the Jains be united
- (4) How can Jainism become a Universal religion ?

THE JAIN FAITH AT HISSAR.

Mahatma Bhagwandinji and Arjunlalji Sethi, invited here for the anniversary of the Punjab Jain Conference, lectured at the public meeting yesterday.

Babu Thakurdas Bhangwa, a leading vakil of this district took the chair.

While inviting Mahatmaji to speak, he said Jainism aims at brotherhood between man and God.

Mahatmaji said that despite the apparent diversities, in essence all religions centered round the service of humanity. Jainism preaches unreserved co-operation between fellowmen and kindness towards creatures of the lower orders. Ahimsa is the prime command of Jainism, but it is not confined to non-injury and prohibits even harming one's feelings and susceptibilities. He refuted the charge that the Ahimsa of Jains led to deterioration of physique and manhood and showed how it betrayed ignorance of the Jain conception of Ahimsa. He cited the names of historical personages that were in no way inferior to the grandest of chivalrous and strong men and who at the same time scrupulously avoided flesh eating. The history of the Jains, he opined, if accessible could bring out most valiant fighters and successful Rajas to common knowledge.

In the end he wanted the audience not to judge Jainism with references to the present state of its followers, for rituals and forms which were meet to be changeable have come to be regarded as fundamentals.

Sethiji then, while disowning any claims to panditship, explained at length the fine and elevating principle of *anekant* of Jainism which aims at extracting oneness from diversity and showed how this religion is open to and recognises aspects to

truth enunciated in various forms of faith. Referring to the President's remark, he pointed out that what Jainism aims at is the establishment of brotherhood, not simply between man and man, but between man and God himself. Every being could attain, that sublimity. But this attainment is not possible, he declared now when even molecules all round are infected with slavish mentality. The slave must not talk of the bliss of salvation. Let pity of the Jainas and their love for the exalted principle of their religion be showed in practice. Let them show these contributing their mite in the cause of the motherland and the cause of the oppressed, hence the cause of religion. Thus alone could their religion flourish. He asked Jains not to make this universal religion a seclusive and narrow sect and thus blaspheme it.

Amid appreciative applause, he sat sounding a note of warning to all never to let forms and ceremonies of their particular faith take an upper hand over their inherent sense of right.

Brahmachari Sitalprasadji supported and clarified on the authority of Jain scriptures what the two speakers had said and amid vociferous greetings, the meeting terminated.—*The Hindu*.

A JAIN "SANDOW."

Quite wonderful feats of physical culture and muscular power were exhibited by Prof. K. K. Shah a young Jain gentleman of 30 years hailing from Kathiawar, at the Pearl Opera House at Karachi. Mr. N. D. Mallick in the beginning introduced the Professor and said he had won 17 gold medals for his extraordinary physical feats and was a living embodiment of what a man could achieve by regular exercise and Brahmacharya.

Prof. Shah then thanked the audience and assured them that he had no magic but whatever performances he would show, could be performed by anyone if he cared to develop his body.

Prof. Shah then began with the programme. A very heavy stone weighing it is said, about 3,000 lbs. was placed on his chest by the aid of pulleys by about half a dozen men and smaller stones were kept on it and broken with hammer blows.

A heavy bullock cart with about 15 persons was then passed from on his back amid great cheers. The same cartload was then passed from on his hand, chest and neck by turns, the last performance entailing great risk to his very life. But he came out quite successful and smiling through all the ordeals. While he performed the last feat, he was presented with a hundred rupee note by Seth Jaising Bhai Poonamchand, a local Jain Merchant.

He was then bound by 6 strong men with an iron chain and with the power of his arm muscles he extricated himself from the fetters.

He then stopped two running Ford motor cars (of 12 Horse power) each going in opposite direction, by holding them with a rope tied to their rears. Among other wonderful feats were breaking of thick iron chain and carrying a 2,000 lbs. stone on chest while holding balance on two chairs and having pointed arrows and swords below him. If he had missed to carry the stone, these would have pierced his body and done him to death. Prof. Shah we are told is not a professional athlete. He came to Karachi on his way to America where he is going to get further training.—*New Times*.

A PRATISHTA MAHOTSAVA AT ARRAH.

A new Jain Temple has been erected by that great benefactor of the Jaina Community Buba Dhancndra Das of Arrah, specially for the students of the Jain Balavishram. The Pratishtha ceremony of this temple will begin on the 12th February. All Jains are invited to be present on the sacred occasion.

OUR EX-EDITOR A DEWAN.

We are very glad to inform our readers that one of our past editors Rao Bahadur A. B. Latthe, M.A., LL.B., has been appointed to be the Dewan of Kolhapur. While congratulating Mr. Latthe on his being entrusted with this high and responsible office in the State we are sure that the citizens of the State have got better times to enjoy under his able guidance. We sincerely thank His Highness the Maharaja Saheb of Kolhapur for his able and happy choice,

MADRAS LEGISLATIVE COUNCIL AND THE JAINS.

We understand that in the ensuing session of the Madras Legislative Council on 8th February Mr. Manjayya Heggade will move for leave to introduce "The Jain Succession Bill" and Mr. Raghuchandra Ballal will move a resolution to prohibit injury to life in the vicinity of Jain temples in Madras Presidency.

This prohibition of injury to animals near Jain temples will be welcomed with great joy by all Jains. Ahimsa or non-injury to life is the very basis on which the whole of Jaina ethics is constructed. Therefore the mere sight of some injury to any life deeply saddens the heart of the Jaina and disturbs his mental equanimity. If the solemn silence of the Muhamadan mosque ought not to be disquieted by the Hindu drums and pipes and if the Sunday Sermons in the Christian Church should not be disturbed by the noise of the tramcars, is it too much for the Jaina to ask that his meek and pious prayers in the *Temple of the Arhat* must not be interrupted by the pitiful and agonising cries of helpless birds and beasts in the vicinity of a Jain temple which is indeed a veritable abode of peace, joy and equality.

THE LATE CHARUKIRTI PANDITARYAVARYA SWAMIJI.

As we are running to the press we are extremely grieved to learn that His Holiness Sri Charukirti Panditaryavarya Swamigal of Sravana Belgola Mutt passed away suddenly at 1 A. M., on Tuesday 26th January. The late Swamiji was at once a profound scholar and a practical sadhu. His premature death at his 44th year is indeed an irreparable loss to the entire community. May his pious soul enjoy everlasting peace and bliss is our humble prayer.

We do not know if the late Swamiji has nominated his successor as is customary in almost all Jain Mutts. If nobody has been nominated hitherto we would wish that the disciples of the

time-honoured mutt at Sravana Belgola would deeply think over the matter before they elect a successor to the highly responsible office. It is needless for us to emphasise on the importance of Sravana Belgola as a Great *Tirtha*—known as the *Dakshina Kasi* for the Jains. Therefore it is highly desirable that the person who occupies the *gadi* at Sravana Belgola should be 1. highly cultured 2. pious and pure in conduct 3. a man of liberal views, 4. a scion of a respectable family and 5. one aged more than about fifty years. The question of age is not a point to be trifled with. Some mutts have had to repent for the folly of having not elected aged persons. In this connection it may be observed that some of the very high appointments in British India (e. g. the Justices of the High Court or the Memberships to Council of State) are given only to persons who are above a certain age. Therefore we hope that the Mysore Government or the disciples of the Mutt or who ever may have the power vested in them to elect the successor will have due regard to the necessary qualifications discussed above in the interests of the Jains all over India.

ACKNOWLEDGEMENTS.

We are in receipt of a Time Table of the Principal Railways of India published by the Great Indian Peninsula Railway, Bombay. The publication contains some new and interesting features about it. It has 22 maps, a comprehensive index of Stations and routes and important information for travellers. It is also noteworthy that the historic importance of such places as Sanchi, Ajanta, Delhi and others is briefly referred to for the benefit of the tourist. Besides there is also a Rapid Reference Indicator to be of use in cases of emergency. The time table is beautifully got up and is priced at Rupee one only per copy.

CALENDARS.

We have received a beautiful picture calendar from Messrs. Guru Basava & Co., Ltd., Madras, and a neatly printed wall calendar from Indian Steel Trunk Factory, Negapatam.



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Assuredly, the absence of passions is *Ahimsa*.

—Sri Amritachandra.

AHIMSA.

BY

Harisatya Bhattacharyya, M.A., B.L.

IN recent times, a necessity has been felt to define Hinduism,—Hinduism, as contradistinguished from Mahammadanism, Christianity and other forms of religion. I have often thought over the task of defining Hinduism and am bound to confess that every time it has appeared to me as enormous, if not impossible. Yet Hinduism must be defined,—and the difficulty of exactly describing Hinduism is greatly increased by the fact that the definition is to be applicable not only to the orthodox Brahminism but to the other religious systems of India e.g. Jainism and Buddhism. One way of characterising Hinduism would be to describe it as a system which had Indians as its prophets, teachers, sages and seers. The description is no doubt applicable to all the three systems, Brahminism, Buddhism and Jainism but is, after all, very vague and devoid of any positive matter.

A careful study of the ethical doctrines of the above three Indian schools would, however, show that notwithstanding their differences, the Brahminic, the Buddhist and the Jaina systems are substantially agreed on important doctrines of morality. And this supplies a clue to our finding a definition for Hinduism which may

unify the three systems,—varied in themselves as they undoubtedly are,—for the purpose of differentiating them from the other prevalent religions of the world.

For, let us look to the Jaina description of Dharma or system of moral practices. They are, as the author of the *Tattvarthadhi-gama Satra* says, ten in number viz.,—forgiveness (*kṣhamā*), humility (*mārdava*), straightforwardness (*ūrjava*), truthfulness (*satya*), cleanliness (*sāucha*), restraint (*saṃyama*), penance (*tapas*), renunciation (*tyāga*), indifference (*ākāṃchanya*) and control of sexual passions (*brahmacharyya*). These ten modes of Dharma, as described by the Jainas are substantially in agreement with the ten Parami's or excellent Perfections of the Buddhists which are,—dana (giving away), sila (power of enduring), naiskramya (renunciation), prajna (wisdom), viryya (equanimity of temper), kshanti (forgiveness), satya (truthfulness) adhithana (strength of resolve), maitri (loving all), and upeksha (indifference). Coming again to the Brahminic code of morals, we find the author of the Padma-Purana, mentioning the following ten as the 'Angas' or parts of Dharma,—brahmacharyya (control of the sexual passions), satya (truthfulness), tapas (penance), dana (charity), niyama (self-control), kshama (forgiveness), saucha (cleanliness), ahimsa (non-injury), susanti (peaceful temper) and asteya (non-stealing).

The above similarity between the moral codes of the Jaina, the Buddhist and the Brahminic people points to a similarity in the fundamental bases of morality in the three ethical schools. The primary or *cardinal* virtues, according to the Jainas are, as is well known, Ahimsa or doing injury to none, Satya or truthfulness, Aparigraha or a spirit of non-attachment, Asteya or non-stealing and Brahmacharyya or the control of the sexual passions. The *Sutta-Nipāta* of the Buddhists, again, enumerate the Panch-sila as follows :—

“ 1. Do not kill nor encourage others to kill. 2. Do not steal and make others also non-stealers. 3. Control your sexual passions and make others also do so. 4. Do not tell a lie and see that others also do not lie. 5. Abstain from drinking and instruct others also to that effect.”

Lastly, we find the author of the *Srimat Bhāgavatam* saying substantially the same thing,—

"All pious practices are included in the four, Ahimsa (abstinence from killing), Satya (truthfulness), Asteya (non-stealing) and Maithuna-Varjana (controlling the sexual passions)."

Of the above-mentioned cardinal virtues of Indian Ethics, the virtue of Ahimsa is not only what is common to the moral codes of all the three schools but is one which differentiates the Indian system of morals from others. We may thus safely say that Hinduism is best defined as an ethical system in which Ahimsa occupies an important position. This is testified to by this among other facts that with the Jaina, the Buddhist and the Hindu proper (at least with the Hindus of the upper classes), vegetarianism is not only a great virtue but almost the common practice.

With the Jainas, however, Ahimsa is not only one of the cardinal virtues but, in a sense, it is the only virtue and all other virtues are but secondary and subservient to it. Amrita-chandra Suri, for instance, in his *Purushārtha-Siddhyupāya*, shows how the virtues of Satya, Asteya, Brahmacharyya and Aparigraha are derivable from and have their explanation and justification in the principle of Ahimsa. Ahimsa is thus the very corner-stone which supports the stupendous edifice of the Jaina ethical philosophy. It is this supreme position occupied by Ahimsa in Jainism that distinguishes it from the Buddhist and the Brahminical systems. The author of the *Maha-Bharata*, no doubt says,—

"Dharma is characterised by Ahimsa and Adharma, by Himsa."

But it must be remembered that the philosophical systems under the authority of the *Upanishads* began with the idea that the world was unreal, so that Renunciation or Aparigraha was the supreme virtue with them. The Vedic school regarded Ahimsa as a virtue, probably because it was a necessity for,—a condition precedent to,—the practice of Tyaga, Sannyasa or Aparigraha. There is reason to believe that Jajna or Sacrifice was only a symbol for the ethical principle of Renunciation. The practice of Jajna or Renunciation was the highest virtue with the people of

the Vedic school and in the name of Jainas, they sometimes sacrificed living animals. They could not accordingly practise Ahimsa very strictly ; at any rate, it was not the only virtue with them,—although they admitted it to be of great merit.

The soft-hearted Buddha, on the other hand, was mortified at the sufferings of animals and it is said that he was once about to offer his own self at the altar of Sacrifice to stop the killing of innocent animals there. He commanded,—

“ Being an animal yourself, you shall not kill an animal,—for know for certain, one who kills an animal is sure to have grief.”

The practice of Ahimsa was thus a great virtue, according to Buddha. But the first principle of his philosophy was

“ All existence is misery ”

and he was so much overwhelmed with this sad thought that he hastened to do the little amount of positive good that he could to his fellow-sufferers in the world. With the Buddhists, accordingly, love for all,—which is Ahimsa in its positive aspect,—was the chief virtue. In Buddhism, nowhere is this sentiment of love and sympathy for the suffering creation more manifest than in the Bhavana's, the first three of which are respectively called the Maitri, the Mudita and the Karuna. In Maitri, the thinker wishes that every animal,—be it a beggar or a rich man, a god or a toad—be happy. In the second Bhavana, the pious Buddhist wishes that the poverty of every kind be removed from all poor beings. In the Mudita Bhavana, the humble Bhikshu wishes prosperity for all. The attractive beauty of the Buddhistic ethical system and the humanitarian deeds of the Buddhist Emperors point to this insistence by the early Buddhists on the practice of universal love,—of Ahimsa in its positive aspect.

The Jainas, as we have seen already, made Ahimsa the first principle of their ethical philosophy. They not only deduced all other virtues e.g. Truthfulness, Renunciation etc. from Ahimsa but conceived its nature in a most comprehensive way and practised it with scrupulous care in both its positive and negative aspects. Like the Buddhists, the Jainas extended their love to all living beings. On this point, the Jainas speak of four kinds of

Contemplation (which are akin to the Buddhist Bhavanas), called Maitri, Pramoda, Karunya and Madhyastha. These are best described in the words of Amita-Gati :—

“May my Self, O Lord ! have Love (Maitri) for all beings, Joy (Pramoda) in mixing with good men, Sympathy (Karunya) for the sufferers and Tolerance (Madhyastha) for the ill-behaved.”

Dana or charity also is a great virtue with the Jainas. And while making a gift the giver is enjoined to look to the following four things :—(1) The *way* in which he is to give. He is to respectfully receive the donee, to seat him on an exalted seat, to wash his feet, to worship him, to bow to him, to be pure in speech, body and mind and to give in a faultless way. (2) The *thing* which he gives. This must not be injurious in any way and should preferably be such as would tend to the donee's spiritual welfare. (3) The proper *attitude* in which he is to give. The giver must not wish anything in return for the thing given, must give calmly, be happy in the act of giving, must not cherish any deceitful feeling, must banish envy from his mind, must not be sorry for his act of giving and must be humble in every way. (4) The *person* to whom the gift is made. A good man with needs should first of all be relieved. In this connection, it should be noted that the Jainas speak of Karuna-dana also which means that food (ahara), medicine (aushadhi), removal of the fear of the frightened (abhaya-dana) and knowledge (vidya) should be made over to all beings,—human or sub-human, Jaina or non-Jaina. All these injunctions are intended for the faultless practice of love and sympathy,—Ahimsa in its positive aspect and as a result we find not only the Jaina Kings and Emperors but Jaina people also in ancient India, founding hospitals, rest-houses and other objects of utility, for men and lower animals alike.

But the Jainas seem to have gone further than the Buddhists. They believed in the existence of the Soul-life not only in the animals but in trees, grass and many invisible organisms. Their philosophy asserted that all these souls, though many in number, were of one kind, so far as their essential nature in its purity

was concerned. It was perhaps this idea of kinship with all living beings that led the Jainas to take care for and sympathise with even the very minutest form of organism. Amita-Gati gives expression to this feeling of comrade-ship in his fervent prayer,—

"Lord ! If in my moving to and fro, I heedlessly annihilated, mutilated, combined (incompatibly) or harmed organisms, having one sense or more senses, may such wrong acts of mine be avoided !"

The Jainas took as much care for the observance of the negative aspect of Ahimsa (i.e., not to injure any living organism) as they took for that of its positive aspect (i.e., to love and help all living beings). In order that one might not injure any living organism, however small and minute it might be,—a Jaina was asked to see (1) that he did not use harsh words, (2) that he did not think ill of others even in mind, (3) that he was careful in walking, (4) that he was careful in lifting and laying down things and (5) that he carefully examined his food and drink before he took them. The vow of Ahimsa was said to be transgressed if an animal was wilfully (1) tied up or otherwise confined, (2) assaulted, (3) mutilated, (4) overloaded or (5) prevented from taking its food or drink. A true Jaina was required not to take animate vegetable etc., not to give away to others weapons of offence, not to execrate in a place or put things there or spread mats or seats there without first carefully examining the place (if there were any living animal there). He was commanded not even to place his food on a living thing e.g. on a green leaf or cover his food with a living thing.

Some of the above-mentioned and similar practices of the Jainas, are laughed at as being extravagant, ludicrous and idle. It is nevertheless, undeniable that these injunctions exhibit sincere and honest attempts on the part of the Jainas to practise Ahimsa *fully*,—a doctrine which differentiates the Indian systems of Ethics from other systems, a doctrine again which Brahminism could not observe always, inspite of its appreciation of it and which Buddhism observed but partially.

OUR TEMPLES.

BY

Hem Chandra Rai M.A., M.R.A.S., F.R.E.S.

TEMPLE reform is an urgent question which should engage our thoughtful attention. There is a tremendous amount of profanity and waste which is merrily going on unchecked in the temples. The fact that conditions are practically parallel or possibly worse in some other Hindu temples is no reason why we should not set about to remedy the evil. Jainism holds up the loftiest ideal of spiritual purity. The rigid code of ethics, brimming with Ahimsa, purity and truth, laid down for even the ordinary Jain householder, is fundamentally different from the laxity and license of people professing some other faiths, who run riot in passions material luxuries under the garb of religion. Let us now pause to reflect on how far our temples bear out the pure puritanic principles of Jainism and how we are inadvertently thwarting the very ideal in which we are supposed to believe.

We have been labouring under the common belief that temples must be ornamented, adorned and enriched up to a limitless degree. Every pious devotee contributes his quota to the temple on various occasions during his lifetime, and this is reckoned as an act of great religious merit. This conception of gifts is undoubtedly a proper one so far as we furnish temples with articles which are really needed. Rich gifts are however showered so blindly on the temples that they are surfeited over and over again. Among our innumerable golden and silver presents to temples, the prices of *Raths*, *Bedis*, *Chhatars*, *Singhasans*, *Nalkis*, *Maces*, *Chowkies* and utensils for *Puja* alone are to be calculated by hundreds and thousands of rupees in each case. Curtains and canopies of silks and velvet, embroidered with gold thread, cost no less. At times even doors and door-frames are n-laid with gold and silver before they are bestowed on the temple,

Riches thus go on piling up ceaselessly in the temples. The richer his gift, the more pious a Jain is considered by his fellows. This indicates a very diseased mentality for which there exists no rational justification. If misdirected charity is imagined to be piety, it cannot but be called the silliest of fallacies.

Apart from curtains, silk is again much too lavishly used for wrapping Shastras. The use of silk in temples at least should be condemned for the reason that its manufacture necessitates the slaughter of countless silk worms. In 1921, the Khaddar movement had provided a stimulus for the exclusion of silk from our temples, but the stimulus died out with the movement and silk remains where it was. Why should we endow temples with luxurious trappings and the ever-accumulating hoards of gold and silver, is the vital question which we have to ask ourselves. Temples are certainly not meant to cater to our aesthetic senses or to serve the purpose of richly decorated drawing rooms. Nor should they be debased into store godowns of our surplus riches. The fact seems to be that we are tittering away our souls in the luxury and effeminacy now fashionable in plutocratic circles and we do not refrain from importing these degrading tendencies into the holy precincts of our temples. Such unnecessary endowments which are prompted by ignorance or sheer conceit and vainglory cannot but besmirch the simple grandeur of our religion. We do not attend the temples to stimulate our *raga bhava* by resting our eyes on heaps of gold and silver things and luxurious hangings. It would not be too much to hold that excessive display of riches overpowers the sanctity of the temples. And by allowing silk to remain within our temples, we are wilfully committing an impudent *avinaya*. In short the spirit of showering rich gifts on temples is entirely opposed to religious teachings and is accordingly objectionable. The flagrantly excessive manner in which we ornament and enrich our places of worship, lays us open to the charge of insincerity in the practice of religion. Reverence cannot be held forth as an excuse for rich endowments, except for transparent self-deception. At best such reverence could be taken as a sentiment born out of ignorance and on a par with the kind

of *mithyatva* which leads many Jains to worship *kudeva*. This brand of belief should not be confused with the deep devotion based on right knowledge and right faith. In case our gifts are instigated by vainglory or the hopes of realizing worldly desires, the proposition resolves itself into this, that religion is being prostituted to satisfy our unbridled vanity and a candidly avowed materialism.

Apart from the religious objection to the endless decoration and prodigal endowment of temples, these practices are laden with the folly of economic waste. Let us not blink the fact that our body politic is being dangerously starved for want of funds. This then is not the time to waste. We are being fearfully outstripped in the race of life, and this is of sinister significance. The rapid advance of education among other communities, backed by sound and strenuous propaganda, is investing them with an increasingly greater political consequence in the country. In this respect we are being left in the lurch for our own failings. It would be cowardly and dishonourable for us to sit still at such a juncture and let the adverse tides pass over us. The Jains cannot boast of even a single College in the whole country and not even half a dozen High Schools. A couple out of the latter are on the verge of financial collapse; the rest too stand more or less in need of monetary help. We cannot claim to possess enough institutions to protect and lodge the orphans and widows of society. There is hardly any Brahmacharya Ashram which is financially sound and flourishing. Similar is the plight of our press, which is eking out a precarious existence. The growth of our student's Boarding houses is stunted for lack of funds. It is very well realised that they are valuable assets of the community and many more could be advantageously opened at prominent educational centres. To overcome all these glaring drawbacks, we have to pool all our resources if we want to tackle the problem of existence in right earnest. Our people have not only to be taught to bestow charity where it is needed, but we might as well take stock of the riches which lie stored in temple vaults during the major part of the year, or are being misused by unscrupulous individuals

who are supposed to look after temple management. They are a great reservoir of enormous potential good, on which we should draw without delay. A reasonable sentiment like this is bound to crystallize into a fixed determination ere long.

Some observations on behaviour in temple would not be devoid of interest. There are certain people who make a queer exhibition of piety on entering the temple. Soon as they step into the temple they shout their prayers so loudly and ring the bells so furiously, that everybody else is rudely disturbed. A student of human psychology would be amused at this sort of vociferousness which gives away the piety as a thin veneer calculated to conceal the sense of conceit and display. This is a very discreditable spirit of dishonesty and levity which should not be allowed to defile the elevating atmosphere of our temples. There is plenty of room outside to indulge in humbug and hypocrisy. Hurly burly at temples, echoing with noises and the shouts of hypocritical devotees, is hardly conducive to the serene state of mind required to say one's prayers in the truly religious manner. Hypocrisy was the foremost of the sins denounced by Jesus Christ. He roared with laughter at praying men who clung to their bundles of goods swollen by praying on their fellow-men. Numbers of *Baradari* disputes are again attempted to be settled in temples. Harsh language is bandied and foul recriminations indulged in with a license which strikes at the very roots of religious decorum prescribed for places of worship. How can we reconcile these vagaries with the *vinaya* laid down by Shastras? Temples are certainly not designed to serve as cockpits of wordy warfare for the senseless wranglers of society. Our temples should breathe the infinitely precious spirit of simplicity, purity, peace and universal love in concordance with the teachings of Jainism.

“ DER JAINISMUS ”

[By Dr. Helmuth von Glasenapp, Professor of Sanskrit at the University of Berlin. Published as volume I in the “ Kultur und Weltanschauung ” series by Alf Hager. Berlin. 1925 pp. xv. + 505 with 3 coloured and 28 half-tone illustrations, price about Rs. 25. Can be had from A. Probsthain, 41 Great Russell street, London].

JAINISM has suffered much from misrepresentation at the hands of those who not being students of ancient Indian history, or not being acquainted with the modern researches on Jainism, had to write about this religion. From among the numerous instances of such misrepresentation, the following may be mentioned :—

1. Lethbridge's *History of India* which was long used as a text-book of history for the Matriculation Examination of several Universities. It taught, in brief, that Jainism was a branch of Buddhism, had its rise in the 6th century A. D., and declined in the 12th century.

2. Mrs. Sinclair Stevenson's *Heart of Jainism* (Oxford University, Press, 1915). Though the result of patient and diligent labour, yet it is not free from mistakes. In several places the author has failed to understand the right spirit of Jainism. All these inaccuracies have been picked up and corrected by Mr. J. L. Jaini in his review of the book obtainable free from Atmanand Jain Sabha, Ambala city, Panjab.

3. The selfless and respected leader of the country, L. Lajpat Rai, in his *History of India* (Hindi) made a number of statements about the Jains and their religion which were far from being true and were put in a form that injured their feelings. These have been most reasonably refuted by Mr. Champat Rai.*

4. A Hindi work on religious history of India (*Bhārat Kā dharmik Itihās*) published a few years ago by Baheti & Co.,

* A criticism on L. Lajpat Rai's “ *Bharat Ka Itihas* ” obtainable from Atmanand Jain Sabha, Ambala city, Panjab.

Calcutta, so grossly misrepresented Jainism that it betrayed its author's utter ignorance about this religion.

5. A text-book of history, prepared under the auspices of the Education Department of the Panjab, repeated the same false notions about Jainism. These were brought to the notice of the Education Department by the Atmanand Jain Sabha, Ambala, and it is gratifying to note that the Sabha succeeded in getting the chapter on Jainism revised to their satisfaction.

The main cause of all this misrepresentation has been the absence of a book in English dealing with Jainism from every standpoint. The authors of the above books which were intended for use as text-books in schools or for wide circulation among reading public, were not oriental scholars and were not fully acquainted with the results of modern research. For their information on Jainism they chiefly drew upon books written in English by Englishmen during the early years of their advent, and which had become antiquated long ago. A work on Jainism in English has always been a pressing need.

Prof. Helmuth von Glasenapp has earned the gratitude of the Jains by just bringing out his *Der Jainismus* and thereby removing this long-felt want though partly only for the book is written in the German language which very few Indians can read. It is hardly necessary to say that the professor was fully competent to have undertaken the present work. His profound knowledge about Indian religions was already known to the student world from his works like "Die Lehre vom Karman in der Philosophie der Jainas" (1915), "Der Hinduismus" (1922), "Madhavas Philosophie des Vishnu-Glaubens" (1923) etc. In writing the present book the professor has used the original Jaina scriptures in Sanskrit, Prakrit and various other languages, and has carried a long correspondence with Jaina scholars of different sects all over India. He specially mentions in his preface (p. ix) the late Sri Vijayadharma Suri, Sri Vijaya Indra Suri, Muni Hansa Vijaya, S. K. Bhandari (Indore), Banarsi Das Jain (London), Champat Rai Jain (Hardoi), Chhote Lal Jain (Calcutta), Lakshmi Chandra Jain (Allahabad), C. S. Mallinath Jain (Madras), Panna Lal Jain

Delhi) R. B. Jagmandar Lal Jain (Indore), Puran Chand Nahar (Calcutta), and also the All India Jaina Association (Indore). From among the European scholars who helped the author in one way or other in the production of the book, he thanks Prof. Hermann Jacobi (Bonn), Prof. R. Simon (Berlin), Prof. W. Kirfel (Bonn), Prof. Schubring (Hamburg), Prof. L. Sualì (Pavia), Dr. F. W. Thomas (London), Mr. Herbert Warren (London) and a few others.

The work which was dedicated at his 75th birth anniversary to Prof. Hermann Jacobi, the grandmaster of Jaina research in Germany, gives as complete an account of Jainism as was compatible within the limits of a single volume. It is divided into seven parts the contents of which are briefly as follows :—

I. *Introduction* (pp. 1-5) giving a brief history of the study of Jainism in Europe and India. The Greeks were the first Europeans to know Jaina monks whom they called "Gymnosophists" i.e. naked philosophers. Evidently it refers to the Digambara monks. The European travellers who visited India in the middle ages do not make any mention of Jainism except that their description of animal hospitals has a reference to the Jains. In modern times this study began with H. T. Colebrooke (1765-1837), and since then it has been progressing. Names are given of those Scholars from Europe, America and India who have made studies in Jainism.

II. *History* (pp. 6-80). In the introductory remark to this chapter mention is made of the sources, importance and authenticity of Jaina history.

1. The Tirthankaras. (a) Prehistoric. (b) Parsvanatha. (c) Mahavira. Lives of the Tirthankaras.

2. The oldest church i.e. the four fold Sangha in Mahavira's time and after it. Jainism in Bihar and Orissa under the Saisunaga and Mauryan Kings. The great Schism into Digambara and Svetambara.

3. Spread of Jainism in Northern India, in Gujarat, in the Deccan and Southern India.

4. The decline. (a) Relapse of Jainism into Hinduism. (b) The Jains under Mohammadan rule. (c) The Jains in Hindu states. (d) Reformation. Describes how the Jains were prosecuted by the Hindus; weakened thus how the Jains adopted many a Hindu custom. Influence of the mediaeval religious reform may be seen in the rise of the Sthanakvasi sect who condemn idol-worship.

5. The Present condition. This is a kind of directory giving details of the Jaina literary activity in India and outside. The author has, perhaps intentionally, concealed the dark side of the Jaina church so conspicuous in the deterioration of the monastic life, in the numerous law suits and mutual rivalry going on between its numberless sects and parties.

III. Literature (pp. 81-137). Introductory remark describes the languages in which the Jaina literature exists at the present day. They are (1) Aryan (Sanskrit; Ardha-Magadhi, Jaina Maharashtri, Jaina Sauraseni, Apabhramsa; Hindi, Gujrati, Rajasthani), (2) Non-Aryan (Kanarese, Telugu), and (3) European (English, German, French, Italian).

1. The Canonical literature. (a) The rise of the Canon. (b) The Svetambara Canon. Gives a survey of the Canon. (c) The Digambara Canon. The old Canon which is lost.

The modern secondary Canon.

2. The Non-Canonical literature. (a) Works on Theology and Philosophy. (b) Story literature and Poetry. (c) Drama. (d) Periodical literature of the present time. (e) Inscriptions.

IV. Jaina Doctrines (pp. 138-313). The introductory remark compares the Jaina doctrines with those of the other ancient faiths of India.

1. Theory of knowledge. (a) Its sources. (b) Ontology and dialectics.

2. Metaphysics. (a) Tattavas. (b) Dravyas. (c) Karma. (d) The soul under the influence of Karma.

3. Ethics. (a) The theoretical basis of the Jaina system of ethics.

(i) Suffering and possibility of relief from it. (ii) The causes of influx of Karma. (iii) The way to stop it. (iv) The fourteen Gunasthanas or the steps through which a soul passes on its way to liberation.

(b) Practical ethics.

(i) Merit (*punya*) and sin (*papa*). (ii) The Moral Code—Duties of the laity and of the monks. (iii) The way to stop the inflow of Karma. (iv) The way to destroy karma.

(c) Liberation.

4. Cosmology. (a) Proofs against the existence of a creator. (b) Shape and size of the Universe. (c) The inhabitants of the Universe. (d) Description of the world.

(i) The middle region. (ii) The lower region. (iii) The upper region. (iv) Abode of the liberated souls i.e. the Siddhasila.

5. World-history and the ages. (a) History of the 63 great persons i.e. 24 Tirthankaras, 12 Cakravartins, 9 Baladevas, 9 Vasudevas and 9 Prativasudevas. (b) Cycles and ages.

V. The Church i.e. the *Sangha* (pp. 314-358). (a) The establishment of the Church.

(i) Jainism as a universal religion. (ii) Caste-system and Jainism. History of the various communities professing Jainism at the present day. (iii) Place of government and law in Jainism.

(b) The monastic order (monks and nuns) and the laity. (c) The sects.

(i) Schisms of olden times. (ii) Schisms of later times Svetambaras and Digambaras.

VI. Forms of worship (pp. 358-440). 1. General.

(a) Theory and object of Jaina worship. (b) Expression of devotion.

(i) By prayers, hymns and mantras. (ii) By meditation (*dhyana*). (iii) By Postures and bodily training. (iv) By confession repentance and atonement. (v) By vows and penance (*pratyākhyana and tapas*). (vi) By Yoga.

(c) Preaching by sermons, or setting a good example. George Buhler's description of a Svetambar acarya's *vyākhyāna* at Ahmedabad. (d) Image-worship.

(i) Holy symbols. (ii) Idols.

(e) Places of worship i.e. Temples etc. (f) Magic and supernatural powers.

2. Special. (a) The rites to be performed by the lay Jains.

(i) Daily rites, (ii) rites for special occasions.

(b) The rites to be performed by monks.

(i) Daily rites, (ii) rites for special occasions.

(c) Temple-ritual.

(i) Daily and (ii) Special.

(d) Festivals. (c) Sacred places and *Tirthas*.

VII. Closing chapter (pp. 441-452). 1. Place of Jainism in the history of religion.

2. Jainism and Indian religions. (a) Jainism and Hinduism.

(b) Jainism and Buddhism.

3. Jainism and non-Indian religions.

§ Explanatory notes and references to books consulted in the preparation of the present work (pp. 461-482). § Bibliography in three parts (pp. 483-488).

1. Works in Indian languages. Only such have been mentioned as were actually used for this book.

2. Translations of Jaina works into European languages.

3. Books dealing with Jainism in European languages.

§ Notes on illustrations (pp. 489-492). Index of subjects and proper names (pp. 493-505). Twenty-eight half-tone illustrations and three coloured ones.

1. Rishabha, the first Tirthankara, from Satrunjaya.

2. Temple on Satrunjaya. 3. Another temple on Satrunjaya.

4. Another temple on Satrunjaya. 5. Temple of Neminatha,

Girnar. 6. Temple on Mt. Abu. 7. Inside of the temple on

Mt. Abu. 8. Procession of Mahavira. Dharmadhvaja and

musicians in front; then Lord Mahavira, after Him gods carrying

the auspicious symbols, monks, nuns and laymen. Other gods

shown flying in air in their *vimanas*. *Samavasarana* in the back-

ground. 9. Statue of a *Tirthankara* from Mathura of the Kushan period. Original in the Lucknow museum. 10. Two females (*Yakshinis* ?) from Kankali Tila, Mathura. 11. Statue of Gommata at *Sravana Belgola*. 12. Marble statue of *Candraprabha* (Jaipur, 19th century). 13. Tejahpala and his wife Anupama in a temple on Mt. Abu. They hold garlands presumably to put them round the neck of a Jina's statue before which they are supposed to be standing. Tejahpala wears a piece of cloth before his face to prevent his breath from defiling the sacred statue.* 14. Jaina map of the earth. 15. Female figure representing the Universe. 16. Mahavira giving a sermon in the *Samavasarana*. 17. King Srenika's procession. 18. Acarya Vijaya Dharma Suri. Bikshuni Punyasri. Swami Carukirtipanditaryavarya. Monks with *mukhavastra*. 19. Acarya Vijaya Dharma Suri with his monks surrounded by lay disciples. 20. Four miniatures from an illustrated manuscript. 21. Siddhacakra. 22-23. Symbols of the 24 Jinas according to the Svetambaras. 24-27. Yaksha

* This is how I interpreted the figure when I received from the author a copy of its photograph for interpretation by me or some one in India. Acarya Vijaya Vallabha Suri to whom I had forwarded the above photograph, however gives a different account. He thinks that the figure represents Tejahpala as distributing wages among the workmen, and that what I take to be a wreath of flowers, is a long purse called *bansli* or *nauli* in Hindostani. To me the Acarya's suggestion seems to be untenable. Firstly the shape of the flowers is distinct. The central flower makes it quite certain that it is a wreath. That Tejahpala is standing in front of an object of worship is clear from the smaller figures (his children ?) one of which is waving a *camari* while the other two (perhaps three) are joining their hands in reverence. Secondly a pious Sravaka would regard it as vanity to be represented as distributing wages. Moreover it is too insignificant an event to be commemorated by the erection of a statue. Thirdly garland-holding is a common device of decoration in Jaina art. Compare, for instance, the photograph of similar figures holding wreaths from a Jaina temple at Jamnagar published on p. 11 of the Illustrated Weekly Times of India for November 22, 1925. As to what I thought was a *mukhavastra*, I myself had a doubt and changed my opinion when I saw Vastupala's photo in Naranarayanananda (*frontis piece*, Gaekwad's Oriental Series Vol. II) where the beard and moustaches are clear, although in the present photo it quite gives the impression of a *mukhavastra*.

and Yakshini attendants of the 24 Jinas according to the Digambaras. 28. Digambara statue of Parsvanatha in a standing posture.

Coloured illustrations. 1. (Frontispiece) Salibhadra with his 32 wives. It represents his marriage with the 32nd wife, the 31 wives join their hands as a mark of consent and joy to receive their new comrade. 2-3. Facsimiles of two pages from an illustrated manuscript of "Jinacaritra" in the Royal Museum of Ethnology, Berlin,

In my opinion the work is worth translating into English so that wrong notions about Jainism may be removed and their place be taken by true ones. Even a Jaina, however well-conversant with his religion he may be, will find the book extremely useful and interesting for it deals with Jainism of all sec's, of all times and of all places. I assure every reader of the book that he will learn many things from its perusal. It is therefore, incumbent upon all Jaina sects to unite and arrange for its translation.

School of Oriental Studies }
Finsbury Circus, }
London. }

BANARSI DAS JAIN.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 28 of Vol. XXII, No. 1.)

Sutra, 8.

The second class has two groups,—viz., persons who are possessed of knowledge arising from the partial annihilation and mitigation (of *karma*) and persons who are omniscient Beings.

Commentary.

As said already, Teachers etc., are the *Tattva-nirninishu* debaters of the second class. Teachers are persons who are possessed of knowledge and as knowledge may be of two kinds, so far as its genesis is concerned, teachers also are of two kinds. Thus, knowledge may be due to the partial annihilation and mitigation (*kṣhayopasama*) of the knowledge-obscuring (*Jnana varana*) *Karma*. Empirical knowledge (*Mati*), Scriptural knowledge (*Sruta*), Clairvoyant knowledge (*Avadhi*) and Telepathic knowledge (*Manah-paryaya*) are modes of such knowledge. The first group of Teachers are possessed of any or all of these modes of imperfect knowledge. Perfect knowledge, on the contrary,—the *Kevala Jnana*,—is due to the complete annihilation of the knowledge-obscuring *Karma* and the Teachers who are possessed of such knowledge are Omniscient Beings.

It thus appears that in a Debate, the person who opens it, may be one of these four,—1. a *Jigishu*, 2. a *Tattva-nirninishu* 'in himself,' 3. a *Tattva-nirninishu* 'in others,' who is possessed of imperfect knowledge and 4. a *Tattva-nirninishu* 'in others,' who has pure knowledge. It should be observed that the class of *Jigishu* disputants has not all the sub-classes which the class of *Tattva-nirninishu* disputants has. Thus, for instance, a *Jigishu* would never attempt to gain a victory over himself, so that he cannot be a *Jigishu* 'in himself.' The *Kevali* i.e., the Omniscient Being, again, is a *Veetiraga* (devoid of all earthly desires and inclinations) and never wants to defeat another.

Gouda, Dravida etc., are names of countries; it would be unscientific to class the disputants as *Gouda* disputants, *Dravida* disputants because all these are conveniently brought under the one class,—the *Jigishu* who is possessed of imperfect (*Kṣhayopasamika*) knowledge, wanting to gain a victory over others.

Then, again, a *Tattva-nirninishu* 'in himself' has not the two sub-groups which a *Tattva-nirninishu* 'in others' has. For, a *Kevali*, the Omniscient Being, who has already known all the truths, can never be under a necessity to determine a truth 'for himself.' A *Tattva-nirninishu* of the first class i.e., 'in himself' is

thus always a person who has imperfect (*Kshayopasamika*) knowledge.

Sutra, 9.

By this, is also explained the nature of the person 'who answers.'

Commentary.

The person who opens the Debate is the *Arambhaka* and the person who answers is the *Pratyarambhaka*. These are figuratively described as two contending Elephants. The *Pratyarambhaka* has exactly those four sub-groups which the *Arambhaka*, as shown above, has. Now, the *Prarambhaka* and the *Pratyarambhaka* being of four kinds each, there may be 16 kinds of the *Vada*, so far as the nature of the contending parties is concerned. Really, however, there are only 12 kinds of the *Vada*,—in as much as (1) a debate with a *Jigishu* as the disputant and a *Tattva-nirninishu* 'in himself' as the opponent, (2) a Debate with a *Tattva-nirninishu* 'in himself' as the disputant and a *Jigishu* as the opponent, (3) a Debate with a *Tattva-nirninishu* 'in himself' as the disputant and a *Tattva-nirninishu* 'in himself' as the opponent and (4) a Debate between two Omniscient Beings, are impossible. Where the disputant is a *Jigishu*, the opponent may be either a *Jigishu*, or a *Tattva nirninishu* 'in others' who is possessed of imperfect knowledge or an Omniscient Being,—and never a *Tattva-nirninishu* 'in himself.' Secondly, where the disputant is a *Tattva-nirninishu* 'in himself,' the opponent is either a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge or an Omniscient Being,—and never, a *Jigishu* nor a *Tattva-nirninishu* 'in himself.' Thirdly, where the disputant is a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge, the opponent is either a *Jigishu* or a *Tattva-nirninishu* 'in himself' or a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge or an Omniscient Being. Lastly, where the disputant is a *Tattva-nirninishu* 'in others' who is an Omniscient Being, the opponent may be either a *Jigishu* or a *Tattva-nirninishu* 'in himself' or a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge,—but never, an Omniscient Being.

Sutra, 10.

Where the disputant is of the first group and the opponent is either of the first or the third or the fourth group, the Debate must have four limbs; in the absence of one of these limbs, the decision about victory, defeat etc., becomes impossible.

Commentary.

The 'first group' means the group of the *Jigishu*, the 'third group' refers to the group of the *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge and the 'fourth group' signifies the Omniscient Being. It has been said above that where the disputant is a *Jigishu*, the opponent is either a *Jigishu* or a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge or an Omniscient Being. It is clear that a *Tattva-nirninishu* 'in himself' i.e., a person who wants to know truth, would never have a *Jigishu* for disputant or an opponent.

Now, in the case of a Debate under consideration, there must be all the four limbs. There must be the disputant as also the Opponent. The presence of these two limbs is necessary, as it goes without saying that no Debate is possible without the Disputant and the Opponent. The other two limbs of a Debate,—to be described later on—are also indispensable in a Debate, like the one under consideration, where the Disputant is a *Jigishu*. Thus, for instance, in a Debate where the Opponent is a *Jigishu* like the Disputant, the presence of the other two limbs is necessary for preventing the one party from obstructing the decision of victory in favour of the other party through fraud, wrangling etc. Even where the Opponent belongs to the third or the fourth group, there must be the other two limbs to prevent the commission of fraud and wrangling etc., by the *Jigishu* disputant who himself insists on the presence of these limbs in most cases in order that he, when victorious, may be duly honoured.

TRADITION ABOUT VANARAS AND RAKSASAS.

THE following note by Mr. Chintaharan Chakravarti in the Dec. No. of the *Indian Historical Quarterly* will be interesting to our readers who have read the article on the "Story of Rama" by Prof. A. Chakravarti in the last issue of "The Jaina Gazette :—"

Among the many Pauranic books of the Jains there is one called the *Padmapurāna* i. e. the story of Padma (another name for Ramachandra) who is looked upon as one of the sixty-three Salakapurushas or great men who are born from time to time to teach laymen the law of piety. This book may be said to be the Jaina version of the Hindu Ramayana from which it differs on a good many points.

Now, in this *Padmapurāna*, Hanuman, Sugriva and their Vanara (monkey) relatives are not represented as animal having long tails and beastly behaviours. Neither are Ravana, Bibhisana and their Raksasa relatives represented as demons with fearful appearances and devouring all kinds of animals including even human beings. But these Vanaras and Raksasas are depicted there as Vidyadharas or a class of beings endowed with many supernatural qualities, if not human beings in the correct sense of the term. Beastly and uncouth behaviours and appearances are not therein attributed to them. On the other hand they are depicted as having been highly civilized people who far from killing and devouring all animals that they could obtain, strictly adhered to the vow of Ahimsa or refraining from giving any kind of pain to even the lowest of animals. The Raksasas were so called because they are represented to have descended from one who was known as Raksasa by name¹ (just as, for instance, the minister of

1. *Raksasas-tanayo jāto manovegangādhārīnaḥ,*

Raksaso nāma yasyāyam nāmnū vamsah prakīrtiyate.

(*Padmapurana*, v. 378.)

Nanda bears the personal name of Raksasa in the Sanskrit drama *Mudraraksasa*). As regards the Vanaras they owed their name to the custom prevailing among them of wearing the symbols of a monkey on their crowns and flags₂, so that Vanaravamsa or the Vanara tribe is sometimes derived as Vanarayukta vamsa dhvajadanda yesam te vanaravamsah i. e. those whose flagstaves were marked with the symbol of a monkey₃.

Now this account professes itself to be as old as the 1st century A. D. when Vimalacarya composed his *Payumacariyam* or the life of Padma in Prakrit⁴. It may perhaps be older as according to the author he draws upon the tradition handed down by his predecessors since a very long time⁵. The Sanskrit *Padmapurana* of Ravisenacarya belongs to the 7th century A. D. and is the Sanskritised version of Prakrit *Payumacariyam*.

Now, whether this profession regarding the antiquity of this account be correct or not it may be supposed that it goes close to preserve somewhat a correct translation as to the origin of the names Vanara and Raksasa which were misunderstood in later times and supposed to have the meaning of beasts and demons.

It may be interesting here to note that to this very day there lives in the Tamil country the Makkals who "have a very high social status in the Tamil-speaking country and many aristocratic zamindar families belong to the clan of the Makkals". Mr. B. C. Majumdar in his 'History of Bengali language (pp. 30-31)' says "as this Dravidian term Makkala or Makkada could be easily transformed into Markata, I suppose the poet of Ramayana was

2. *Tāthā vānaracihna cchatrādīnivesina,*

Vidyādharaḥ gatāḥ khyātim vānarā'itī vīstape.

(*Ibid.*, VI. 215).

3. *Hindi Translation of Padmapurana by Daulatarama (Siddhanta Prakāsa Samsthā edition)*, p. 88.

4. *Panceva ca vāsasayā dusamaye tisavarisamjutta,*

Vire siddhim uvagae tayo nibaddham tmam cariyam.

(*Payumacariyam*, v. 118.)

5. *Ibid.*, I, 8.

6. *Hindi Trans. of Padmapurana*, p. 997,

pleased to make monkeys of them. It is reported that those Makkals once occupied those high lands of Central India which are included in the Dandakaranya of Ramayana."

Thus this combined evidence of the Makkals and the tradition recorded in the Jain Padmapurana confirms the opinion of scholars that beastly behaviour and appearance have wrongly been attributed to Hanuman, Sugriva, Ravana and others in Hindu mythological works.

NOTES AND NEWS.

AHIMSA IN JAINISM

We have published elsewhere an article on "Ahimsa" giving its correct and full meaning. In a letter addressed to the Editor of "The Jaina Gazette" an European scholar says:—"I think it regrettable that, at this time of day, Jainism bases its Ethics on a *negative* term Ahimsa and its concept of the 'The Well'—le bieu—on a virtually negative term—Moksha. We are in a new world and it is not for us to live on the old ideals and old words of the past. All changes and in change we must grow, or we atrophy. It may be that Jainism has yet a message to give us, but it must do what the messengers of the past did, new word its *present* world; show how the old words no longer suffice."

The terms Ahimsa and Moksha though negative in form are positive in meaning. All religious teachers have taught their followers in negative terms e.g. the Biblical teachings, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery" and the like. The aim of every religion is first to save their followers from crimes that will lead them to pain and misery. Hence the teaching is in negative form. The disciple is first taught what he should not do. Avoiding all that is objectionable he takes to practising virtues. The positive side of Ahimsa is in the observance of the three *guptis*, five *samitis* and five *vratas*. Giving of food to the hungry, medicine to the sick, consolation to

the afflicted and religious books to those who want them—enjoined on the Jaina householder are positive instances of Love and Mercy very much emphasized in Jainism. Moksha does not point to a negative status. According to Jainism, in Moksha the Soul has complete perfection and fulness of qualities. The nature of Soul in Moksha is the most affirmative of affirmatives.

OUR TEMPLES.

In the article on "Our Temples" which is printed elsewhere, the author has omitted to mention two other ways in which much money is also wasted. One of them is erecting temples where there are already enough of them. In most cases this is due to pride and love of show. The second way is multiplying the number of images in the temples. In many temples the images are so numerous that they do not have *prakshal* even once a year. Our rich brethren would be doing more substantial service to their religion if they repair ancient and ruined temples and restore worship in them.

PILGRIM TAX AT SATRUNJAYA AND MT. ABU.

It is shocking to hear that the Rulers of Palitana and Sirohi have imposed taxes on the pilgrims that go to visit Sri Satrunjaya Hill and Mt. Abu situated in their respective States. It is really surprising that even in the civilised twentieth century, Indian chiefs should be of the type of Aurangazeb and Nadir Shah demanding taxes from people for no fault of theirs except that they go to worship God. We learn that European pleasure-hunters are not asked to pay anything when they visit these hills. Why this difference? Is Partiality so much adored? If petitions and prayers to these chiefs do not bring any good let the community approach the higher authorities in India and England and even His Majesty if necessary. Our leaders should lose no time to put down this evil.

BHAVISHYAPURAN (FUTURE HISTORY).

In the 10th Issue of Vol. I of "Jain Jagat" (a Hindi Fortnightly) twenty-three slokas with translation are published of what is said to be "Bhavishyapuran." The subject matter is that Srenika, King of Magadha goes to the Samavasaran of Lord

Mahavira and hears from Gautama the future history which foretells the division of the Jain Community into the two sects of the Svetambaras and the Digambaras and the further division of the latter sect into the Babu and the Pandit parties. The writer who calls himself 'Svadhayanirata' simply says that this is a very ancient grantha. But does not give any information about its author or his time. If the manuscript is really an old work, then it must be a very useful and interesting record of History. We hope the other portions of the book will be published continuously at the rate of at least 50 slokas every time so that the whole work may be out in the near future.

THE MESSAGE OF THE CHARKA.

Dr. P. C. Ray said in a lecture :—Whether Khaddar was economical or not was not the question. The question was about providing means to villagers for earning their livelihood. The speaker would like every villager to be provided with a charka. The spinning wheel did not cost more than a couple of rupees and lasted for generations, bringing food to the hungry villagers. They had heard of Dacca muslins. One hundred years ago Dacca manufactured muslins in such large quantities that, after supplying the wants of Bengal, it exported muslins to the value of 20 crores of rupees. But everything was changed. The very traditions had been lost, and also the methods of manufacture. Where were those deft fingers that plied the charka and spun yarn for muslins! The echo answered : "where?" Matters had gone to such length that they shuddered at the very idea of plying the charka. People living in cities might not understand what the charka meant to the villager. In his part of Bengal, the villagers had no work for more than four months in the year. The habit of idleness had made it impossible for the villagers to understand the value of thrift. Whenever they had money they went in for 'Bilayeti' tinsels. It was very difficult to find silver vessels in the houses of villagers. They went in for gaudy foreign articles. They had lost the habit of thrift. Mr. Ramsay MacDonald referred to this very fact in his "Awakening of India." He had stated that in that respect the West had blundered in the East.

"That the charka cannot compete with mills was the political gospel taught by politicians brought up in the school of Marshall. If every man were to use his leisure there was nothing to compete with the charka." They must remember that, after all, India was a land of villages, where 95 per cent of the population lived. To them the charka would be salvation. To 95 per cent of the population it would be the second arrow in their quiver. After all, the average Indian was not like the average man of the city; and, not all the average men in the city, were David Sassoons, Jeejeebhoy or Currimbhoy."

STOPPING ANIMAL SACRIFICE IN MYSORE.

All humanitarians will be extremely happy to learn the good news that the Mysore Government are endeavouring their utmost to put a stop to animal sacrifices in the State. In a public meeting held at the Durgamma temple the Amildar explained to the audience the object of the meeting which was to do propaganda against animal sacrifice. Mr. D. H. Chandrasekariah, B.A., LL.B., Advocate and Member of the Legislative Council in a neat short speech explained that the Swarga Kama, a temporary pleasure, is the chief cause for these sacrifices and yagnas. He exhorted the audience to take advantage of the proposals of the benign Government to put a stop to animal sacrifice by offering fruits and flowers instead.

Resolutions were passed in favour of putting a stop to the sacrifices from the ensuing jatra to be held in March next. The meeting terminated amidst cries of Maharaja-ki-jai.

We hope the Governments of the other Native States will also take early steps to put a stop to animal sacrifices within their areas.

THE LATE Mr. NAROTAMDAS BHANJI.

Mr. N. B. Shah of Bombay writes:—A public meeting of Shri Goghari Visa Shrimali Jain Community was held on Friday the 29th January at Chakla Street, Bombay to express their profound sorrow at the death of Mr. Narotamdas Bhanji Kapadia at Villervilla Santacruz early on Wednesday the 26th. Mr. Motichand Girdharlal Kapadia Solicitor presided. The President in a

short speech said that the death of Mr. Narotamdas Bhanji was not only lamented by his own caste but by the merchants and traders of Bombay also who out of respect towards the deceased kept the cloth market closed. He referred to his work in connection with the Jain conference and to his zeal for the cause of education. His reputation in the mercantile line was so great that he was esteemed by all. He was deeply concerned in the present question between Palitaua Durbar and Shatrunjaya Hill. Two resolutions expressing grief and sympathy were unanimously passed all standing.

After a vote of thanks to the president and prayers for the soul of the late Mr. N. B. Kapadia the meeting dispersed.

BIGGEST OF LIVING ANIMALS.

The biggest of all living animals is the blue whale which attains a length of ninety feet and a weight of thirty tons. The creatures on which it feeds subsist on smaller ones, and then in turn, upon others, until the fundamental basis of marine surface vegetation is reached. Thus, in the last analysis, this monster mammal is dependent upon the plants for its provendor. A blue whale, swimming at speed, travels at the rate of thirty miles an hour, using, it is reckoned, something like 650 horse-power.—“Popular Science Siftings.”

RULES FOR FASTING.

Mahatma Gandhi writes in his article on “Virtues of Fasting” in “Young India” :—

“From a layman's and from a purely physical standpoint I should lay down the following rules for all those who may wish to fast on any account whatsoever :

1. Conserve your energy both physical and mental from the very beginning.
2. You must cease to think of food whilst you are fasting.
3. Drink as much cold water as you can, with or without Soda and salt, but in small quantities at a time (water should be boiled, strained and cooled). Do not be afraid of salt and soda, because most waters contain both these salts in a free state.
4. Have a warm sponge daily.

5. Take an enema regularly during fast. You will be surprised at the impurities you will expel daily.

6. Sleep as much as possible in the open air.

7. Bathe in the morning sun. A sun and air bath is at least as great a purifier as a water bath.

8. Think of anything else but the fast.

9. No matter from what motive you are fasting, during this precious time, think of your Maker, and of your relation to Him and His other creation and you will make discoveries you may not have even dreamed of.

With apologies to medical friends ; but out of the fulness of my own experience and that of fellow-crankers, I say without hesitation, fast, (1) if you are constipated, (2) if you are anaemic, (3) if you are feverish, (4) if you have indigestion, (5) if you have a head-ache, (6) if you are rheumatic, (7) if you are gouty, (8) if you are fretting and foaming, (9) if you are depressed, (10) if you are over-joyed ; and you will avoid medical prescriptions and patent medicines.

Eat *only* when you are *hungry* and when you have laboured for your food.

THE LEAGUE OF NATIONS IS NO HELP TO WORLD UNITY.

The League of Nations as conceived by President Wilson and as realised at Geneva is planned on fundamentally wrong lines, without a sense of history or a grasp of the real significance of human communities and without an understanding of how they may coalesce, divide, melt into larger combinations and the like. They considered Nationality not as the supreme nuisance in human affairs but as something sacred. So while the Scotchman, the Rajput or the Welshman find neither vote nor voice upon the league for their distinctive qualities, the delegates from the barbaric little Abyssinia and the decadent republic of Hayti sit side by side with those of France, Holland and Denmark, so far from the league of Nations overriding nationalist limitations, it merely provides a fresh field of encounter and conflict. Human unification cannot be achieved by the confirmation of National Sovereignty and the recognition of every recalcitrant group of backward peoples

that chooses to assert as a "nation" its dissent from the general life of Mankind, but by the creation of an organised will for world controls in the great civilised population of America, Europe and Eastern Asia. It is not the difference between one people and another we want to assemble but the interests that all have in common.—H. G. Wells in *the Torchlight*.

THE LATE Dr. M. J. PONNUSAWMI.

A Mannargudi correspondent writes in "*The Hindu*" of 22nd February:—"I regret to announce the melancholy news of the death of Dr. M. J. Ponnusawmi on Thursday the 18th instant. He was a Jain by religion and an expert doctor in the system of Ayurvedic Medicine. Many of his preparations were according to the Jain Vaidya Shastras such as the works of Sri Pujyapada Acharya. Himself and his ancestors were famous for their free gifts of medicines for snake-bite. The doctor was suffering from carbuncle during the past one month. He leaves behind him a large family and a wide circle of friends to bemoan his loss."

DISCOVERY OF A SUBMERGED CITY.

The discovery of an ancient submerged city near Shikof, a sandy bank on the Caspian sea, was made a few weeks ago by Aleris Atayeff, a captain in the Soviet Mercantile fleet. Atayeff's ship bound from Persia to Baku, changed her course and while sounding were being made, he noticed buildings on the sea floor. Atayeff asserts that under the bright sunshine he was enabled to distinguish streets and buildings of ancient Asiatic architecture. A further investigation revealed a well-preserved roadway leading to the Baku Fortress. Archaeologists are of the opinion that the discovery reveals the lost city of Kharadasherger, which is believed to have been submerged centuries ago.—*Torchlight*.

THE LARGEST CLOCK IN THE WORLD.

The largest clock in the world has just been shipped from the Seth Thomas factory to take the place of the old Colgate Clock, that for years told New Yorkers the time from its high position on the top of the Colgate Factory in Jersey City, N. Y. The diameter of the dial of this gigantic clock is fifty feet. The minute hand from the counterbalance to the tip is 37 feet 3 inches long, the width of an ordinary street. The mean width of the hub is

three feet six inches, giving to the hand a visible surface of fifty-three square feet. There are 120 electric light bulbs dotted along the outside border of this hand in order that it may be seen at a great distance at night.

The hour hand twenty seven feet long is much wider, so in spite of its being 10 feet shorter than the minute hand it has a still greater visible surface. There are a hundred electric light bulbs on this hand. Both hands are built of seven ply wood with a reinforcement of structural steel. They are treated with dull black finish which will bring them out distinctly against the white background of the huge dial. The entire weight of the movement is about four tons.—*Ibid.*

MAHARAJA HOLKAR BECOMES VEGETARIAN.

"It is some time since the Maharaja Holkar of Indore and his family gave up meat eating and became pure vegetarians. On 21-2-26 it was notified by tom-tom, that within the next fortnight, there should be no killing of any animal in the town for food. So, for the next fifteen days, all the butchers shops in the town will remain closed and no fish or even eggs will be allowed to be sold"—*Hindu*,

THE CONSTITUTION OF MATTER.

Declaring that the most solid matter on earth is made up of openwork filigree atoms composed of nothing more firm than charges of electricity and spread out so thinly that they resemble more nearly the starry heavens where thousands of light years separate the stars, Dr. Willis R. Whitney of the General Electric Company, Schenectady, reviewed some of the modern disclosures on the make-up of matter before the American Chemical Society.

There is nothing more interesting than the continual change in fundamental theories regarding matter, Dr. Whitney said. We still stand about where the metaphysician did when he questioned the independent existence of energy and matter.

The atom of the past generation, he said, was by definition indivisible. For many years it has been evident that the character of all chemical elements varied in a regular or periodic way with increasing atomic weight. Attempts at explanation were made by assuming that all the different elements were merely different multiples of the very simplest one, hydrogen. But this theory was never justified by its results because the atomic weights were not multiples of a whole number,

Sir Ernest Rutherford, the British physicist, showed that two lighter elements hydrogen and helium, can be literally knocked out of some of the simpler elements while heavier elements such as uranium, radium, and thorium give off of their own accord helium particles, electrons and electro-magnetic radiations. The indivisible atom of bygone days had therefore to go, and give place divisible atoms of complicated internal arrangements.

We have now reached a stage, said Dr. Whitney, where the actual picture of the structure of the atom is more intricate than any earthly geometrical figure, and more perfect than any known celestial system. The laws of astronomy have been called into play, and the supercelestial orientations are needed to explain the complicated, but not bewildering, the novel, but not embarrassing, internals of the atoms.

The electron has now taken the place of the elemental atom of our fathers, we cannot claim that ours is simpler than theirs. Theirs was harder to pierce but ours is harder to understand. Roughly speaking, the atom of to-day is a positive electrical charge with the equivalent number of negative charges spaced in and around it.

Crookes called the electron the fourth state of matter, as it was neither solid, liquid, nor gaseous. Matter is at least not merely dry and hard, nor yet soft and wet. It is electrotonic and even celestial, whatever that may mean, and the most we know about it is that it is almost entirely space. It is as empty as the sky. It is almost as empty as a perfect vacuum although it usually contains a lot of energy. Matter is like a vacuum in which there are an enormous number of positive and negative electric charges, which, however, fill only an incredibly small portion of the space attributed to the matter. We may say that every gram of all matter contains 600,000,000,000,000,000,000,000,000 electrons and an equal amount of positive electricity. The lightest atom has one electron outside of the positive centre or nucleus, the second heavier has two, the third three, and so on, throughout the whole list of elements.

The actual smallness of the atom is impossible to realize, Dr. Whitney said. There are two hydrogen atoms to one oxygen atom in one molecule of water, and there are so many atoms of hydrogen in one small drop that if the atom were as big as a drop, they could cover the whole world with a foot of water; or if they fell as in the heaviest rainfall it would rain all over the United States for nearly two weeks.—*The Times of India*.



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"Jainism began when this world began."

—*Swami Ram Misra Sastri.*

JAINISM.*

JAINISM is the path to true bliss and liberation as proclaimed by the Jinas, the conquerors of the enemies of the soul. It is a very old religion. According to the Jaina tradition, it is coming on from eternity. The Jains believe that as this universe is eternal and uncreated the way to freedom is also eternal, although sometimes and in some places it is not known but again is proclaimed by Great Men.

In the Aryakhand of the Bharat Kshetra 2 cycles of time pass one after another in decreasing and again in increasing the peace and happiness of the living being. The present cycle is a decreasing one called *Avasarpini*. The increasing cycle is called *Utsarpini*. In the fourth part of the decreasing and in the third of the increasing cycles always flourish twenty-four High Personages called Tirthankars, the proclaimers of the Tirtha, i.e. a way of crossing the ocean of Mundane existence, one after another at great intervals of time. They are ordinary souls who

*A lecture delivered by, Jaina Dharma Bhushana Dharma Divakara Brahmachari Sital Prasadji on 9th March 1926 under the auspices of the Indian Cultural Association, Mylapore, Madras. under the presidentship of Dr. S. Krishnasawmy Iyengar, M.A., Ph. D. University Professor of Indian History, Madras.

develop spiritually in different births and are born as Tirthankaras always in the warrior class. After leading the life of laymen, they become ascetics, practise meditations, remove the dirt of their own material karmas, become Arhats, the worshipful, having obtained infinite knowledge, infinite perception, infinite power and infinite bliss. During the remaining part of their life they roam about in Aryakhand and proclaim the truth. At last they being free from fine and gross bodies go directly to the top of the universe and stay there in the form of their last meditative posture in pure soul substance, always enjoying the nectar of true bliss and peace. They never fall from that high condition at any time. It should be noted that many other persons not equal to the position of Tirthankars also attain freedom like them by following the same mode of meditation as they do.

In the fourth part of this present cycle of time also twenty-four Tirthankars have flourished. Innumerable numbers of years ago when the first Tirthankar *Rishabha* son of Nabhiraja and Marudevi of Ikshvaku dynasty was born at Ayodhya. His son was Bharata Chakravarti' after whom is named our country as Bharat Khand.

In the Hindu Bhagvat Purana in 5th chapter of 5th part Rishabha has been praised as a great saint. Images of Rishabha were made in 1st century, A.D. also as evident from the excavations at Muttra.

The twentieth Tirthankara Munisuvrata was born at Rajgraha, the ancient famous city of Patna (Bihar) in the Hari dynasty of the Kshattrias.

After his liberation and before the birth of the 21st Tirthankara Neminath the famous Ramachandra, Lakshman, Hanuman, Sugriva, Ravana and others flourished. In the Jain religious Puranas or historical books it is said that Rama and Lakshmana were born in the Ikshvaku dynasty of Rishabha and were great kings, but not the incarnation of any personal God. Ramachandra became a saint in the latter half of his life and attained liberation from the Tungi mount in the Nasik district (Bombay Presidency). Hanuman and Sugriva were great men in the dynasty of kings

whose family name was designated as monkey dynasty. They were not like monkeys. A great man among their ancestors was very fond of monkeys. He made drawings of monkeys on flags and other chief objects and places. So his descendants did; and were said to be of the monkey dynasty. They too in their last days became saints and attained freedom from the same above said Tungi mountain.

Ravana, Kumbakarna and Indrajit were not demons, but were great men belonging to the Raksas dynasty because their ancestors had got some gifts from a god named Raksas. Though Ravana could not attain liberation in that very life, the other two Kumbhakarnan and Indrajit became munis and attained liberation from Choolagiri a mount in Barvani state in Central India.

The 22nd Tirthankara Atishta Nemi was born at Dvaraka in the Yadu dynasty in the time of the famous Lord *Krishna* who was his cousin. The father of Arishta Nemi was Samudra Vija and that of Krishna Vasudeva. Both were brothers. Nemi performed penance and attained libration from Girnar in Kathiawar (Bombay). The celebrated five Pandavas also flourished at this time. Jain tradition says that they after all struggles settled in south *Madura*, where many rock caves at Anaimalai, Aivarmalai, Poigaimalai near Kuppalanattam appear to have been the places of penance of the old Jain saints. Aivarmalai is still called by the people as the resting place of the five Pandavas. (Madura district Gazetteer). These five Pandavas became saints, performed tapas on the Satrunjaya Hill in Kathiawar, Bombay Presidency. Of them the first three Yudhishtira, Bhima and Arjuna attained liberation.

The 23rd Tirthankara was Lord *Parswa* who was born at Benaras in the *Ikshvaku* dynasty of Rishabha about 2,800 years ago. He attained liberation on the Sammed Sikhhar otherwise called the *Pagesnath* Hill in the Hazaribagh district 250 years before the liberation of the last Tirthankara. Dr. Hermann Jacobi of Germany and other scholars have regarded Parsva as a historical person.

The 24th Tirthankara was Lord Vardhaman or Mahavira born at Kundagram Bihar in the Natha dynasty. His liberation took place 2,452 years ago. He was older than Budha, the founder of Buddhism, though his contemporary.

When Lord Mahavira was born Jainism was flourishing in India. The mother of Lord Mahavira Trisala Devi was a daughter of Raja Chetaka of Vaisali who was a staunch Jain. Nowhere in the ancient Buddhist literature has it been said that Mahavira founded Jainism but on the other hand it is said that Mahavira and his followers were proclaiming a rival religion which was refuted by Buddha and his followers. This fact has been well dealt with in, "The Historical Gleanings" by Bimal Charan Law, Calcutta.

Dr. Jacobi in his introduction to Acharanga and Kalpasutra has proved the existence of Jainism before Buddhism. He has found out many terms which have their real meaning in Jainism but not so in Buddhism on the word *Asava* which means sin in Buddhism while in Jainism it literally means a way for the advent of karmic matter into the soul.

Some scholars like Major Furlong in his book "Short studies in the science of comparative religions" have found out that Dravids were the old inhabitants of India before the Aryans came and among them followers of Jainism resided unknown centuries before Christ.

He says, "Jainism thus appears as the earliest faith of India (P. 16)." "Jainism—the undoubtedly prior faith of very many millions through untold millenniums," (P. 2). "It existed in Oxiana beyond Himalayas 2,000 years before Christ." (P. 29-30) "Jews (evidently Essenes) derived from Jain Indian philosophers wonderful fortitude in life, diet and continence," (P. 44) "all upper, western, north Central India was then say 1,500 to 800 B.C. and indeed from unknown times ruled by Turanians conveniently called Dravids.....but there also then existed throughout upper India an ancient and highly organised religion, philosophical, ethical and severely ascetical, viz. Jainism.....Long before Aryans reached the Ganges, or even the Sarasvati, Jains had been

taught by some 22 prominent saints or Tirthankaras prior to the historical 23rd Parswa of 8th or 9th century B.C."

After Mahavira, we hear of Maurya Chandragupta, a Jain Emperor of India in the 3rd century B.C. He at last became the saint-disciple of Bhadrabahu, Srutakevali who along with him and 12,000 other saints migrated owing to famine in Central India, to Deccan, knowing that there were Jainas there. According to custom, Jain saints only take alms from Jain laymen. If Jains were not living in the south, he would not have taken a large group of saints there. From inscriptions at Sravanabelgola, Mysore, we find the names of Bhadrabahu and Chandragupta engraved on rocks.

There is a Jain temple also in the name of the emperor called, Chandragupta Basti.

His grandson, the Great Asoka was a Jain till his reign of 27 years. It has been proved by Dr. Edward Thomas F.R.S. in his book "Jainism or the early faith of Asoka."

He writes, "From the very beginning of his life he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jains than those of the Buddhists. There was nothing demonstrably Buddhist in any of the rock inscriptions of that monarch. Up to 27 years of his reign Asoka had no definite idea of leaning towards Buddhism. "I may refer to the Asokan Delhi edict, which I have read carefully. In No. 12 it is said, "*Anuposatham Machchha Avadhiye nopi Vikṭaviye.*" It means on *Proshada* days fish should not be killed nor sold. This *Proshada* is a special term of the Jains, and refers to the 2 Ashtami or 8th and 2 Chaturdasi or 14th of every month when laymen are required to observe fasting.

After Asoka, Raja Kharavela or Meghakumar in about 150 B.C. was a great Jain King of *Kalinga* kingdom as evident from the celebrated inscription at elephant cave of Khandagiri-Udayagiri (Cuttack, Orissa).

Rulers of Ganga, Kalachuri, Kadamba, Rashtrakuta, Hoysala, Pallava, Pandya, and Chalukyas who reigned till the 12th century were mostly of the Jain faith

Raja Amogh Varsha, the disciple of Jinasenacharya was a great Jain monarch of Rashtrakutas in the 9th century. Famous Bajjal of Kalachuris in 12th century was a Jain. He was converted to Jainism by Basava, the founder of the Lingayat faith.

In Gujrat, rulers of Chavada and Solanki dynasties from 8th century to Kumarpala of 12th century were mostly Jains.

Till the 13th century Jains ruled at Surat, when Arabs overpowered them. In the 17th century we find the Jain lady Bhairavadevi ruling at Girsoppa in North Canara. Some of the Vijayanagar kings patronised Jainism. Devaraja of 1426 A.D. constructed a stone temple of Parsavanath at Vijayanagaram (see Insp. No. 153, S.I. Ins. Vol. I).

Ancient Jain monuments prove that Jains were scattered in large numbers throughout India. Owing to the missionary efforts of Sankara, Ramanuja, Basava and Chaitanya millions had to change their faiths to Vaishnavism and Saivism.

(To be continued.)

The Hindi Jain Encyclopaedia Vol. 1.

BY

B. L. Jain 'Chaitanya.' C. T.

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JAINISM IN MYSORE.

A Brief Sketch.

BY

Prof. C. S. Srinivasachari, M.A., M. R. A. S., Madras.

JAINS were once upon a time numerous in South India, particularly in the Tamil country where the many remains of their mutilated statues, deserted cane-dwellings and ruined temples "recall to our minds the greatness of the religion in days gone by and the theological rancour of the Brahmins who wiped it out of all active existence." It is surmised by scholars that the Jain religion had come to penetrate into South India as early as the 4th century B. C. and that by the 5th century A. D. Jainism had become so powerful as to become the state-creed of some Pandya Kings. In the first centuries of the Christian era there was a rapid spread of the religion; and tradition talks of a sage, Kunda Kundacharya who carried on the work of propagation in or about the first century A. D; he is supposed to have written for the instruction of Sivaskanda, a ruler of Conjeevaram (identity not yet proved) the *Panchāstikāya* recently edited by Professor Chakravarti of the Presidency College, Madras who tries to identify, in his introduction to the work, the Acharya with the author of the immortal *Kural*. Tamil classical literature vigorously developed under Jain auspices; and Ilangovalar, the author of the *Silappadhikāram* was a Jain. We hear of Jain monasteries and cloisters, and of Jain colonies at Kaverippattinam and Madura and of the division of the community into two sections, the Sravakas (laymen) and the Munis (ascetics). According to Professor M. S. Ramaswami Aiyangar, the 3rd and 4th centuries of the Christian era were a perfect blank in the history of Tamil Jainism (p. 51. *Studies in South Indian Jainism*). However the 5th century saw a revival; and according to the *Digambara Darsana* a Dravida Sangam was founded at Madura by Vajra Nandi, a disciple of Puṣyapada, with the object

of spreading the Digambara faith. The Saivite and Vaishnavite revival under the Nayanmars and the Alwars succeeded in almost wholly stamping out Jainism whose downfall was complete by about the 9th and 10th centuries. After this the Jains in the Tamil land sank into numerical and political obscurity, though "they retained in full their intellectual vitality" and continued to bring out books on grammar, lexicon, astronomy *etc.*

After their persecution in the Pallava and Pandya countries begun by the Saints Appar and Sambandar, the Jains migrated in large numbers to Mysore, always their centre, and settled at Sravana Belgola their favourite shrine. The Ganga Kings of Talakad patronised them. The great Jain Muni, Simhanandi had started the Ganga line under his auspices, teaching the first princes, "If you fail in what you promise, if you dissent from the Jaina sasana, if you take the wives of others, if you are addicted to spirits or flesh, if you associate with the base, if you give not to the needy, if you flee in battle—your race will go to ruin." (Lewis Rice—*Mysore, A Gazetteer*, Vol. I. p. 310). Thus the Ganga Rajas ruled with Jinendra as their god and the Jinamata as their faith; and though some of them became the feudatories of the Rashtrakutas, they kept up their state. Chamunda Raya, the great minister and general of Narasimha's Son, Rachamalla caused the colossal image of Gomatesvara to be erected at Sravana Belgola. Durvinita had for his preceptor the celebrated Jain grammarian Pujiyapada. Their contemporaries the Rashtrakutas were also patrons of the Jain religion; while the essentially Mysorean Hoysala dynasty which with great glory from the 11th to the 14th centuries were Jain at first. It was only after Vishnuvardhana's conversion by Ramanuja about 1117 A. D. that the Jains got under. Ramanuja is supposed to have demolished nearly all the Jain temples at the capital, Dvarasamudra, said to have been 720 in number and utilised the stones in embanking the large tank. Though succeeding Hoysalas professed both Vaishnavism and Saivism, there was much toleration and the Jains were often recipients of the royal favour: "they were probably too numerous and influential to be ignored."

Mysore is one of the chief centres of the Jain worship; Rajputana, Gujarat and Central India being the other regions where they are most numerously settled. As stated before they were a predominant community in the Mysore country from the first centuries of the Christian era to the 12th century. Canarese literature has been to a large extent enriched, as was the case with Tamil, by Jain cultivation and effort. The principal seats of Jain worship are Sravana Belgola in the Hassan District where the Mastakabhisheka of Gommatesvara was recently celebrated with so much *eclat* in the distinguished presence of His Highness the Maharaja; Maleyur in the Mysore District and Humcha in the Shimoga District. The Guru of Sravana Belgola "professes to be the Guru of all the Jain Kshatriyas in India;" and in inscription No. 141. (354 of the New Series) we have information, about repairs to the 32 temples of the place and to one temple on the hill at Maleyur (R. Narasimhacharya—*Inscriptions at Sravana Belgola* (*Epigraphia Carnatica*, Vol II. revised). pp. 157 and 58 etc). There are two other Belgolas near the place to which the prefixes Hale and Kodi are attached. The name is supposed to be derived from a compound of two Kannada words—*Bel* (white) and *gola* (pond)—evidently alluding to the splendid tank in the middle of the village, known in inscriptions as Dhavala Sarovara and Sveta-Sarovara. The image of Gommatesvara is situated on Doddabetta or Vindhayagiri in the south; while Chikka-betta has a few old bastis and inscriptions. The latter is also known as Chandragiri while it is named Katavapra and Kalvappu in Sanskrit and Kannada inscriptions. All the bastis on this hill are enclosed in a walled area and "are built in the Dravidian style of architecture, the oldest of them probably going back to the 8th century." Each *basti* has got the usual elements of *garbhagriha*, *sukhanāsi* (vestibule, open or enclosed) and *navaranga* (with or without a porch). Of these the *Pārsvanātha Basti* is worth examination in detail and has got some architectural merit and is fronted by a *manastamba* (a pillar with a pavilion at the top containing standing Jina figures facing the four directions). The *Chamundaraya Basti* is the largest and handsomest both in style and decorative features. The temple

was the creation of the great Chamundaraya and contains an image of Neminatha, the outer walls of the *basti* are decorated with pilasters and crowned with friezes ; while the upper story walls are also decorated with similar friezes. The *Kattale-Basti* is the largest temple and is dedicated to Adinatha, the first Tirthankara and was erected by Ganga Raja the famous general of Vishnuvardhana Hoysala. Other *bastis* are dedicated to Chandraprabha, Parsvanatha, Suparsva, Santinatha and other Tirthankaras.

Besides the *bastis* there are other objects of interest like pillars, mantapas and dories and caves. Chamundaraya Rock is an inscribed boulder bearing the figures and names of certain Jina gurus.

On the Dodda-betta, the most prominent object is the colossal statue of Gommatesvara. The following description of Rao Bahadur R. Narasimhacharya will convey an accurate idea of what the figure is like.

"The face is a remarkable one with a serene expression ; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills from which emerge serpents ; and a climbing plant twines itself round both legs and both arms terminating in the upper part of the arm in a cluster of berries or flowers. According to the Jainas the plant is Madhavi, a large creeper with fragrant white flowers.....The pedestal is designed to represent an open lotus and upon this the artist worked a scale corresponding to three feet four inches which was probably used in laying out the work....." It is probable that Gommatas was cut out of a boulder which rested on the spot.....It is larger than any of the statues of Rameses in Egypt.....It is carved in a fine-grained light-grey granite, has not been injured by weather

or violence and looks as bright and clean as if just from the chisel of the artist. The face is its strong point. Considering the size of the head which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the *wondrous contemplative expression touched with a faint smile*, with which Gommata gazes out on the struggling world."

Gommata, otherwise known as Bhujabali became a Jain Kevali and attained to great fame by his victory over *karma*. He was the second son of Adinatha and Bharata is supposed to have erected a golden statue 525 *marus* in height which was worshipped by the gods but soon became inaccessible to men. Chamunda Raya was told in a vision that Gommata would manifest himself to him on the summit of Dodda betta, and we are told that when the Raya discharged from his bow a golden arrow to a boulder on the larger hill, the head of Gommata revealed itself. After the image was fully carved, Chamunda Raya performed the Abhisheka with the milk of the Gulla-kayi (fruit of the egg-plant) and obtained great renown by founding the village of Belagulla—a replica of the ancient Paudanapura, the home of the original statue. An inscription of 1,180 makes the clean statement that Chamunda Raya had the statue of Gommata made; and "we have further synchronous records in Kannada, Tamil and Mahrathi languages respectively engraved at the sides of the image itself stating the same fact."

The head-anointing ceremony or *mastakābhisheka* takes place at intervals of certain years at certain conjunctions of the heavenly bodies. It is called Mahabhishekha in an inscription of 1500 which describes the amounts to be paid to the officiating priests, stone-masons, carpenters and other workmen and for the supply of milk and curds. The earliest inscriptional reference to the ceremony is found in a record of 1398 which states that Panditarya had it performed seven times. Visalaksha Pandita, the Jain minister of Chikkadeva Raya had it performed at his expense in 1677; there are references to subsequent ceremonies in 1825, 1827, in 1871 and 1887. The last but one was celebrated

in 1909; and the last ceremony has been fully described in the *Jaina Gazette* (March, April, May, 1925).

There are two other colossal images of Gommatesvara at Karkal and at Enur both in the District of South Kanara where the Jain community is considerable as well as influential. There is a pillared hall in front of the statue at Sravana Belgola which was erected by the minister Baladeva in the early part of the 12th century; while the cloisters in the enclosure around the statue contain numerous images of the Tirthankaras set up at different ages. There are on the Vindhayagiri hill besides a few bastis, besides the Tyagada Brahmadeva Pillar richly carved which was executed by Chamunda Raya. In the village and in the neighbouring villages are a number of *bastis* and a *matha* which is the residence of the Jaina guru.

Most of the inscriptions found in the two hills and in the villages around have been edited and interpreted by Messrs. Rice and Narasimhacharya. Many of the records of Chikka-betta date from the 7th and 8th centuries; and "very few can be brought down to a period later than the 12th century. The Doddabetta inscriptions are mostly of a later date. The inscriptions have been classified generally under 2 heads; *viz.*; (1) those that can be assigned to specific dynasties of kings; and (2) those that are of a miscellaneous character, being epitaphs of monks and nuns and records of distinguished persons and pilgrims.

According to Mr. Narasimhacharya the evidence existing about the alleged migration of the Srutakevali Bhadrabahu with Chandragupta is not conclusive and is even discrepant in some points. But the migration to the south is the initial fact of the Digambara tradition; and "the tradition may be accepted as a working hypothesis until the contrary is proved by future research."

Some of the inscriptions furnish succession lists of the Jaina Gurus. The present religious establishment of Sravana Belgola is supposed to have been founded by Chamunda Raya who established the matha and other religious institutions and made

liberal endowments for their maintenance. There are preserved lists of the succession of these *gurus* who from 1117 have all borne the name of Charukirti Panditacharya. They were of the *Kundakundavaya*, *Mula-sangha*, *Desi-gana* and *Pushtaka-Gachcha* successions.

The Maleyur Matha is subordinate to that of Belgola; and according to one version it was a *yati* of Maleyur who refuted the Buddhists and secured the triumph of Jainism in Kanchi about 788 A. D. The Humcha *matha* was established in the 8th century; and the descent of the Gurus is traced in a general way from Bhadrabahu; and they are named Devendra Kirthi Bhattaraka. According to the high authority of Burgess and Fergusson, the Jaina style of architecture prevalent in the South pressed northward as far as Ellora in the 7th and 8th centuries taking its Dravidian elements with it. In the 10th century there was a great outburst of Jaina magnificence which continued for some time more. The Jain monuments are broadly represented by two classes, *bastis* or regular temples and *betas* (literally hills; i.e., courtyards open to the sky and containing a colossal image of Gommatesvara.

Abbe Dubois, writing more than a century back remarked that the Jains of Mysore, notwithstanding their peculiarities of custom and opinion enjoyed a very extensive toleration; and that they had many elegant temples in various places where they performed their ceremonies without interruption and with abundance of pomp and splendour. They have continued in that condition since then; and we can agree with the Abbe when he says. "The Jainas meddle not at all with the ceremonies of the Brahmins; nor will they on any account suffer their own to be touched by them; shewing upon all occasions the utmost jealousy of any attempts at superiority on the part of that sect, to whom they never yield the smallest mark of attention or deference." (*People of India*. 1817 ed. p. 565).

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)
(Continued from page 65 of Vol. XXII, No. 2.)

Sutra, 11.

Where the disputant is of the second group and the opponent is of the third group, the Debate has sometimes two limbs and sometimes three.

Commentary.

Here the disputant is a *Tattva-nirninishu* 'in himself' i.e., one who wants to learn truth and the opponent, a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge. If in such a Debate the opponent is fully competent to convince the disputant, there need not be the other two limbs, viz.,—the President and the Members; because in such a Debate, the motive of the two parties in holding the discussion is simply to learn and to teach and there is no chance of any fraud or quarrel there. But if in such a Debate, the opponent, in spite of his best efforts, is unable to determine the truth. Members are required to determine it and the Debate becomes three-limbed. It should be observed that as there is no chance of a quarrel etc. between the debating parties in such a Debate, there need not be any President, so that the Debate is a three-limbed one.

Sutra, 12.

Where the disputant is of the second group and the opponent is of the fourth group, the Debate is two-limbed.

Commentary.

Here the disputant is a *Tattva-nirninishu* 'in himself' and the opponent, a *Tattva-nirninishu* 'in others,' who is possessed of Omniscience. In such a Debate, the Omniscient Teacher is fully

competent to determine the truth, so that the *Vada* has two limbs only : there need not be any President or Members here.

Sutra, 13.

Where the disputant is of the third group and the opponent is of the first or the second or the third or the fourth group, the Debate, is to have limbs, as indicated before.

Commentary.

Here the disputant is a *Tattva-nirninishu* 'in others' who is possessed of imperfect knowledge, and as said before, in such a case, the opponent may belong to any of the four groups. If in such a Debate, the opponent belongs to the first group, the Debate is four-limbed ; if the opponent is of the second group or of the third group, the Debate has sometimes two-limbs and sometimes, three-limbs ; and if finally, the opponent belongs to the fourth group, the Debate is necessarily two-limbed.

Such is the wonderful nature of ignorance, that an ignorant man would consider himself a wise teacher and would go so far as to enter into a Debate with the Omniscient Lord to teach him some truth ! Yet such is the infinite mercy of the Lord that he would tolerate the impertinence of such a man and teach him the truths which he ought to learn !

Sutra, 14.

Where the disputant belongs to the fourth group and the opponent is of the first or of the second or of the third group the Debate is to have limbs, as indicated before.

Commentary.

In a Debate in which the Omniscient Lord is the disputant, the opponent may belong to any of the first, the second and the third groups. Where the opponent is of the first kind, the Debate is four-limbed : where he is of the second or of the third group, it is two-limbed.

Sutra, 15.

The Disputant, the Opponent, the Members and the President are the four limbs.

Commentary.

The four *Angas* in a *Vada* are, 1. the *Vadi*, 2. the *Prativadi*, 3. the *Sabhya* and, 4. the *Sabhapati*.

Sutra, 16.

The Disputant and the Opponent are like two wrestlers,—one begins and the other answers.

Commentary.

The *Vadi* and the *Prativadi* are like two contending fighters.

Sutra, 17.

What each of them does is to establish his own position and refute that of the other, in accordance with the *Pramanas*.

Commentary.

Each of the Disputant and the Opponent must do both the things : on the one hand, each of them must establish his own position and on the other refute the theory of his adversary. The simple establishment of one's own position without the refutation of the objector's theory, or the simple refutation of the adverse theories without the positive establishment of one's own position is valueless,—in as much as nothing is firmly and surely established thereby. It is not uncommon, however, that the same arguments which prove one's own position, disprove the view of his opponent at the same time.

Sutra, 18.

Members (*Sabhya*) are such as are approved by both the parties and are well-aware of the nature of the positions of the Disputant and the Opponent, are sharp in memory, erudite, (intellectually) brilliant, forgiving and impartial.

Commentary.

Preferably the Members who are to manage the Debate, should be three, four or more in number. Where so many Members are not available, one or two may do. The Members ought to fulfil the following six requirements :—1. First of all, they should be fully conversant with the nature of the respective positions of the contending parties. One may be very erudite, yet

not conversant with the nature of the contending parties' theories' Unless the Members are fully aware of the Debaters' theories, they are incompetent to determine when the one party is right and the other wrong. 2. Again, mere knowledge in Members is useless, they can recollect quickly the matters of their knowledge or the purpose of determining the rightness or otherwise of the contention of any debating party. 3. Sometimes, the debating parties may incidentally introduce matters which are not strictly relevant; the Members must be well-versed enough to judge the value of these. 4. The Members must be intellectually brilliant, otherwise they would be unable to decide the soundness or otherwise of a particular contention of a party. 5. A contending party may sometimes lose his temper and speak harshly to the Members who have pointed out some defect in his reasoning; but the Members should on no account lose their temper. 6. The Members must be bold enough to decide impartially.

Members in a Debate ought to be persons in whom both the Disputant and the Opponent have faith.

Sutra, 19.

Their business is to make the debating parties accept the usual prescribed forms in regard to the point at issue, to determine their right to the priority or posteriority of speech, to find out the merits and demerits of the relevant and irrelevant arguments, to stop, where convenient, the Debate by revealing the truth and to declare as far as possible, the result of the Debate before the assembly.

Commentary.

The Members make the parties to the Debate agree to the prescribed formula viz., that they are to indicate the point at issue unambiguously etc. The Members determine who should speak first. They are to measure the relevancy or the irrelevancy of the arguments, advanced by the debaters. Where the parties seem to go astray from the truth, the Members stop them by themselves declaring the truth. And finally, it is the Members who declare the result of the Debate.

Sutra, 20.

The President (*Sabhapati*) is to be a man of knowledge, of commanding authority, of forgiveness and of impartiality.

Commentary.

The Members, as described above, are themselves incapable of any fraudulent dealing ; but a disputant or an opponent, if he is a *Jigishu*, may often act deceitfully, so much so that at times even the Members are imposed upon and confounded. Hence in such a Debate, an intelligent President is indispensably necessary to detect the fraudulent dealings of any party. The President should not only be an intelligent man but be a man of commanding authority. At the same time, he should not be of an irritable temper. Want of forgiveness in the President destroys the Debate itself. The President should be strictly impartial. If he be partial in any way, the Members become cowed down, so that the Debate becomes scandalous and the Members become incapable of declaring the real truth.

Sutra, 21.

His duty is to decide the matter, stated by the contending parties and the Members, to reconcile the disputes finally, etc., etc.

Commentary.

The President is to settle the point at issue which is stated by the contending parties and the Members. The Disputant and the Opponent might have agreed, for example, at the time they entered into the Debate that the defeated party would be the disciple of the victorious party ; at the end of the Debate, it is the duty of the President to see that the parties fulfil what they stipulated at the outset. The President distributes prizes also.

INDIGENOUS BANKING IN INDIA.

ECONOMICS DEPARTMENT,

UNIVERSITY OF ALLAHABAD,

Dated the 9th March, 1926.

Dear Sir,

I hope you will be good enough to pardon the liberty I am taking in addressing the accompanying *Questionnaire* on '*Indian Indigenous Banking*' to you.

I am making a special study of this subject and am very shortly proceeding to England to complete my work under the direction of the Professors of the London School of Economics and am therefore seeking for help and assistance, in order to make, as comprehensive a survey of the problem as my limited time and energies would permit me.

I am inspired to seek for your help and guidance, because I feel that the knowledge and experience at your disposal would be invaluable to me in my study. I need hardly say that I shall be deeply grateful for any assistance that you may be pleased to render me.

I am conscious that I am making a very big demand on your time and energies, and so I would request you to help me in any part of the *questionnaire* that you can, without putting yourself to much labour or inconvenience.

I may assure you that the source of the information you are good enough to supply will not be given out without your express permission. I will also treat as strictly confidential any information you may desire to give me on that condition, and it will not be published.

I shall be obliged if you could kindly send me a reply at your earliest convenience as I hope to be leaving India by the end of April.

Yours truly,

L. C. JAIN.

Lecturer in Currency and Banking and Statistics,

University of Allahabad.

QUESTIONNAIRE.

N.B.—Kindly note the use of the following terms which will be observed throughout the Questionnaire.

A *banker* means any individual or private firm which either receives deposits or deals in hundis or both.

A *money-lender* means any individual or private firm which lends, but does not usually receive deposits or deal in *hundis*.

Indigenous Banking includes all the ordinary transactions of private bankers and money-lenders in India, but excludes the operations of Joint Stock Banks and Co-operative Credit Societies.

PART I

1. What are the functions of a money-lender or banker in your part of the country? Enumerate all the kinds of business which he transacts.

2. How and to what extent does a money-lender or banker of your region assist in financing the following :—

- (1) industries, (a) factory, (b) cottage,
- (2) agriculture,
- (3) internal trade,
- (4) external trade.

3. Describe the organisation of the money-lenders and bankers of your region with regard to (a) the size of their business; (b) the int. r-connection, if any, of one unit or house with other units, houses or banks, agents or correspondents within the country or outside; (c) the extent of such connections and (d) their business relations with Joint Stock Banks or Co-operative Credit Societies.

4. State and describe the various methods of an indigenous banker in (a) granting loans, (b) allowing cash credits, (c) receiving deposits on interest, (d) transferring money from one place or person to another (use of cheques or notes or hundis—drawing, discounting and accepting, etc.,) and the extent of the use of each in the town and district separately. Give reasons, if possible, for these differences in the use of different credit instruments.

5. What are the various forms of hundis used?

6. What place does the hundi take in the modern money market, especially in Indian States?

7. What are the special features of agricultural loans ? What are the rates of interest in the case of such loans ? Are there any Co-operative credit Societies in your town or district ?

8. What are the conditions and causes of indebtedness in your town and district ? For what purposes are the loans asked ? Who are the usual borrowers ?

9. What are the various rates and forms of interest prevailing in your town and district for other than agricultural loans on different kinds of securities—movable or immovable ? Explain the nature of these securities.

10. Could you kindly procure a series of rates of interest kept monthly or yearly going back for as many years as possible ? In giving such rates of interest, please state the nature of securities to which a particular series relates.

11. What were the minimum and maximum rates between which interest fluctuated in accordance with the nature of security during 1924 and 1925 ? What are the causes of the difference ?

12. Are the rates of interest subject to seasonal fluctuations. If so, in what manner and why ? If possible, please give a table of fluctuations.

13. Is there any relation between the private rate of interest and the rate of the Imperial Bank of India ? How does the one influence the other ?

14. Beside the interest, do the debtors have to pay something as a present ? Please enumerate and explain all these kinds of petty payments with their respective amounts.

PART II.

15. What are the castes of the persons engaged in indigenous banking in your town and district ? Have they any special local trade names and do they form a class or caste of their own ?

16. Name the principal private banking houses, if any, in your locality. For how many years and generations have they uninterruptedly continued ?

17. Is it a fact that very few Mahomedans are bankers and that they do not usually take or give interest on deposits and loans ?

18. Are your bankers exclusively devoted to the business of banking ? If not, what other businesses do they combine with it ? Are these primary or secondary ? Are there many who devote their time entirely to banking or money-lending ?

19. Could you possibly supply some statistics relating to the amount of capital invested in indigenous banking by individuals or firms in your region ?

20. Would you kindly procure sample copies of any written documents or deeds used in connection with indigenous banking in your locality such as hundis, promissory notes, receipts for deposits, etc ? Please explain the terms and abbreviations used, if you think necessary.

21. Are there any transactions in which written documents are not used, but verbal statements have the force of contracts ? If so, could you kindly write out the statements usually made ? Is this generally done in the presence of one or more witnesses ?

22. Describe the indigenous system of keeping accounts and calculating interest. State any special points of merit or defects in the system.

23. Do you know of any secret trade language, proverbs and anecdotes concerning indigenous bankers which may be of interest ?

24. Have you noticed any changes or modification in the indigenous system of banking due to (a) English system of banking, (b) modern methods of commerce or (c) any other cause ?

25. In what manner have the changes referred to in Q. 24 affected the position of the indigenous banking system in India ? Could you suggest ways in which it could be improved, organized and consolidated ?

26. Please suggest the sources of information on the subject of indigenous banking in India such as manuscripts, books, pamphlets, articles in any language and names of persons who are likely to possess special knowledge of the subject.

27. Any other suggestions or information that you may be pleased to offer will be gratefully appreciated.

A WELCOME ADDRESS

PRESENTED TO

His Holiness Jaina Dharma Bhushana

Dharma Divakara

BRAHMACHARI SRI SITAL PRASADJI,

Hony. Editor, " Jain Mitra "

SURAT.

Respected Swamiji,

WE the Jains of Thiruppanamur and Karandhai - the two ancient Jain villages conjointly called Akalanka Basti - most respectfully extend our warm welcome to Your Holiness on this happy occasion of your second visit to this place.

This place of ours, as its other name Munigiri points out, must once have been a great centre of Jain Munis. This is the place where the great Jaina Logician, Philosopher and Disputant Sri Akalanka Deva was living and a Nishedika, popularly called the Jeer Mantapam, marks the spot of the great teacher's *Samadhi Marana*.

Your last tvisit, though it was some five years ago, on the 24th March 1921, is still green in our memory. When we think of you we are reminded of the Jain Acharyas of old, who roamed about from place to place teaching the sublime truths of Jainism.

We are told that there is no place of any Jaina importance and no institution or movement with which your sacred name is not associated. We think we are not wrong when we say that our place is also indebted to you. It was Your Holiness that suggested to us during your first visit (1) to open a Digambar Jain Patasala in the name of Sri Akalanka. (2) to establish a Library of Jaina Literature, and (3) to try to learn Hindi. We were very eager to carry out these valuable suggestions; but want of money and want of co-operation stood in our way for sometime.

Thanks to the indefatigable and unselfish efforts of Srijiut C. S. Mallinath of Madras, the young leader of our

community and the link between the Jains of the North and the South India, Babu Dhanendra Das, the Zamindar-saint of Arrah paid a visit to our place on his pilgrimage to the Footprints of Bhagwan Sri Kundakunda on the Ponnur Hill. Through Mr. C. S. Mallinath we approached the Zamindar and explained to him the need for a Digambar Jain Patasala and mentioned to him your suggestion. He readily consented to open a Patasala and did so within a few days and is maintaining it even to this day.

Regarding the Library we have only to say that we have added some new books to it and we are making use of it as best as we can.

About learning Hindi we are sorry to say that we could not take up the matter earlier for want of proper facilities. But we are glad of one thing. We have given a beginning to it quite recently. A Hindi teacher maintained by Mr. Appavoo Jain, the village munsif of this place and by the Hindi Pracharak Office, stays in this village and gives instruction to some young men.

It is again through your advice that we have taken on hand the question of repairing the celebrated ruined temple here and for that we have started a fund called "Sri Akalanka Basti Jirnoddhar Fund." We hope to have the object fulfilled again through your help and the kind co-operation of Mr. C. S. Mallinath without whose efforts it would be next to impossibility to have any good done to the Jains of our Presidency by our north Indian brethren.

We are sure that it will not be a difficult thing to get these objects fulfilled if Your Holiness would kindly give a place to us in the golden temple of your heart. May Lord Jinesvara bless you with long life and sound health is our humble prayer.

We remain,

Your humble followers,

THE JAINS OF AKALANKA BASTI,

(Thiruppanamur and Karandhai.)

23rd March 1926.

NOTES AND NEWS.

PROFESSOR L. C. JAIN, M.A., F.E.S., F.S.S.

Professor Lakshmichandra Jain was born on 15th March 1901 as the second son of Mr. Balmukand Jain, B.A., A.C.P. (London), Professor, Government Inter College, Moradabad. He was educated at the Government High Schools, Meerut, Saharanpur, Muttra, and Unao and at the Muir Central College, Allahabad,



Prof. L. C. Jain.

the premier college of the province. His student career was one of brilliant success. He passed all his examinations creditably—the Matriculation in 1917, the Intermediate in 1919, the B.A. in

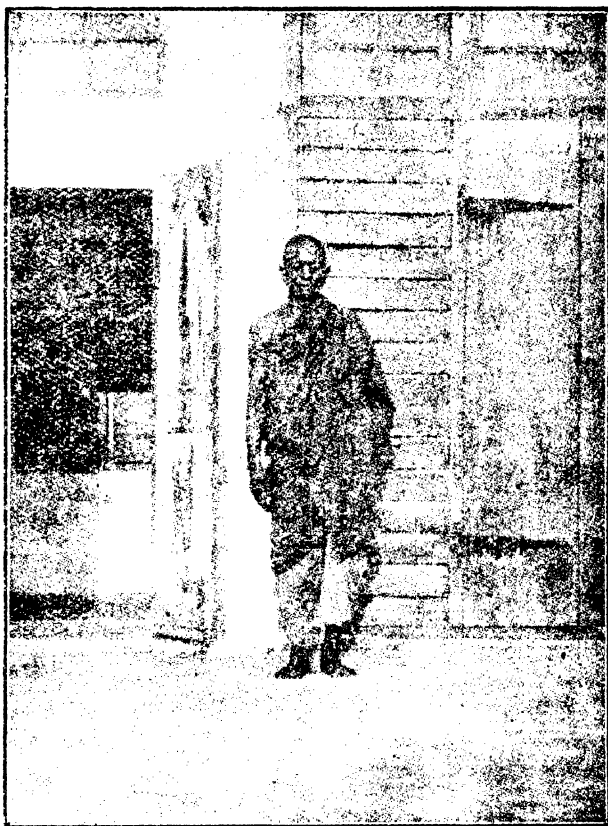
1921, the M.A. in 1923 and the LL. B. in 1924. He was awarded a special Sanskrit prize in the Intermediate. In the M.A. (Economics) he took a first-class first, beat all records in it and won the Queen Empress Victoria Jubilee medal. While a student he was elected Secretary of the Muir College Historical Society and also of the Jaina Brothers' Association, Allahabad. From 1921 he is the Editor of the Jaina Hostel Magazine and the Warden of the Jaina Hostel, Allahabad. At the young age of 23 he was appointed Professor in Economics in the Allahabad University in July 1924. He is the youngest member elected to serve on the following important bodies of the University, viz., the University Court, the Academic Council, the Faculty of Commerce and Economics, the Committee of courses and studies in Economics, and the Board of residence, health and discipline.

We are glad to learn that the Allahabad University has recommended him to the Provincial Government as the most brilliant graduate among the applicants for the state scholarship of £290 per annum tenable for study in the United Kingdom for two years. The Government have finally selected him for the same and he is going to London in May 1926, to join the London School of Economics for the Degree of Doctor in Economics. He is the first Jaina scholar to receive such a rare distinction. We have published elsewhere his letter and Questionnaire and we shall be glad if our numerous readers can send him any available information relating to his subject. We wish him a happy voyage and complete success in his work.

BRAHMACHARI SITAL PRASADJI.

Jaina Dharma Bhushana Dharma Divakara Brahmachari Sital Prasadji came to Madras on 25th February last and was staying here for about two weeks devoting his time in collecting materials for his book in Hindi on "Madras Prantka Prachin Jain Smarak"—Jain antiquities in the Madras Province. He delivered a learned lecture on Jainism here, part of which we have published elsewhere in this issue. On reading about the ancient

Jain places, he desired to visit some of them and accordingly went to Tanjore, Mannargudi, Tiruvalur, Dhipangudi and Madura. Our Editor Mr. C. S. Mallinath accompanied the revered Brahma-



Brahmachari Sital Prasadji.

chariji to Chittamur, the Ponnur Hill, Arni, Tirumalai, Panchapandavamalai, Akalanka Basti and Kanchi. At Arni the Brahmachariji delivered two lectures in the Jain temple, which were listened to by all the Jains with great attention and devotion, and one public lecture in the Board High School on "Spiritual Advancement" under the chairmanship of Mr. N. Devaraja Rao, B.A., B.L. His lecture was well attended by officials, schoolmasters and other English educated men of the locality. At

Akalanka Basti, a beautiful welcome address, printed elsewhere in this issue, was presented to him. The Brahmachariji after thanking the people for their kind welcome spoke to them on the daily duties of Jaina laymen. He was pleased to examine the boys and girls of the Akalank Jain Vidyalaya maintained by Babu Dhanendra Das of Arrah. The pupils answered his questions very satisfactorily. Wherever the Brahmachariji went he was given a very cordial and respectful welcome. The Jains who have heard his speeches have taken vows to follow the religious practices daily. Brahmachariji Sital Prasadji left Madras for Calcutta on the 24th March evening.

AN INSTALLATION CEREMONY.

An Arni correspondent writes :—The sacred pillar called Manastambham of fine workmanship which was recently made was erected in the front yard of the temple on the 5th February last when His Holiness Sri Lakshmisena Bhattaraka Bhattacharya Swamijee of Chittamur graced the function. Great enthusiasm prevailed. Jains from the neighbouring villages mustered in large numbers. All the leading merchants of Arni and the high officials including the deputy collector, the district munsif and the magistrate were also present on the occasion. His Holiness delivered a sermon. The total expenses which amounted to nearly Rs. 2,500 were contributed by Messrs. A. Dhanadeva Nainor, C. Chakravarthy Nainor and C. Vasupala Nainor, the three prominent Jain merchants of the place. The ceremony was a grand success.

THE LATE RAI BAHADUR LAKSHMICHAND.

We regret to record the melancholy news of the death of Rai Bahadur Lala Lakshmichand Jain, Rai and Banker of Panipat. He was a religious minded and kind hearted philanthropist. He was the president of the Jain High School Society. A correspondent writes to say that the managing committee of the School and the staff have passed a resolution expressing condolences and another proposing to put up a portrait of the late benefactor in the School Hall. We offer our sincere condolences to the members of the bereaved family,

FESTIVAL AT AKALANK BASTI.

The annual festival or Brahmotsava of the ancient big temple in Akalank Basti was celebrated last month for ten days. There was a very large gathering of pilgrims from different places of the



Spot of Sri Akalanka's Samadhi Marana.

province. Two *pujas* were performed to the sacred foot prints of Sri Akalanka Deva, carved in the centre of the Nishedika or Mantapam erected to commemorate the spot of the great Teacher's *Samadhi Marana*.

SRI MAHAVIRA JAYANTI.

The birth day of Lord Mahavira falls on Sunday the 25th April 1926, corresponding to 13th Dvitiya Chaitra Sudi. We hope that all the Jains will celebrate that important day with great eclat, veneration and glory.

VACCINATION BY MOUTH.

Hitherto it has been impracticable even to suggest that every one should be artificially immunised against enteric fever, because

the method in use was rather unpleasant and in many cases there was a definite contra-indication for it. The subcutaneous injection of dead typhoid bacilli was usually followed by unpleasant symptoms for a day or two, the initial puncture had little attraction for many people, and people suffering from various heart affections, from a fulness of the liver or—in the case of women—of the uterus, were prohibited from enjoying its protection. It was not safe to inoculate the very young or the very old. The new method of Professor Besredka suffers from none of these disadvantages, since his immunising agent is contained in tabloid form, is taken through the mouth, has no un-toward re-actions, and is perfectly safe for infants, invalids. and the aged.

The tabloids are prepared by La Biotharapie of Paris, according to the researches of Professor Besredka. A large stock is held in this country by G Loucatos & Co., Amarchand Building, Ballard Estate, Bombay.

The advantages of this new vaccination are obvious. The process is simple and safe, attended by no discomfort, theoretically sound : it demands no apparatus or skilled attendance and above all there is ample proof that it is effective. In 1923 a thousand people in Petrograd were vaccinated by the mouth during an epidemic of Shiga's dysentery ; nine cases occurred amongst them, of which six developed immediately after vaccination before immunisation was completed. In an epidemic at the Military School at La Fleche those vaccinated by the mouth fared better than those vaccinated in the ordinary way, and there are many contributory testimonies to its efficacy from both private and official sources in France. And this harmless, painless immunisation is possible against typhoid, dysentery, cholera and other diseases which intermittently scourge the East. Professor Besredka's contribution to medical science is not yet universally known, but when it is, and its efficacy universally proved, his name will deserve a rank equal to the greatest of those who have dignified the profession of Galen with their wisdom and labour.—
"*Times of India*," 17th February 1926.

PANCHAPANDAVAMALAI.

Panchapandavamalai or the hill of the five Pandavas is a beautiful hill situated five miles to the South West of Arcot. At

Seven chambers in Panchapandavamalai.



the base of the eastern side of the hill are seven chambers divided by six pillars 2 feet square dug out of the rock. A little distance above these chambers is seen a Jaina image in *padmasan* posture 2 feet square carved on the rock. The way up the hill is on the southern side. On the top of the hill there is a pool of water, sheltered by a big sloping rock. A little above the water, on the

northern bank is seen a group of five figures said to represent the five Pandavas. On the southern and western faces of the sloping rock are carved two Jain images one in sitting and the other in standing posture. A little above the figure on the western side is inscribed an inscription in Tamil and Grantha characters. There is a spacious cave on the top of the hill which is now-a-days occupied by a Muhammadan tomb. There are several other tombs also on the hill. The hill is in the possession of the Mussalmans who live in the village at the foot. Tradition says that during their Journey and life in the southern forests, the five Pandavas made this hill their home for sometime and carved the above said images for their worship. It is very likely that some Jaina saints may have lived here and performed *tapas*.

PLANTS OF PREY.

Everybody has heard of birds and beasts of prey, but we wonder how many know that there are plants of prey as well, in this our wonderful globe. There are ravenous plants that trap and devour flies and other insects. One of the most familiar of these is the Pitcher plant of Tropics, which has hinged lids that can be closed over cavities containing a thick fluid. Attracted by the perfume and the colour, insects are drawn inside the prison, the lid shuts down, and the victims are slowly digested by the plant. Sundew, bladderwort, and Teasel and the common butterwort of the swamps also trap prey. The first named excludes a sticky fluid which entangles flies like fly-paper. Tiny hairs slowly close over the victim and in two days there is nothing left save a pair of wings.

A WHITE ELEPHANT.

A White Elephant captured by Dr. Saw Po Min Karen a leader of the Toungoo district, is attracting a good deal of attention. The Elephant is venerated by the Buddhists. The Doctor intends presenting it to the London Zoo and if circumstances permit to take it round the world for exhibition.



THE JAINA GAZETTE

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{ No. 251

LORD MAHAVIRA.

BY

Mr. Hem Chandra Rai, M.A., M.R.A.S., F.R.E.S.

LORD Mahavira was the last of our 24 Worshipful Arhats who preached and propagated the religion of Ahimsa in the hoary past for the salvation of human kind. The religion is practically eternal and was first propagated by Lord Rishabha Deva in prehistoric ages. Jainism is just another name for Ahimsa, as understood on its truest and most comprehensive sense. Prior to the birth of Mahavira the Hindu religion in India had been steadily degenerating not so much in its essential conceptions, as in actual practice owing to the growing volume of sinister influence cast on Hindu society by a demoralised and selfish priestcraft. The rigours of caste were being intensified. Animal sacrifice to propitiate numerous deities, being openly countenanced by the priests had come into popular vogue inspite of Hinsas being forbidden in their sacred books. Though the Brahmins themselves scrupulously abstained from meat diet, they seldom dissuaded the other castes from such diet. This is significant in view of the fact that the Hindu Shastras, including the Vedas, the Puranas and all their sacred literature, have condemned Hinsas in unequivocal terms. The Mahabharat has over and over again

extolled the merits of Ahimsa and inculcated it as the purest of human *Vratas*. This VRAT is held to be even more meritorious than holding an *Aswamedha Yagya*.

Yavanti pashu romani pashu gatreshu Bharata.

Tavad varsha sahasrani pachyante pashu ghatakah.

What heavier punishment could the Hindu Shastras prescribe for the killing of animals than that laid down in the above *Sloka*. Sri Krishna, the popular Hindu *Avatara*, was a powerful advocate of milk and vegetable diet. It is well known that he eventually destroyed the whole Yadava clan who were addicted to meat and drink and yet in spite of all these religious injunctions and illuminating precept the masses of the people were allowed to slaughter animals by the million annually as sacrifices to the numerous tribe of popular deities. This stage marks the degeneracy to which Hinduism with its ever multiplying creeds and cults, had sunk in practice. Over all this, immorality and violent crime was indulged in with impunity at the principal places of pilgrimage. Such was the time when Mahavira was born to rejuvenate the entire religious, social and moral life of the land.

His father Siddhartha was a king of the illustrious Ikshvaku family of Kshatriyas. He ruled over a vast country called *Pavan*, whose capital was Kundalpura near Magadha. Mahavira's mother the queen Trishala Devi was endowed with all the noble feminine virtues. The most reliable date of Mahavira's birth is 599 B. C. Very little is known about the period of His youth, of course He was brought up in His father's palace in the lap of plenty and royal comforts. But He grew up to be a reflective prince. Before long His meditative mind discerned the fleeting unreal nature of worldly pleasures. His divine intellect was constantly endeavouring to unravel the mysterious problems of Dharma and Godhood, of life and death. Religion as practised and things as they existed around Him never satisfied or solaced His inquisitive soul. *At the age of 28, His parents passed away.* This event quickened His impulses to solve the supreme riddle of existence. He passed another two years, though much against His inclination, in the palace with His brother Nanda Vardhan at the latter's request.

But having become thoroughly disgusted with the sordidness and sadness of human life, He now renounced the world and became a sanyasi to seek the truth. For 12 years the royal sage is engaged in unbroken penance, meditation and prayer. At the close of this period, the infinite knowledge of His divine soul bursts forth in peerless radiance and He sets out on travel to preach the true religion of Ahinsa for the emancipation of mankind

In Bengal, Bihar and Magadha He moved from place to place with some of His chief disciples, teaching the pure tenets of Ahimsa. At every place vast concourses of people listened to His divine discourses with rapt attention and unbounded admiration. Jainism was thus embraced by the people of Bihar, Magadha, Kaushambi, Rajgrihi, Champapuri and considerable part of Bengal, as also by a number of the rulers of these provinces. Imagine a typical scene in Magadha. The Maharaja Srenika learns that the Samavasarana of Lord Mahavira has gathered on the summit of Vipulagiri, near Rajgrihi. He reverently comes into the divine presence with his whole family and ministers. Singing praises of Lord's incomparable virtues, the whole party headed by the Maharaja does Prakamma and then worships Him. Grand religious controversies were publicly held at different places, where Brahmins invariably acknowledged superiority and truth of the Lord's teachings, and were converted to Jainism. Indrabhuti popularly known as Gautama Ganadhara was such a convert and he along with the other 10 principal disciples called Ganadharas, rendered monumental services in propagating Jainism throughout the country.

The Blessed Lord attained Nirvana in 527 B. C. but the ancient religion revived by Him continued to spread in the land for centuries after Him. The propagation of Jainism cast a tremendous purifying influence on Hinduism as it was then in vogue. People began to realise the cruelty and unreasonableness of the sacrificial cult, which gradually began to disappear. Millions of animals which used to be pitilessly slaughtered in cold blood on various pretexts from year to year, began to be spared from this cruel fate, as a direct result of the all-merciful and humanitarian tendencies of Jainism. The exponents and precep-

tors of Hinduism had perforce to reform themselves and their practices in order to stand the stock of Jainism and its irrefutable logic. The institution of caste by birth, based on transparent injustice was never acknowledged by Jain Acharyas, who vigorously exposed its hollowness and absurdity. As a matter of fact it introduced root and branch reform in the public and private, religious and social life of Hindu India.

The advance of Kaliyuga has re-introduced the cult of violence, hate and killing. The world is proceeding apace towards universal Armageddon. There is unrest and strife all over, with all the consequent unhappiness and misery. Jainism alone can provide the panacea for human troubles and woes. Out in the great countries of the West, in Britain, Germany and France and America are fearless thinkers who realise the need of a prophet of Ahimsa who should once more propagate a spirit of toleration and universal love and redeem the civilisation of the West from otherwise inevitable destruction. The modern outlook on life is somewhere fundamentally wrong. There is a growing volume of dissatisfaction with the crooked nature of international ethics. The relentless selfishness with which jarring Imperial ambitions are being pursued, is rapidly leading the world on to a colossal disaster. Little wonder, then that there are among every civilised nation to-day, thoughtful politicians who would like to cry halt and substitute a policy of amity and universal goodwill for the bitter jealousies and deceit which lie at the root of the present tangle of human affairs. This task is not easy of accomplishment. The clarion call of a real prophet of Ahimsa could alone command the attention of mankind. The weary world is eagerly waiting to drink deep the gospel of love, purity and truth and perpetual respect for all forms of life. If we, Jains, can rise up from our petty squabbles and narrow views, we can make our religious heritage the glory and the wonder of the world. May be, a great Jain Acharya will come forth in the near future, who will freely distribute the nectar of Ahimsa among the western nations.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 94 of Vol. XXII, No. 3.)

Sutra, 22.

In a debate where one of the contending parties at least, is a *Jigishu*, the parties may talk as long as the Members suffer them to do so.

Commentary.

In a debate, the disputant or the opponent may be a *Jigishu* or both of them may be so. A *Jigishu* wants to have victory by establishing his own position and refuting his opponent's theory. The Members watch his power and skill, so that a Debate in which there is a *Jigishu* may go on, until it is stopped by the Members.

A Disputant may begin the Debate by attacking his Opponent's theory; in such a case, the Disputant is to open. Where for various reasons, he does not begin, his Opponent is asked by the Members to open the Debate. Thus, a Disputant need not begin always and the fact that the Disputant does not begin is no proof that he has been vanquished. The Opponent has a counter-proposition. The Disputant may not advance his theory but unless and until the Opponent's position is either established or refuted, the Debate cannot be said to have terminated. Hence where the Disputant does not begin, the Opponent is to begin. Where none of them begins, the Debate is impossible.

A Disputant adduces arguments either to establish his theory directly and positively or to refute his Opponent's position.

In a Debate, neither party should speak on matters which are not strictly relevant. In a '*Pararthanumana*' or '*Inference-for-the-sake-of-others*' the merits and the drawbacks of the Lecturer are taken into account also. To prove that '*Sound is non-eternal,*'

for example, one should not go on talking how the Wind is pressed upward from the Navel and then further upwards and so on. If one party is allowed to talk so much unnecessarily, the other party will not have the time to talk at all. The proper course in a Debate is to begin from a point whence the arguer can be followed to talk on a subject which is different from the point at issue except where it is relevant.

Another point in a Debate, is that the arguments should be advanced in their proper forms. A *Naiyayika* maintains that a syllogism should have five limbs; hence he would be wrong, if he states e.g., four limbs only.

Then again, the arguments should be stated in their proper order. To show that 'Sound is non-eternal,' one should not argue as follows:—'1. Whatever is a product. 2. That is a product. 3. As for example, a Pitcher 4. Hence it is non-eternal. 5 (That) is non-eternal. 6. Sound is non-eternal because it is a product.'

The Debater should not indulge in puzzling and apparently meaningless expressions. He should not, for example, state:—'Sound is non-eternal because it has the nature of that which involves the use of two K's (*Ka*) for its expression.' What is intended here is that Sound is non-eternal because it is a *Kritaka* (a product). Instead of telling frankly that Sound is a *Kritaka*, the arguer roundly says that it has the nature of that which is expressed by a word which has two K's. This is not permissible.

An arguer should also see that his expressions are not grammatically faulty.

Arguments should always be cogent and not mere *ipse dixit*s, such as, 'That Reason does not lead to that Proven; hence, it contradicts that Proven.'

A Debater should not use indecent language.

Redundant and useless expressions should be avoided.

The Debater should also take care that the expressions which he uses and the way in which he uses them present his intentions correctly. For example, he should not state, 'Non-eternal Sound is, because it is a product.' Instead of that, he ought to say, 'Sound is non-eternal, because it is a product.'

The above are some of the defects which a disputant should always try to avoid; otherwise, he is considered as '*Aślaghya*' (not capable of being respected). The opponent, while putting forward his counter-arguments, should point out the above defects, if any, in the argument of the disputant. Of course, it is not to be considered that an opponent would be declared 'victorious,' if he does no more than pointing out the above defects in the disputant's argument,—the defects which are more or less formal.

A question arises as to whether a Disputant while stating his theory should purge it of faults (*Kantakoddhara*). The answer is that he may or may not do it, as he pleases. If he does not do so,—there is neither any blame nor any merit. In purging his theory of faults, a disputant exhibits intelligence; this non-exhibition of intelligence is certainly no merit. On the other hand, a disputant is under the necessity of defending his theory, only when it is attacked. In not answering the criticisms which are yet un-offered, the Disputant commits no fault.

It may be said that in not purging his theory of all faults beforehand, the Disputant is certainly to be blamed in as much as he allows Doubt to be attached to his proposition which he does not begin by proving. But the question is :—Whose Doubt is it? Certainly, the Disputant himself has no Doubt about his own contention. And is it necessary that at the very outset, the Disputant should try to remove the Doubts of his Opponent and the Members? If the Disputant does not adduce further arguments to support his argument, the argument remains Doubtful; if on the contrary, those further arguments are not supported by still further arguments, the argument continues to be Doubtful. Hence the Disputant is not to be blamed if he does not begin by proving his contention. It may be said that for the purposes of dispelling Doubts, there need not be any *Anavastha* or Infinite Regression in the arguments. In *Pararthanumana* or 'Inference-for-one's-ownself,'—for example,—the conclusion is proved by the Reason; this Reason is ascertained by Perception etc., and hence in *Pararthanumana*, there is no Infinite Regression. In the same way, in the case of a *Pararthanumana*, i.e., an 'Inference-for-the-sake-of-others,' an argument or debate, one may prove his contention

without any risk of committing Infinite Regression. Quite so ; we, rather say that where the reason is obvious, one need not prove his theory. But the question is whether one should begin the Debate by actually proving his contention at the outset, where the reasons are not so obvious. We say, the Disputant need not do so. The objection, as noted already, has been that there may be Doubt with regard to the Disputant's theory, if it is not proved at the outset. We answer the objection as follows. Let us suppose that the Disputant's theory is correct. Now, if the Opponent fails to understand its correctness even though the theory is correct (unless and until the Disputant demonstrates its correctness), how will the Disputant know that the Opponent has Doubt (unless and until the latter expresses the Doubt)? If it be said that the Disputant ought, through his intelligence, divine the Doubt that may arise in the mind of his Opponent,—why, we may say similarly that the Opponent ought to be intelligent enough to determine the grounds of the Disputant's theory. If again it is said that the Opponent, in order to test the Disputant's power of establishing his theory, does not try to determine the grounds of the Disputant's theory,—we may as well say that the Disputant, in order to test his Opponent's power of criticising a theory, need not guess and meet beforehand, the possible Doubts in the Opponent's mind. It may be said that the Opponent's entertaining a Doubt as to the validity of the Disputant's theory, is, in a way, to criticise it ; so that the Disputant is bound to dispel the Opponent's Doubt by proving his theory. Quite so,—we say that the Disputant is bound to dispel the Opponent's Doubt when he has been given notice of it. Doubts are of varied sorts ; how would the Disputant dispel them, if he is not made aware of the nature of any particular Doubt ? It is thus that the Disputant is neither to be blamed nor to be praised, if he does not at the outset purge his theory of all possible faults.

SOME ORIGINAL ASPECTS OF JAINISM*

BY

Prof. B. C. Bhattacharya M. A.

Gentlemen,

The occasion, as I accede to your kind call to preside over the Annual Conference of the Syadvada Mahavidyalaya, first of all, reminds me of the great honour you did to my late venerable father Pandit Mahamahopadhyaya Yadabeswar Tarkaratna some ten years ago to perform the same function. I have a sad feeling, no doubt, but the precedent afforded is no encouragement to this unworthy son of an illustrious father to prove equal to the task. Whatever may have been the special ground of your placing me in the honoured chair, I feel that in the grand succession of your Presidents, there is no evolution but a revolution, at least in the present case. Nevertheless, as the age has it in all spheres of life, your spirit must pass uncensured and I, for myself, keenly feeling your other spirit of benevolence, so well renowned in India, should express my hearty thankfulness, however inadequate it may be, as a return of your high compliments to me.

In our childhood days, I remember, we used to see the Marwari merchants in the street-shops of Bengal and to satisfy our curiosity, we were told, they were "Jainas" by religion. I saw, from far, their gold-pinnacled temples, heard the sound of their bells and were many times tempted to visit them closely but our people strictly forbade me to enter a Jaina temple! Then, at a later age, as a grown-up boy, I went merely for sight-seeing to the famous "Pareshnath Temple" in Calcutta. What a magnificent look! A shining glass shrine with a fine courtyard of gardens! To the eyes of a boy-spectator, it presented a picture of colours, splendour and dreamy lands.

* Being the Presidential address delivered at the Twentieth Anniversary of the Syadvad Mahavidyalaya held in the Town Hall Benares on the 4th April, 1926.

The next step of our knowledge of Jainism we got by reading something about Mahavira and Jainism treated in one page and a half in our school book of history. But, unfortunately, we never 'got up' that paragraph or paragraphs being marked 'unimportant' for examination by our teachers. Ultimately, with more age, we learnt the third idea about Jainism that it is a religion of *Ahimsa* and, in point of fact, it lingered on in India whereas Buddhism completely died in its very cradle. I hope, the majority of our educated men in India have similar faint notions about Jainism, which remain ever limited. Its original philosophical system, its teachings of Ethics, its much forgotten history and antiquities remain thus neglected and outside the popular curiosity. Trite things of Jaina Religion and Philosophy, I had many occasions of talking over to some of my friends and they were acclaimed as new and highly interesting! It is, therefore, the duty of the Jaina community to fight with this widespread popular ignorance about their religion and life. How shall we forget the manifold services that Jainism has rendered to humanity and the pure life they lead in this present century of moral evils and tragedies? I consulted the figures of criminal offenders and what a surprise! The Jaina criminal record is almost a blank sheet! Though higher education is rather backward among them, their standard of literacy (495 males and 40 females per 1000) is higher than that of any other Community except the Parsis.

We must also admire the commercial avocation of life, which most of the Jainas follow and the honesty of their profession. They have grown rich and high in status but not without industry, patience and unity. In this day when the unemployment question is raging all over India, the Jaina life should afford a brilliant solution of that problem. A great part of their earnings, the Jainas relentlessly bestow upon various works of communal interest and religious organisations. The *Pinjrapoles* yielding shelter to the poor and decrepit animals are their standing monuments of compassion. Large Dharmasalas of their construction, crowd over small and great places in India and a non-Jaina like myself was accommodated in many of them

and was treated with utmost hospitality. The marked zeal for religion that I observed even in a young Jaina should be, to my mind, found most instructive to our Hindu youths, who have become hopelessly indifferent to and forgetful of the duties of their religion! Have you ever met the Jaina *Munis* and *Sādhus*? What a contrast they bring us by their austere lives, studious habits, fidelity to holy creeds, unfailing observances of moral duties—to the millions of our so-called “Sanyasis” of *Geruā* dress, who congregate in the Kumbha Mela? The latter’s smoking habits, platitudes on religion and greediness have brought a disgrace to the very name of *Geruā*! The treasure houses of Jaina learning I had access to many, are preserved with greatest care. Thousands of old manuscripts in *Jñānabhāndars*! We, the Hindus, in contrast, allow them to be destroyed or else sell them away for want of popular interest.

These and other things brought me nearer the Jaina life and during the last three years of my studies of Jaina history and Religion, my attention was first cast upon some of their original sides. To day, I should present you a treatment, dwelling chiefly upon their Philosophy and Religion.

Like all religions, Jainism has three main sides—philosophical, ethical and ritualistic. In philosophy, it is partially atheistic (deistic?) denying the existence of a supreme Being as creator but essentially pluralistic. The Jainas hold the theory that the world exists from eternity. It consists of *Loka* and *Aloka**. There are two ultimate substances (*Dravyas*)† in this world—*Jiva* (Alive) and *Ajiva* (not-Alive). An inhabitant even of the highest heaven cannot obtain *Moksa* in the ordinary course. For becoming a *Jina* or *Arhat*, he needs to be born as a man. The *Ajiva Dravyas* are of five kinds: *Pudgala* (Matter or the physical basis of the world), *Dharma* (the principle

* *Lokakasa* is that in which *Dharma*, *Adharma*, *Kala*, *Pudgala* and *Jiva* exist. That which is beyond is called *Alokakasa*—*Dravya-saṃgraha* p. 58 (Sacred Book of the Jainas).

† Substance may be defined as that which persists in and through its own qualities having the characteristics of creation, destruction and permanence.

of motion), *Adharma* (the fulcrum of rest), *Akasa* (space) *Kala* (Time). With *Jiva* these make up the six first categories of Jaina Philosophy. The remark by Prof. Jacobi as follows in general review of the Jaina Metaphysics is worth consideration. "(i) The animistic belief of the Jainas (ii) the absence of the Category of quality in their enumeration of the principal constituent elements of the Universe (iii) the inclusion of *Dharma* and *Adharma* in the class of substances." The Jainas hold moreover, that the body, *Manas* and speech are constituted of *Pudgala*, which they regard as existing in atomic and aggregate form.

One of the central features of Jaina Metaphysics is their group of seven *Tattvas* or Principles underlying which stand their doctrines of *Karma* and *Samsāra*. The principles are (1) *Jiva* (Soul) (2) *Ajiva* (non-Soul), (3) *Āsrava* (influx of Karmic matter into Soul) (4) *Bandha* (Bondage), (5) *Samvara* (Stoppage of the inflow of fresh matter) (6) *Nirjara* (removal of any past *Karma*) (7) *Mokṣa* (absolute liberation, If to this series two more principles of *Punya* or merit and *Papa* or demerit are added, the collection is to be known as the nine *Padārthas*.

This aspect of Metaphysics describes the stages upon the way to Salvation. *Mokṣa* is in fact, the liberation of *Jiva* from *Ajiva*. *Jiva* is entangled by *Karmas* and Karmic matter throughout all his births and evermore fresh *Karmas* are pouring in. It is *Karma* which brings on the *Āsrava* which taints the pure Soul. Thus, with the inflow of matter, there is a kind of fusion of Soul and matter. This binding of the Soul to the body is *Bandha*, which is not to the advantage of the former. Hence accrue *Pāpa* (demerit) and *Punya* (merit) in consequence of which, the *Jiva* revolves in the circle of births and deaths (*Samsara*). The only step towards *Mokṣa* or final release can be attained by stopping the "influx" (*Samvara*) and by ridding the Soul of matter (*nirjara*). This is, however, effected by practising Self-control, twelve ethical rules of austerity and concentration. Thus, when the Soul is completely purged of all impurities of *Karma* past and new, the *Jiva* in all his real refulgence, power, bliss and knowledge, obtains *Mokṣa*.

The Jainas have certain original theories of knowledge which form an important element of their philosophy and religion. According to them 'philosophy consists in the voluntary and consistent striving, intellectual and moral, manifest in the removal of Karmic impediments', on the way to (I) *Samyak Darsana* (i.e. Right faith in the true doctrine), (II) *Samyak Jñāna* (i.e. Right knowledge of the doctrine), and (III) *Samyak Caritra* (i.e. Strict observance of Jaina precepts)† These are called *Triratna* or three Jewels as means to attaining *Mokṣa*. Of these, knowledge is divided into five kinds (1)—*Mati* perceptual and inferential Knowledge (2) *Sruta*—Knowledge derived from the reading and hearing of the Scriptural books (3) *Avadhi*—direct Knowledge of things even at a distance of time and space (4) *Manahparyaya*—direct Knowledge of the thoughts of other people (5) *Kevala*—Perfect, limitless knowledge or omniscience.¶

The Jaina Philosophy is again original in the doctrine of *Syādvāda* or the seven modes of predication (*Saptabhaṅgi naya*). "It is the doctrine of the non-isolation of the parts, elements, properties or aspects of things, it is the method of knowing or speaking of a thing synthetically."† We can affirm the existence of a thing from one point of view—that of its material, place, time and nature (*Syād asti*) and deny it from these attributes of another thing (*Syād nāsti*). All affirmations are true from a particular standpoint (*Syād asti nāsti*). A thing is unpredicable when we should affirm both existence and non-existence at the same time from the same point of view (*Syād avakṭavya*). 'From the point of view of its own quaternary and at the same time from the joint quaternary of itself and nothing, a thing is and is unpredicable' (*Syād asti avakṭavya*). Similarly, a thing is not and unpredicable (*Syād nāsti avakṭavya*): and is, is not and is unpredicable (*Syād asti nāsti avakṭavya*). Every proposition starts with a

* *Adhyātma-Tattvaloka* (Tr. by M. J. Mehta) p. XXI.

† *Caritra* has two kinds—one which is unaccompanied by desire *vitaraga* and the other *saraga*. The first leads to *Mokṣa*, the second to sovereign dignity.

¶ *Uttaradhyayana Sutra* (Jaina Sutras Tr. by H. Jacobi S. B. E.).

Cf. *Tattvarthadwigama Sutra*, Sutra 9, Chap. 1.

‡ *Jainism* by H. Warren, p. 20.


"perhaps," a may be or a *Syad* and suggests the absolute affirmation or denial as impossible. What is meant in short by these seven modes are but different standpoints (*Naya*) of the position, form &c. from which the existence of every object can be regarded in order to have a full view of it.

On the Ethical side, certain scriptural injunctions bind the monks and the laity to a moral system of a specialised character. The most important of them is the five-fold vow of the Jainas—viz : (i) non-injury (ii) renunciation of lying (iii) abstinence from theft (iv) chastity (v) detachment from all external and internal temptations.† No religion has carried *Ahimsa* further i.e., respect for and abstinence from everything that has life. The most orthodox among the Jainas drink only carefully strained water and their ascetics before they sit brush the ground before them with a broom of peacock's feather or a cloth-brush lest any visible animalcule be crushed. It is enjoined in their canonical books that a man should practice certain resignations of mind by thinking that nothing in the world really belongs to him, should abstain from all intoxicants, from gambling, from adultery, from hunting, from taking food at night, &c. All these summarise the very norms of Jaina ethics of which the details may be found in certain vows and the eleven *Pratimas*. Most of them share in character with the Orthodox Hindu and Buddhist rules of life except probably the duties which prescribe a *Sravaka* to have faith in his own religion, to do *Samayika* (Meditation during one Muhurta or 48 minutes) and to keep certain fasts, to limit his indispensable necessities of life and to abandon part by part worldly occupations as a preparatory to the Monk's life.

Another characteristic of the Jaina Religion is its constituent division of *Sravakas* "hearers" or lay disciples and *Yatis* or Monks, who should hold no property and never move from place to place except on foot. The Yati's life is one of utter abstinence, taciturnity and continence. He has to sweep the ground before sitting, remain silent and steady at one place at night and not to

† Tattvartha-raja-Vartika. Chapter VII.

ride any vehicle for travelling. He is allowed in turn, to dispense with all acts of worship, whilst the *Sravaṇa* has to add to the observance of the religion and moral duties the worship of the Tirthamkaras and a profound reverence to be shown to his more pious brethren. The secular Jaina like the ascetic must practise the four virtues—liberality, gentleness, piety and penance; he should govern his mind, tongue and acts: abstain, in certain days, from flower, green fruits, roots, drink water strained, and never leave a liquid uncovered lest an insect should be drowned in it; it is his duty also to visit daily a temple where some of the images of the Jaina Saints are placed, walk round it three times, make an obeisance to the image, and make some offerings of fruits and flowers.† Rituals and pure ethical duties have been mixed up here in describing the religious life of a Jaina, who, indeed, does not keep them in water-tight compartment.

The Jaina rituals are not half so elaborate as those of the Hindus but certainly surpass those of Buddhism both in extent and variety. The customs peculiar

Rituals.

to them and those which seem to be more emphasised among them than in Hinduism may only be touched here. They have what are known as *Jala Pujā* (washing of the images), *Candana-Pujā* (worship with sandals) and *Akṣata-Pujā* (offering of unboiled rice) and *Naivedya-Pujā* (worship with food), &c. All this is followed by Arati after the sunset. Another custom belonging to the Jainas is the *Sāmāyika* reading. They, like the Hindus, believe in and practise *Prāyascitta* or expiation of sins but unlike them have the custom by confessing sins before the Guru. In regard to the observance of religious suicide (*Sallekhaṇa*), Jainas differ. Yet a writer on Jainism calls it *the highest and noblest and the most dignified form of Ahimsā*. Great importance is attached to pilgrimages, especially undertaken on the days of October-November (*Kārtiki-Purnimā*) and completed in April-May. Four months in the year are more specially given to fastings, the reading of sacred books and spiritual meditations. They observe the most important fast on the last day of the Jaina year and of *Pajjūsana*

† Chamber's Encyclopaedia ("Jainism" Svetambaras.)

Samvatsari and ordinary fast on the full-moon days which fall in Spring and Summer. Similarly with the Hindus, they specially favour the festivals like the Divali, Dhanaterasa, Sarada Puja, Laksmi Puja, Jnana-Pancami, the Dasahara. Besides, the image-worship of the Tirthamkaras and some subordinate deities, the worship of the *siddha-cakra*, which is kept in a Jaina temple has found a firm hold on the Jaina devotee.]

Gentlemen, the best friends of mankind have pointed out that man, in the creation, is the cruelest. Animals, without provocation, do not kill animals nor without the urgent need of food. But the Roman Emperor Nero delighted in killing hundreds of people with fire and sword and viewed the savage destruction and massacre, playing on a flute from a hill. The ruthless carnage and horrible blood-shed, which followed the Mutiny were the memorable works of our brethren in humankind. All possible manners of cruelty were adopted by the notorious Debi Singh to torture men and women of his own race only a century and half past. The late war showed that even in the present century with all masquerades of civilisation, to what extent men retain the most barbaric cruelty, which horrors even the tigers and serpents. But happily, the tide is over. The blood-stained nations of the West are now slowly turning to the East for a voice of mercy. The oriental songs of Rabindra Nath have been drunk as embrosia in place of blood and his applause must mean a distinct reaction. Buddhism is sometimes attacked as having stamped out the military spirit from India. Assuming it to be true, who can deny the great achievements of India, in that peaceful Buddhist age, which still survive, to our glory, in arts and literature? Jainism is a great step further in the doctrine of *Ahimsā*. Are not the vegetarian Jinas, in spite of this, at the height of wealth and prosperity in India? The world aims at commercial supremacy now. No religious community can perhaps teach it better as Jainism by *Ahimsā* the all-sided progress of humanity. The commercial West can best draw her inspiration from this sect of old India. The other distinguishing mark of Jainism is their saint-worship. They rightly give their Jinas or patriarchs a station

much higher than the gods. I have little hesitation to say that they are doubtless nearer the truth, for, in polytheism, special men or supermen were divinised as gods. These hero-worshippers are image-worshippers. For where else can the best ideals be sought and realised? Ultimately, let your devotions be successful throughout and I devoutly pray for your culture, prosperity and *Kevala jñāna* as you keep your heads turned towards the Gods and limbs busy with the world !

FRIENDSHIP.

MOST of us know too well that the word may mean anything, everything, nothing, or what is false.

But most of us have come in for a large share of the true values of friendship throughout our lives or how would our "Shaping" have gone on as well as it has without ?

Yes, seen and unseen hands have touched us at the right moments, guided, guarded or made a way for us ; and at times of dense perplexity or desperate need, when to us the day seemed lost, and all things against us, has that best friendship been working, working without stay, tireless, faithful and unconquered, out of sight, *until* what we had thought was "a lost cause" appeared to us as deliverance.

Over and over again have we known such friendship in our lives, and much beside.

Friendship is the cement of life - welds the world together, notwithstanding all flaws in flesh. Friendship is God. God is Friendship. We find the true values of friendship in a little child's hand and voice ; in a dog's delight in man ; in a true heart ; a faithful word ; in the shade of a tree ; in the welcome of grass ; a barn full of hay and grain ; the glory of moonlight ; the healing of sun ; in rain drops and streams ; in a pet's response ; in the song of a bird ; in fellow-feeling with all creatures ; in rescue ; in protection ; in giving help ; in encouraging ; in many foot-prints of little feet on moist sand ; in fruit clustered together on boughs ; cherries inclining to your mouth ; flowers bending to you ; swallows

building together ; in a hand that makes music ; in a head that gives songs ; in a heart that finds mirth ; in pictures ; in breeze ; on verandahs ; in the faithfulness of horses ; in all animals that love and seek our companionship ; in strawberry blossoms ; in flowers that meet your feet ; all that offers you rest, inspiration or stimulation.

Where not may we discover the true values of friendship, except in the false, brutal and heartless ; Friendship like every other jewel in this world has its counterfeits, its imitations, its representations that are fraud !

Can we wonder ? The larger and purer and more valuable the diamond, the greater the desire to counterfeit it ?

There would be no light or love in life without genuine friendship, for verily, friendship is the heart, health, staff and stronghold of life, in all truth, as Emerson knew, the friendship that builds up and does not pull down ; and to which there may be no distance, measures or limits.

Can you cut the pattern of friendship ? Can you mould it like jelly ? No ! Because the followers of friendship are as innumerable in forms and colours as are the flowers that spring from the earth, to claim the eyes and hearts of all who may appreciate their gifts of royal, loyal wealth.

The pen also can be charged with the healing colours of friendship distributing the wealth of mind and heart that heals, alleviates, and inspires ———renewing, refreshing, restoring the world-worn, place-worn, time-worn, the lonely and the isolate.

Blessed pen, I and blessed be all who wield it in the truth, beauty and purity of blessed friendship, without which life is made up of care, harsh materials, unsatisfying, unsanctified and unsound.

Of course it will be understood that all that benefits us in Nature is " the friendship " of God—or " God."

M. AMY THORNETT.

JAINISM.

BY

Brahmachari Sital Prasadji.

(Continued from Page 82 of this Volume.)

THE excellent contribution of the Jainas to the Sanskrit, Prakrit, Tamil, Canarese, and Hindi Literatures shows the high water-mark of their literary culture. Prakrit works like Sainayasara, Pravachanasara, Panchastikaya, Niyamasara of Sri Kundkundacharya of 1st century B. C. are authoritative works on Jaina philosophy and the study of soul. The works of Sri Nemichandra Acharya, the Guru of Rajah Chamundaraya who consecrated the grand image of Gomatesvara at Sravanabelgola are also in Prakrit and they treat of Soul, Karma, and the Universe. Their names are Gomatsara, Trilokasara etc. The Sanskrit works such as the Tattvartha Sutra of Sri Umaswami of 1st century A.D., Aptamimamsa, Swayambu stotra etc., of Sri Samantabhadra Swami of the 2nd century, Sarvartha Siddhi, Samadhisataka and Ishtopadesa of Pujiyapada are very famous. Sanskrit works in poetry like Mahapurana of Sri Jinasenacharya and Parswabbudaya Kavya are so excellent that they are in no way inferior to the works of Kalidasa. Jaina scholars have contributed to almost every branch of learning.

Now I shall say something about the teaching of Jainism. The description of the nature of substances, according to Jainism, must be based upon its doctrine of Syadvada, which means description from some point of view. As every substance has many attributes and qualities it is difficult to describe it fully at one time. From a certain aspect we describe only one quality of the substance, but the other qualities though not described at that time are never-the-less present in the substance. Some qualities though contrary to each other are yet found in every substance.

For example the attributes of isness and of non-isness, destructibility and indestructibility, oneness and manyness are found in each substance. Take a gold ring. In it there is the existence of gold and the non-existence of all that is not gold. There is indestructibility of material atoms of which the gold is formed and the destructibility of the momentary change of conditions. We can change the ring to a bracelet. There is oneness as regards the substance gold but there is manyness also with reference to the many attributes such as its colour, touch, taste etc.

When we say matter is indestructible it is only with reference to its real nature. When we say it is destructible it is with reference to its modifications. The doctrine of Syadvada is a mode of explaining properly the different qualities found in a substance from different points of view. Prof. Phanibhusan Adhikari, M.A., of the Hindu University, Benares in his lecture says, "It is this intellectual attitude of impartiality without which no scientific or philosophical researches can be successful, is what Syadvada stands for. Nothing has been so much misunderstood and misrepresented in Jainism as the tenet for which the word stands. Even the learned Sankaracharya is not free from the charge of injustice that he has done to the doctrine. Syadvada emphasises the fact that no single view of the universe or of any part of it would be complete by itself. There will always remain the possibilities of viewing it from other standpoints which have as much claim to validity as the former."

From the Jaina point of view we can call this universe one i.e. Advaita as well as many i.e. Dvaita. It is one when considered with reference to the isness of all the substances in it. The quality of isness is common and essential to all that exists. It is many when it is considered with reference to the many different individual substances such as the Souls, Matter, Space, Time etc., Syadvada will explain both the qualities from two different points of view.

The Jainas believe that this Universe is composed of six real substances. They are (1) Souls which are infinite in number. Though all of them are equal in nature they are different and many as regards their separate individuality. The souls or Jives

exist in all conscious beings such as human, sub-human, including animals, birds, trees, minerals, earth, fire, water etc., celestial and hellish beings. They transmigrate in these four conditions of existence according to their karmas. When they become freed from all karmas they become pure souls or Parmatmas who though many in point of their separate individual existence are one in point of their essential nature. The Jains do not believe in a personal god who is a creator and ruler of the universe. They say that had there been a ruler of all like a king, he being all-powerful and all-knowing should not have allowed his subject souls to do vicious and unjust deeds. Moreover, being all blissful, he cannot have any desire or attachment of any kind which may induce him to care for worldly affairs. The Jainas cannot be called Nastikas for this reason. Nastikas, according to the great grammarian Panini, are those who do not believe in the transmigration of souls. As the Jains believe in re-birth, in the existence of heavens and hells they cannot be said to be Nastikas. (2) Matter having the attributes of touch, taste, smell and colour. It is found in indivisible particles and in fine and gross molecules formed out of them. There are in the universe fine electrical molecules out of which our fine electrical bodies are made and out of the fine karmic molecules our karmic bodies are formed. The other four substances are immaterial and helpful in the functioning of souls and matter. (3) Space giving room for all the substances (4) Time helping in changing the conditions of substances, (5) Medium of Motion aiding souls and matter to move and (6) Medium of Rest helping souls and matter to come to rest. As these six substances are real, uncreated and permanent, the universe which is a compound of them is also real, uncreated and permanent.

(To be continued.)

OUR LONDON LETTER.

(*The Mahavira Jayanti Celebration at 39 Warrington Crescent,
Maida Hill, London.*)

The Mahavira Jayanti was celebrated for the first time in the heart of the metropolis of the Empire on Sunday the 25th April this year. The few Jainas who are now residing in London combined to celebrate the great event, irrespective of the fact whether they were members of the Digambara or of the Svetambara sect. Messrs. Gordon and Sainter had come up all the way from Stockport a day before, expressly to join in the celebration of the Holy Tirthankara's 2523rd birthday anniversary. The gathering was small but select. Beautiful tulips in large bunches were kindly sent for the occasion by Mrs. Campbell of Westbourne Terrace.

The proceedings commenced with the *mangalacharana* by Srijut Vidya Varidhi Champat Rai Jain, President of the All-India Digambara Jain Parishad. The auspicious verses that were read out were taken from the Ratna Karanda Shrivakachara. The first item on the programme was the recitation of "Pure Thoughts" (English Translation of Saint Amitgati's Samayika Patha, translated into English by Srijut Ajit Prasadji, M.A. of Lucknow). Mr. and Mrs. M. B. Javeri, (both Svetambara Jainas) came while the recitation was in progress.

Then followed a short address by Srijut Alexander Gordon of 86 Kennerley Road, Davenport, Stockport, the Hon. Secretary of the Mahavira Brotherhood. In the course of the address brother Gordon pointed out the presence in the writings of a Western poet, Walt Whitman, of the teachings of Jainism, especially in the poem entitled "To You", which is an address to the pure soul, the soul regarded from the *nishchaya* point of view.

Dr. F. W. Thomas, President of the Jain Literature Society, had been invited to attend the celebration, but being unable to do so, he wrote a letter sympathizing with the work and expressing

regret at being unable to be present. The letter was read out to those present.

Afterwards a sympathetic friend, Miss Fraser-Smith, M.A., kindly recited an English poem, entitled "In No Strange Land", by Francis Thompson, which contained some beautiful thoughts.

Then Srijut Louis D. Sainter, of Stockport, who with Srijut Alexander Gordon had travelled up to London especially to be present on the occasion, explained why he had become a Jain, that it gave him the only consistent solution of the many problems of life, irrefutable answers to such questions as What am I? For what reason do I exist, etc., and a metaphysical and scientific explanation of all apparent injustices of life; that it is a religion which unifies all living beings and brings peace of mind. He expressed the hope that the little gathering would be the nucleus of a great and widespread movement that would propagate that love amongst humanity which includes and embraces all living beings.

The next speaker was Srijut Herbert Warren who briefly explained a few of the main teachings of Jaina creed, that the mundane living being was a soul with a body, a soul being that whose characteristic is consciousness, sentience, knowledge; that the soul is not a compound substance and therefore cannot be destroyed and must have existed for ever in the past though never as a pure soul, and will exist for ever in the future, and eventually by individual efforts will become a pure immortal, blissful, omniscient being. That in addition to the ordinary business and pleasure we should aim at doing good to our fellow beings and at eventually reaching the condition just mentioned.

Among the non-Jains present at this celebration was Srijut H. J. Adams, B.A., who attended because of his appreciation of the doctrine of non-injury. Mr. Adams has in fact formed a society called The Lavender Hill Vegetarian Society whose main purpose is to propagate this practice, the practice of non-injury by abstaining from animal food. He addressed the meeting and emphasised the idea that reasons for adopting a vegetarian diet could be very much more quickly found by looking at a picture of a calf alive and strapped down for vivisection or by five minutes

dwelling on the spectacle of a sheep being killed than by weeks of reading about vegetarianism. The decision to abstain from animal food when drawn on moral grounds is permanent, is not subject to reversal, and is unalterable ; the right to live out their natural term of life must be granted to animal existence.

Srijut H. S. L. Pollak, well known as an acknowledged friend of India and Indians, also a non-Jain, having been invited, very kindly attended and told the meeting that he heard of vegetarianism and of Jainism in Cape Town, Africa, from a Russian artist. Later on in South Africa, Mr. Pollack met Mahatma M. K. Gandhi and learned from him indirectly some knowledge of Jainism especially the doctrine of ahimsa, that hate is not cast out by hate but by love in our relations with mankind. The opposition of the highest to that which is lowest in man. Even in plants, as has been shown by Prof. Sir J. C. Bose, there is life ; the potential 'self' in them is the same as the self in us and the higher animals ; by knowing ahimsa we can place ourselves in our true relation with the rest of life and come to recognize the 'You' in 'You' to whom we have at this meeting been told Walt Whitman of America addressed a poem.

The proceedings were closed with the final address by Srijut Champat Rai Jain who dealt with the following points amongst others : Jainism is the Science of Religion or Life—we all want happiness of a type that shall never know abatement, cessation or interruption ; this however implies full knowledge, fearlessness and deathlessness ; Jainism secures all these to the soul ; every soul is in reality Omniscient, Immortal and Blissful by nature ; for the last time Mahavira taught this noble doctrine, and demonstrated its truth in His own adorable person ; who was Mahavira ? for the first time we encounter him as the grandson of the first Tirthamkara, in tradition ; this happened very very far back ; he then misunderstood religion, but was sincere in what he did and performed asceticism ; this caused his rebirth in the heavenly regions, whence he again became a man ; again performed asceticism, and again attained to heaven, but subsequently fell into lower conditions on account of ignorance, and thence sank

into hells and wandered about for a long time in undesirable forms of life ; finally he accepted the truth, and started on the Path of Truth ; Mahavira was thus a great sinner ; does it seem strange that we should assemble to-day to celebrate His birthday ?—but what has been said represents only one side of the picture, the other side remains to be told ; for from a sinner Mahavira became a saint and then a GOD, possessing all that is associated with the highest and best conceptions of Divinity ! Does He want our worship—No ! He is full and perfect, and has no unfulfilled desires and ambitions ; nor is our praise pleasing unto Him ; He is never un-pleased, so as to be affected by our praise ; we worship Him to become like Him—worship in Jainism is not idolatry, but IDEALATRY ! ; copy the Ideal—the case of Nelson—we must take Mahavira as a model and do what He did—because we want to become like Him—Teacher must be qualified and motiveless—Mahavira's Omniscience was acknowledged while He was still in flesh—not merely afterwards—knowledge does not come from the without—it is the nature of pure Spirit—soul is pure embodiment of knowledge—Jaina Logic—nayavada—Syadvada—on Jaina platform reconciliation possible between different religions—teaching of truth emanates from the Omniscient Teachers—some preserve it in plain language, others in symbolic thought—true interpretation of symbolism will lead to lasting reconciliation—dont accept my word, study and see for your self.

Srijut Champat Rai Jain concluded his address, reciting the poem of Babu Jugal Kishore Jain, entitled " Meri Bhavana."

Tea and light refreshments were served to the guests in the restaurant of the Hygeia House (39 Warrington Crescent) at 4-30 p.m.—C. R. Jain.

REVIEWS OF BOOKS AND PERIODICALS.

Marathi.

Aharadanavidhi by "Ananta-tanaya" published as second of the series "Maharashtra Jain Granthamala." Price As. 4. This is a very useful and interesting pamphlet giving a full description of the four kinds of *dana*, charity, the essential qualities that are to be found in the different *patras* receivers of gifts, the qualities of the givers of gifts and the necessary accompaniments of giving charities.

Hindi.

Samyukta-pranthkê-prachin Jain smarak by Brahmachari Sital Prasadji, published by Mr. Hiralal Jain, M.A. This gives an account of all the ancient Jaina remains in the various places in the United Provinces. All the available information on the subject have been collected and put together. Books of this kind will be interesting to Jains and non-Jains alike and useful to history-writers.

Bombai pranthkê prachin Jain smarak by Brahmachari Sital Prasadji. This is a book of the above kind giving an account of the ancient Jaina remains in the province of Bombay and in the adjoining native states of Khambat, Rajpipla, Baroda, Mahikant Agency, Palanpur Agency, Kathiwar, Cutch, Kolhapur, Miraj, Sangli, and Hyderabad. The book is printed on superior paper.

English.

Ramanand to Ram Tirath we have received from Messrs G. A. Natesan & Co., Madras, a new book of this name which recounts the lives and teachings of the Saints of Northern India from Ramanand to Ram Tirath. It includes sketches of. Ramanand and Kabir, Nanak and the Sikh Gurus, of Ravi Das the Chamar Saint, of Mira Bai the ascetic queen of Chitor, Vallabhacharya, Tulasi Das, Virajanand, Dayanand the founder of the Arya Samaj and Swami Rama Tirath. Some of the rapturous songs and hymns of the vernaculars are, to be found in the ecstatic utterances of Mira Bai, of Nanak and Kabir. The sketches contain ample quotations from these hymns as well as

from the sayings and teachings of the saints. The price of the book is Re. 1-8 but it is given at Re. 1-4 to Subscribers of the *Indian Review*.

Annals of the Bhandarkar Institute Vol. VIII Part I.

Poona 1926.

This number contains more articles of interest than usual, though it lacks the usual chapters on reviews and book-notices and the editorial notes. Professor P. V. Bapat examines the different strata in the literary material of the *Dīgha Nikāya* which consists of three volumes, the *Silakkhandā*, the *Mahavagga* and the *Patikanagga*. The first book explains the Buddhist teaching of good conduct, concentration (*samādhi*) and wisdom; the second includes the famous *Mahaparinibbana sutta* which gives some historical account of the last few days of the Buddha. The 2nd book contains elements of the deification of the Buddha and the germ of the Buddhist tendency towards Mahayanist doctrine as well as that of the worship of the Bodhisatta. In the third we are shown how Buddhism has much deviated from its original simplicity of faith and purity of conduct. The whole *Nikaya* covers an extensive range in the evolution of Buddhism and contains at least 3 different literary strata.

Mr. C. R. Devadhar, the Joint-Editor continues his examination of the authenticity and merits of the so-called Bhasa plays, both the Pauranic and the Legendary ones; he tries to show that the Mahabharata plays displaying as they do a relative uniformity of style, simple plots and an uninterrupted course of action, are possibly the first works of the poet. Of the Legendary plays, some like the *Pratigna* and the *Chāruddatta* are marred by obscurity of language; and in others the execution is far short of the conception. On the whole, "without the imagination, the unit and the grace of Kalidasa, or the power and depth of Bhavabhūti or the humour and skill and the world-wide sympathy of Sudraka" Bhasa has nevertheless proved himself a tolerable artist.

Mr. Chakladar continues his notice of the geography of Vatsyayana and tries to prove that the author had personal knowledge of the people of Western India alone. while his infor-

mation about the eastern regions was derived from the works of his predecessors. Mr. P. L. Vaidya makes some observations on Hemachandra's *Desinamamala*, so very valuable to the student of literary Prakrit, while Mr. J. N. C. Ganguly of Calcutta examines the various Hindu theories of punishment as they were evolved from vedic times on-wards and incidentally examines the conditions and kinds of punishment and Brahminical privileges connected therewith. The Dharma-Sutra of Sankha-Likhita is continued from the previous number by Professor P. V. Kane ; and Dr. D. R. Bhandarkar brings new knowledge to bear on the question of Parasika settlements in Western India. Their settlement at Sanjan is dated not later than 650 A.D. ; and their sway in the Thana district lasted for about 2 centuries till the time of Amoghavarsha ; while all later references to the Parasikas are to Muhammadans. Among the miscellanea, there is an account of the Jain teacher Mahaviracharya of the 9th century A.D. who wrote and taught mathematics very effectively and was the author of the *Ganita-sar-sangraha* ; he was chronologically between Brahmagupta and Bhashkara and was not primarily an astronomer like Hindu mathematicians.

C. S. Srinivasachari.

NOTES AND NEWS.

MAHAVIRA JAYANTI.

We are glad to learn that the Birth-day of Lord Mahavira (Mahavira Jayanti) was celebrated with great devotion and enthusiasm in almost all the Jaina centres throughout India. We have received reports of the celebrations from various villages, towns and cities. Want of space stands in our way of publishing them all. The following are some of the places where the Holy Day was observed with veneration and Jaina religious observances : Delhi, Rohtak, Shirpur, Akalkot, Baroda, Sardhana, Prantij, Rampur, Najbhaged, Indore, Karanja, Jalandhur, Pasrur, Faridkot and several other places.

A Delhi correspondent writes :—The meetings in connection with the Mahavira Jayanti (the Birthday of Lord Mahavira, the 24th Jaina Tirthankara) and the 11th Anniversary of the Jaina Mitra Mandal, Delhi, were held in the Parade Ground, near the Red Fort, Delhi from 23rd to 25th April 1926.

A spacious and beautifully decorated Pandal was erected and fitted with electric lamps of various colours. The meetings were attended by about 3000 visitors comprising all sects of Jainas and non-Jainas.

The proceedings of the meetings began and terminated with the recitation of sacred prayers and Bhajans. Lectures on the life and teachings of the Lord Mahavira, on the eternity of Jainism from the opinions of oriental scholars, on the Gospel of Ahimsa the true remedy of the present day's religious, social and political evils; on the future of the Jain Mitra Mandal and on the proselytising character of Jainism were delivered by Jain Dharma Bhushana Dharma Divakara Brahmachari Sital Prasadji, Nyaya-chariya Tarak Ratna Pundit Manekchandji. Shastri, Pundit Jugal Kishoreji Mukhtiyar, Lala Prabhu Ram Khatri Supdt. Jain Hostel Lahore, Messrs. A. C. Bose, B.A., L.L.B., Vakil, High Court, Delhi and Bhubanesh Bannerjee, M.A., and others, which were highly appreciated by the public. Special articles, messages and poems received by post were also read in the meetings. Prominent Urdu and Hindi poets of Delhi and other places pleased the audience with their valuable poems and won the admirations of their high achievements in the domain of this branch of literature. On the last day, a resolution congratulating R. B. L. Moti Sagar, Advocate Lahore on his recent appointment as Honorary Vice-Chancellor of the Delhi University, was unanimously passed.

Message from Mr. Jugmunderlal Jaini, M.A., M.R.A.S. Bar-at-Law., Indore, read at the Mahavira Jayanti celebrations at Delhi on 25th April 1926 :—

“The holy day has come round again. It was on this day that the last Tirthankara, Lord Mahavira descended from the Heavens to illuminate and to guide deluded humanity to eternal liberation. That path is open to all, to Jaina and non-Jaina to sinner and saint, to prince and peasant, and to believer and non-believer. All souls who tread the path sincerely and set their face to the goal devoutly become true believers and ultimately reach the great regions of the Liberated, called Siddha-Kshetra. My wish and prayer on the sacred day are that all souls, human and sub-

human have unfalterable Faith in the path, should know it perfectly and should follow it punctiliously. Peace to all."

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Message from Mr. Herbert Warren, London :— "I understand that Mahavira was a man who lived rather more than two thousand years ago : that he lived a life which gave protection to all living beings, a life of absolute truthfulness, a life of perfect honesty, a life of absolute chastity. That he lived without possessing any property at all, not even clothing. That he enjoyed omniscience, was perfectly blissful, knew himself to be immortal, and was able to do any right action : that his life was in every way right. That he gave to mankind that most precious gift it is possible for one living being to give to another, namely, instruction how to live so as to reach the same condition that he himself had attained, a condition in which there is no further possibility of pain or misery ever. His was a life which was an example for any body who wishes to get away from pain and misery who wishes to reach what the Christians call salvation. His life showed that such a life is possible. What did he teach? He taught us that the universe consists of infinite individual souls, existing by their own nature, and indestructible, so that there is no power in the universe which can destroy one of them, and that if they will they can reach the same condition he himself has reached. But his teachings are quite well known among the Jains, and so I need not repeat them."

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"The Daily News" London remarked in its issue of 26th April 1926 :—"*An Indian Anniversary.* The celebration in London yesterday of the 2,523rd (?) anniversary of the birth of the founder of the Indian religion of Jainism was remarkable for the number of English men and women present. Indians were in a minority.

The meeting was held at a vegetarian hotel in Maida Vale. Several Englishmen declared that they found Jainism more satisfying than the Christian or any other religion."

ACTIVITY OF Mr. C. R. JAIN AT LONDON.

Brahmachari Sital Prasadji writes :—In his letter of the 8th April addressed to me he writes, "I have been delivering a number of lectures of late here, and I find that people can be made to take interest in our work, provided we have a central place and keep it up, delivering lectures every week or twice a week and founding a library and a reading room for daily use by the public. But all this requires money. And the Jainas of to-day have the money, but you must not ask them for it;" Readers should know

that a great Scholar of Jainism is trying to propagate Jainism in London. No doubt there is need of a central place and a library. I appeal to the Jains not to let this opportunity go but to try any how and arrange for the spreading of the knowledge of Jainism in Europe. Those who spend their money on temples or fairs should come forward to spend at least a tenth part of it for this very important work. Gentlemen may kindly correspond with Mr. C. R. Jain, Bar-at-law, Vidya Varidhi, c/o P. & O. Banking Corporation, 14/16 Cockspur Street, Charing Cross, London, W.I.

* * *

THE LATE BHATTARAKJI OF KARKAL.

We are very sorry to learn that His Holiness Sri Lalita Kirti Swamiar, the Bhattarakji of Karkal passed away on the 15th May. He was a native of the Wardha District and a Graduate of the Allahabad University. He studied Jain Siddhanta at Morena and became a Sanyasi on the 18th of January last year. While he was a layman he was known by the name of Balakrishna Adkoji Shahakar. On becoming a Sanyasi he was advised by some astrologers to change his name to Dharmasagar. He was a good scholar in Sanskrit and Jain Philosophy. On the 11th June last year, he was raised to the *gadi* of the Karkal Mutt by the unanimous consent of the disciples of the Mutt. He was only 36 years old when he was snatched away by the cruel hand of Death. His demise has not only caused great loss to the Karkal Mutt but to the whole Jaina community at large.

THE LATE SETH KALYANMAL OF INDORE.

The Jaina community in general and the Digambara sect in particular are in mourning for the premature death of Rai Bahadur Seth Tilockchand Kalyanmal of Indore on the 29th April when he was not more than 41 years old. His name is a familiar one to all the Jainas. He was a tall, well-built, charming person with amiable qualities. He was famous for his charities. It is said that at none who went to him for some charity returned empty handed.

He was a great pillar of the Jaina religion and community. The following are some of the institutions established by him and solely maintained by the trustees appointed by him. The Kalyan Mills Ltd., Indore was started with the object of providing work for the poor in and around Indore; the Tilockchand Jain High School started about nine years ago in memory of his father teaches Jain religion also to the students; the Kalyan Mateswari Digambar Jain Kanya Patasala is a well-managed girls school; the Kalyan Jain Aushadalaya is a well-equipped dispensary where ten to fifteen thousand patients are being treated every year; Sri Santhinathji Jinalaya a very beautiful Jain temple built for the convenience of the Jains living in

Tukoganj for their daily worship; the Kalyan Jain Chatrashram a hostel for the Jain students coming to Indore for study. Besides these he has been spending large sums of money every



Seth Tilockchand Kalyanmal.

year by way of contributions in aid of the numerous educational and religious institutions established in various places. He was also ready to help the Jain Gazette whenever we approached him for aid.

He was worth several crores and it is very regrettable that he has left no heir to that vast princely estate. As a sign of grief at his death all the shops at Indore were closed for the day and more than 2,000 people including Jains, Hindus, Mahomedans and Parsees attended his funeral. We offer our sincere condolences to his two wives and the other members of the bereaved family and pray for the eternal peace of the departed soul.

The Jaina Gazette



Harisatya Bhattacharyya, M.A., B.L.,
(Whose translations of *Pramana-naya-tattvalokalamkara* have
appeared in the pages of *The Jaina Gazette*.)



THE JAINA GAZETTE

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No. 6. }

MADRAS
JUNE 1926.

{ WHOLE
{ No. 252

KHARAVELA, THE JAINA KING OF KALINGA.

BY

Umrao Singh Tank, B.A., LL.B.

THE strip of land that fringes the Bay of Bengal extending from the Godavari towards the north was anciently known as Kalinga. Its exact limits are not certain. According to Pliny, its northern boundary touched the delta of the Ganges. Others fix its northern limit somewhat lower. Roughly speaking it may be taken as comprising that part of the country which we now call Orissa and Ganjam.*

It is interesting to note that while the Prajnapanana Sutra of the Jainas enumerates Kalinga among the 25½ civilised (*Arya*) principalities, the Aditya-purana of the Hindus stigmatises it as an uncivilised (*Anarya*) territory. The latter work further interdicts all intercourse with Kalinga and threatens the delinquent 'twice-born' with the penalty of incurring degeneration.†

Towards the close of the 4th century B.C., Kalinga was a mighty kingdom. It maintained a large force which according to Megasthenese consisted of 60,000 foot soldiers, 1,000 horsemen and 700 elephants. In or about 262 B.C. Kalinga was conquered by Asoka Maurya and was annexed to the empire. But later on

* The Cambridge History of India I, 601.

† Jinavijayaji, Prachina Jaina-lekha-samgrah Pt. 1, p. 5. The Uttara dhyayana-sutra refers to Karakandu as a Jaina King of Kalinga.

in or about 220 B.C., it threw off the Mauryan yoke and once more rose to prosperity.

The Kalingas were a maritime nation noted for their push and patriotism, courage and hardiness. In B.C. 75, they are said to have sent an expedition to Java and founded a colony there. In the 2nd century B.C., all the three religions Brahmanism, Jainism and Buddhism were represented in Kalinga, but Jainism enjoyed the privilege of being a state religion.

It is not known for certain when Jainism was introduced into Kalinga but there are grounds to believe that it used to be there long before. Buddhism managed to secure a foothold in Kalinga. Hiuen Tsang, the Chinese pilgrim who visited Kalinga sometime between A.D. 629 and 645 testifies to the numerical strength of Jainism and describes the territory as a stronghold of the Jain faith. 'Jainism was so deeply rooted in Kalinga' says the learned author of Orissa and he remains 'that we find traces of it so late as the 16th century A.D. Pratap Rudra Deva, the king of Orissa, of the Surya Vamsa dynasty had a great leaning towards Jainism'.*

Kharavela Bhikshuraja, surnamed Maha Meghavahana, was the third of the Cheta dynasty of Kalinga. When he became fifteen years of age, his father Vridharaja raised him to the dignity of the crown prince and made suitable arrangements for his education. His course of study included writing, arithmetic, law and all sciences coupled with lessons in drawing and painting.

* It is a matter of great regret that our present *sadhus* and *yatis* are perfectly devoid of missionary spirit. We now have a number of literary monks indeed. But that will not do. We must go still further and try to create a class of missionary *sadhus*. Material we have but what we lack is power of organisation and direction. The *sadhus* are not allowed to use railway, the theoretical reason given being that by using railway they will neglect or ignore small villages and out-of-way places. But in spite of all this precaution, in practice our *sadhus* manage to move only from one Jain centre to another taxing the hospitality of the pious community. It is high time that our *sadhus* be told that the community expects them to move among masses and convey to them Lord Mahavira's message of universal love and fraternity so badly needed to-day by the world at large.

KHARAVELA, THE JAINA KING OF KALINGA 171

He was further given training in the art of conducting state business. Later on in the third year of his reign he evinced a taste for music and acquired proficiency in the art of singing and acting. He also encouraged his people to cultivate music and provided them with musical entertainments. He kept his studies continued until he had completed his 24th year. No doubt Kharavela was a learned and an accomplished personage of which he gave ample proof when he was called upon by providence to guide the destinies of a great people at a critical and unsettled period in Indian history.

In or about B.C. 169, when Kharavela was running in his 25th year of age, his father Bhikshuraja died. He was duly crowned as king of Kalinga and celebrated his coronation with great *ecial*. As soon as he assumed his new duties and responsibilities, he set about working in right earnest for the good of his people and country. The first business that claimed his attention was the improvement of the capital. Kalingapuri which was the seat of the government was a large and populous city. It was protected by a wall that ran round the city allowing access through the main gates and contained a fort and a number of public buildings. It appears that just before Kharavela came to throne, a terrible cyclone had passed over the city causing much havoc. He not only repaired the damage but also beautified the city by laying out shady parks and delicious gardens and constructing silvery tanks and delightful reservoirs. He also provided for the comforts of the army by improving the encamping grounds and cantonments. Five years later, he gave the city an improved water supply by diverting into it 'an aqueduct which had not been used for 103 years since king Nanda.' This display of interest by Kharavela in the civic welfare at once endeared him to his people who found in their young king a true friend and well-wisher.

Kharavela was a splendid ruler and a great military leader. He not only liberated his country from the foreign domination but also raised it to the position of a leading power. His ambition to secure his country a dictating voice in the political affairs of his time brought him in conflict with his Andhra neighbours who were a paramount power in the Deccan. The Hathigumpha

inscription records two invasions of the Andhra dominions undertaken by Kharavela. In the second year, he sent a large force consisting of horse, elephants, foot-soldiers and chariots to the west in defiance of Satakarni the Andhra monarch. In the fourth year he humbled the Rashtrikas of the Maratha country and the Bhojakas of Berar, both feudatories of the Andhras. We do not know the motive which actuated Kharavela to undertake these expeditions but it is certain that these operations cowed down the Andhras into a tacit recognition of the strength and earnestness of the rising power of Kharavela and secured Kalinga immunity from any external violence on the part of their Andhra neighbours and left Kharavela free to pursue his project of conquering Northern India. Now Kharavela turned his attention to the north. In his eighth year he invaded Rajagriha. On his approach, the king (who is identified by Jayaswal with Pushyamitra) fled to Mathura leaving the city at the mercy of the invader. A large booty fell into the hands of the victors. In his tenth year he sent an expedition to Bharatvarsha. In his twelfth year he produced consternation among the kings of Uttarapatha, watered his elephants in the Ganges, dictated terms to the king of Magadha and brought back the image of the first Jina which had been carried away by one Nandaraja in a raid on Kalinga. These triumphs of his greatly enlarged the boundries of the Kalinga-raj and extended his sphere of influence.

Like his forefathers Kharavela was a faithful Jaina. According to Jarl Charpentier he displayed a great zeal for the Jaina religion. But he was not a narrow-minded bigot. Tolerance was his chief characteristic. He seems to have been a magnificent ruler of liberal tendencies and styles himself 'a worshipper of men of all sects !' His charity was boundless and refused to recognise any distinction. He adorned the sacred hills of Khandegiri and Udaygiri with sumptuous temples and provided caves for the use of the Jaina monks.

In the thirteenth year of his reign he convened a convention on the Kumari Parbat (Khandegiri) to which he invited Jaina Yatis and pandits from distant places. In the noble task of serving the Jaina church, he always associated with him his chief queen.

The memory of this noble and pious lady who was the daughter of Hastishah is associated with a cave which still bears a short inscription mentioning her name.

The Hathigumpha inscription closes with the thirteenth year of Kharavela's reign. Beyond that all is darkness. There is no light whatever from any other quarter. A suggestion has been thrown out by a writer that the patriotic and enterprising career of this great man was cut short in the bloom of life by the cruel hand of Death. The absence of any other inscription of Kharavela who was so particular about recording his life-history makes one hesitate to reject the suggestion summarily. When next the curtain rises, we find Vakradeva occupying the throne of his father but there is neither that glow nor fire which characterised the dead man.

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 144 of Vol. XXII, No. 5.)

If, on the contrary, the Disputant at the outset purges his theory of faults, it certainly goes to his credit. It is to be observed however, that the Disputant should answer those faults only which are likely to be pointed out by the reasonable Opponent. If the Disputant goes on dealing with the faults which are not seriously conceived by the Opponent, his argumentation runs the risk of being found fault with; it may be said, for example, 'to prove what is already proved.' Hence it is that no Disputant should adduce arguments to prove something which is admitted to be correct by his Opponent. A *Buddhist*, for example, addresses a *Mimamsaka*, 'Sound is non-eternal, as it is *existent*.' Now, suppose the Buddhist disputant takes pains to prove that Sound is *existent*. The Buddhist argumentation is valueless in as much as the *Mimamsaka* agrees with the *Buddhist* in maintaining that Sound because of its 'producing potency' (*Artha-kriya-kartitva*) exists.

The possible faults that may be met before hand by a Disputant may be classified as follows :—The first i.e., the faults which are of foremost importance are those which, the Disputant apprehends some how, are likely to be conceived and pointed out by the Opponent. Of the second class, are those faults which are actually pointed out by the Opponent. The third class of faults are those which are not likely to be objected to by the Opponent. In refuting the faults of the first kind at the time of stating his theory, the Disputant gets credit; the refutation of the second kind of faults is a duty; the refutation of the last mentioned faults is useless and not unoften, risky.

The following quotation would show how the Disputant should begin :—"In order to establish his own theory, the Disputant should begin with a statement of Reason in its support. If he wants to display his intelligence, he should at the same time answer the probable objections to his theory."

Like the Disputant, the Opponent also should try to maintain his position. The Opponent has (1) to set aside the theory of the Disputant and (2) to establish his own doctrine. Sometimes, he achieves both these things in and through one and the same argument. Suppose, for instance, the Disputant advances the argument,—Sound is eternal because it is a product. The Opponent may point out that the Reason in this argument is a *Contradictory* one, that, in other words, the fact of Sound being a Product proves that Sound is non-eternal. If the Opponent succeeds in this his contention, he thereby in and through one piece of argument (1) sets aside the Disputant's theory that Sound is eternal and (2) establishes his own theory that Sound is non-eternal. And not only does the opponent win the victory but wins it *with considerable credit*. If on the other hand, the Opponent points out that the Reason in the Disputant's argument is *Unproved*, he is under the necessity of developing some such counter argument as 'Sound is non-eternal because it is existent,' for the purpose of establishing his own theory. In such a case, the Opponent wins the victory only. If, lastly, the Opponent is satisfied with merely pointing out that the Reason in the Disputant's argument is *Unproved* and does not attempt to establish his own

theory that 'Sound is non-eternal,' he does not win any victory but is entitled to *respect and honour*.

Hence it is that an Opponent wishing to have a *creditable victory*, should try to show that the Reason in the Disputant's argument is a *Contradictory* one. He is not permitted to bring forward any Reason but the Disputant's Reason for the purpose of establishing his own theory. Then again, suppose that the Disputant in his turn sets aside the Opponent's objections to his theory. What the Opponent should do in such a case is to criticise the argument of the Disputant. He is not permitted to put forward fresh Reasons to establish his own theory. For, if the Opponent is allowed to bring forward Reasons after Reasons, it is clear that there would be no end to the Debate. For instance, the Disputant says 'Sound is eternal because it is a Product.' An Opponent wishing to have a *creditable victory* argues that Sound is non-eternal because it is a Product. Suppose, the Disputant in his turn argues that the fact of a thing being a Product does not prove that it is non-eternal. Now, the Opponent at this stage is not allowed to argue that 'Sound is non-eternal because it is existent.' He must confine himself to the refutation of the Disputant's objections to his objections to the Disputant's theory. For, if the Opponent were allowed to put forward a fresh Reason, the Disputant would refute it; and then perhaps the Opponent would put forward another Reason; and there would thus be an Infinite Regression and no end to the Debate. Further, if the Opponent were permitted to adduce fresh and fresh arguments in support of his contention, the Disputant also would do the same thing; and there is thus an Infinite Regression. Hence it is that where the Opponent declares the Disputant's Reason to be Contradictory, he is to lean on the very same Reason for the establishment of his own theory and not permitted to put forward any fresh Reason for the purpose.

As in the case of the Disputant's Reason being a Contradictory one, so when the *Pakṣha* or the Minor Term in the Disputant's syllogism is shown to be falsified by *Pratyakṣha* or direct perception, the Opponent succeeds in setting aside the

Disputant's contention and establishing his own position in one and the same effort i.e., through one single argument. Sometimes, however, the refutation of the Disputant's theory and the establishment of his own position require distinct efforts from the Opponent. In such cases, the Opponent sets aside the Disputant's theory first and then he establishes his own theory. Suppose, for instance, the Disputant contends,—' Sound is eternal, because it is visible or because it is knowable.' Here the Opponent refutes the Disputant's argument by showing that the Mark is *Unproved* and *Doubtful*; and then the Opponent establishes his own theory by developing the argument, say, ' Sound is non-eternal because it is a Product.'

It may be said that when the Disputant's theory has been set aside, it is useless for the Opponent to adduce arguments for the establishment of his own theory. It is to be noted, however, that the Opponent's victory would not be complete unless and until he establishes his own position. In fact, the refutation of the Disputant's theory is not an end in itself; it is but a necessary antecedent of the Opponent's establishment of his own theory.

The Opponent, criticising the Disputant's theory, should point out all the faults in it as far as he is able to guess them. He should state them, one after the other; that is, he should point out a fresh fault after one has been stated, discussed, criticised and decided finally. If the pointing out of one fault is sufficient for the refutation of the Disputant's theory, the Opponent need not state the other faults. If, on the contrary, he is permitted by the Assembly to state the other faults, he may do so, with a considerable amount of credit to himself.

After the Opponent has criticised the Disputant's theory, the Disputant is to set aside the objections raised against his theory and demolish the theory of his Opponent. A Disputant who succeeds in establishing his own theory through Reasons but does not set aside the Opponent's theory, is not victorious but is *entitled to respect* only. After the Opponent has found fault with the Disputant's Reason, the Disputant is to vindicate that very Reason. He is not permitted to leave aside his first Reason and develop a

fresh one for the establishment of his theory. For, in that case the Debate would have no end. A Disputant would not be victorious if he does not vindicate his own Reason, adversely criticised by his Opponent,—even though the Disputant may succeed in showing that the Reason in the Opponent's argument is a Contradictory one. The fact is that a Disputant always wins by vindicating his own Reason.

The above are the manners in which the Disputant and the Opponent should proceed while carrying on a Debate.

Sutra, 23.

Where both the parties are *Tattva-nirninishu*, the Debate is to continue as long as the *Tattva* is not determined or as long as the discussion is possible.

Commentary.

As observed already, one of the parties in a Debate may be a *Tattva-nirninishu* 'in himself' and the other, a *Tattva-nirninishu* 'in others'; or, both the parties may be *tattva-nirninishu* 'in others.' In such a Debate, the Debate is to continue, as long as Truth is not determined,—provided the parties be competent to carry on the Debate until the Truth is determined. Where, however, the parties are incompetent to argue so long, the Debate continues as long as they can argue honestly.

*Here ends the Eighth Chapter, entitled The Determination
Of The Nature Of A Debate,*

FINIS.

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BY

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Accounts for the year ending 31st December, 1925.

In 1924 two copies of A. J. Sunavala's "Vijaya Dharma Suri, His Life and Work," and ten copies of Chief Justice J. L. Jaini's "Outlines of Jainism," were sold by the Cambridge University Press.

The interest on the Bank Deposit of £175 amounted for the year 1925 to £4 9s. 11d., and the expenses for reports and stationery were £1. The balance on the General Account at the beginning of 1925 was £77 16s. 3d.

The assets of the Society at December 31st, 1925, were a Bank Deposit of £175, a Bank Balance of £60 15s. 9d. on current account, and £1 6s. 4d. cash in hand, making the total assets £237 2s. 1d., which amount covers the following items, namely : donations towards the cost of publishing the Pravacana-sara £45, Syadvada Manjari £70, Saddarsana £35, an amount of 10/- owing by the Society, and the balance on the General Account of £86 12s. 1d.

The accounts were audited by Mr. G. H. Shepherd in March, 1926.

Hon. Secy., H. Warren,
84, Shelgate Road,
London, S.W. 11.

SIDDHA-SILA.

Question. What is the Siddha-Sila ? Is it supportless or not ? If it is so, how and why it is so ? Is there light or darkness ? If there be light whose light is it ? How does that limited space suffice for all the Jivas that are redeemed from the mortal bondage ? And lastly why should all the Mukta Jivas go to the same place and not elsewhere ?

Answer. In Jain Scriptures, the word *Siddha-Sila* signifies and denotes a layer of transparent matter, which emits light such as would emanate from a *Spahatika* (Jewel Stone). A diamond does

not only reflect light, but emits rays of light even in darkness. Similarly the *Spahatika* sends forth rays of light, though not so strong and luminous.

It is not supported by any solid matter. The atmospheric lateral pressure, and gravitation keep it in position. It has had no beginning, and shall have no end; and hence no reason can be assigned and none need be sought for this fact.

The liberated pure souls, who ascend up to the *Siddha-Sila*, the region of the Perfect Ones, have no material attachments, and therefore an infinity of them can interpenetrate without any the least resistance or obstruction to each other.

All the *Mukta-Jivas*, Emancipated Perfect Souls, move upwards to *Siddha-Sila*, and stop there. This is so because the Soul has preconceived activity to rise upwards, because the Soul has got free from all the particles of matter which weighed it down, because the bondage of Karma has been cut away, and because it is the inherent nature of the Soul to rise upwards.

Ajit Prasada.

HAPPINESS.

HAPPINESS is a happy word, and we all desire happiness. It is the *Summum Bonum* of human existence, the be-all and end-all of life. How to be happy is the problem of all problems, the riddle of life, the one enigma, the one note of interrogation? All philosophy, all religion, is based on this one idea. It is the one quest of all philosophers and of all great men. The goal of all human efforts is the attainment of the Highest Happiness the Perfect Peace, the Supreme Bliss, the unending Calm, the infinite Joy.

How then is happiness to be obtained. The answer to the question will be facilitated by the solution of another problem, viz. how can we get rid of pain, misery, trouble, disappointment, want. How can we be above these disquieting and irritating circumstances.

To solve this problem again we must know, what we are, what part of ourselves feels these troubles and is affected by these pain producing causes. Are we the bodies, the flesh, the skin

and bones ; or something distinct and separate therefrom. Am I the body ; or is the body mine and I am something quite distinct and different and separate from it. It may have been a difficult question to answer sometime back ; but at present the wonderful achievements in the region of physical science have enabled us to say off-hand that the body itself does not and can not feel pain. The brain is the centre of all physical feeling, and when the brain is affected by a compound drug called chloroform, the body is not susceptible to any pain whatsoever. Most severe surgical operations, the cutting and removing of bones and flesh have been performed under the action of chloroform, and the person operated upon does not even feel as much as a pin prick ; his body lies almost motionless, the only sign of life visible being the hard breathing and the quick pulse. When dead the body of course is insensible to pain. It is immaterial to the / whether you burn the body, or bury it, or have it eaten up by vultures. The / is no longer there, and the lifeless mass of matter without the / is above all feeling, and occasions no feeling in others.

It is only the living body that is to be taken into account.

The living body again is controlled by the principle of life, *Jiva*. It is the *Jiva* which vitalises, and vivifies the inert mass of matter. It is the principle of consciousness. The principle which knows, which remembers, which feels pleasure or pain. It is distinguishable from matter by the absence in it of the inherent qualities of matter, touch, smell, taste, colour. It has qualities, and its conditions are always changing. It is continually being created destroyed, and yet remains unchangeable.

It is this *Jiva* which experiences joy and pain. The great poet Milton says :

" The mind is its own place and can make a hell of heaven and heaven of hell."

Pleasure and Pain are things comparative, not absolute. They are both of our making. There is nothing in the world which can affect us in a fixed manner. It is we who are responsible for the manner in which it affects us.

Ajit Prasada.

TIME, SPACE AND OMNISCIENCE.

BY

Champat Rai Jain.

FOR some time past the modern mathematical genius has been finding the world of three dimensions rather inadequate to represent its conception of what gives room to all that he imagines to exist in nature. The notion was started at first by certain mystically inclined speculators who went so far as to imagine that a diagram of a four-dimensional Space could be actually constructed. But there was little or no recognition of their thesis from outside the limited circle in which it was propounded. However in quite recent times the theory of relativity is regarded by some to have established a fourth dimension of Space, which it is said is of the nature of Time. This compounding of Space and Time has, in the opinion of certain admirers of the relativity theory, swept away the older notions of men regarding their nature, and the questions,

What is Time? Is it real? What is Space? What is the number of its dimensions? What is the relation between the three dimensional Space and Time? etc., etc.

have begun to agitate the thoughtful mind seriously. According to the admirers of the theory of relativity there exists a closer relationship between Time and Space than has appeared hitherto, so that the two taken together constitute but one Time-Space reality, which is, consequently, possessed of not three but four dimensions.

The necessity of the fourth dimension may be imagined to lie in the fact that events in nature do not take place at one and the same time for all spectators witnessing them from different parts of the universe. For instance, a fact which is witnessed by an observer stationed on our little globe to-day might have actually occurred a thousand years back in a distant planet or sun, because of the fact that the sun is the solitary source of our knowledge of external

happenings takes time to travel through Space. Yet a person who is able to perceive the original happening and later on also its subsequent perception by different spectators stationed at different parts of the world will see both with his mind's eye. For him the past and the future will have a different significance from what they have for ourselves. The past and the future may therefore be deemed to co-exist for the absolute mind. This gives us our fourth dimension, which, not being spacial, represents Time. To understand the absolute consciousness is thus to realize how Time can occupy Space, or, at least, how it can be spacialised. Such is the idea of Time in mathematics, and it differs from anything conceived by the mind hitherto. It is the picture of a Time that occupies Space, displaying the past and the future together ! And naturally enough Space itself that is linked up with this sort of Time cannot be the Space which humanity has regarded as independent of all notions of Time. This is tantamount to saying that we have to revise our old conceptions of Time and Space, and, ceasing to look upon them as different, have to recognize them as parts or aspects of but one Time-Space reality.

Such is the trend of the modern speculation about the nature of Time and Space.

The Jaina conception of the world-process and its teaching about existing things makes it, however, clear that Time and Space are two entirely different kinds of realities, each of which performs its own separate and specific function, and neither of which fulfils, wholly, or in part the function of the other. The function of Space, according to Jainism, is simply to give room to concrete nature, that is to say to all existing things, and the function of Time is to furnish a measure of duration through the regular recurrence of certain changes and events. This is known as the *vyavahāra* (practical) Time. Jainism also knows of a *nishchaya* (true or real) Time which is one of the realities or substances of nature, but that aspect of Time is not in point here, and need not be referred to in this article.

Philosophically, it is simply impossible that the past can ever co-exist with the future ; for the characteristic of the past is that it

has ceased to be in the present, and the future is still to come for the present, that is to say, it is only a possibility in the present. It follows, therefore, that their co-existence can only be imaginary, not real. Even the spectator who witnessed the destruction of a planet a thousand years ago on the spot, and who is again witnessing the same spectacle to-day from elsewhere, does not really perceive the past and the future laid out side by side, but only the undated evidence of a catastrophe which was not itself devoid of a date. This amounts to saying that it is not permissible in estimating the age of events to attribute them all to the present indiscriminately, so that a wise man will always make an allowance for the time spent by the 'informing' agent in its journey through Space in fixing the dates of the phenomena he witnesses. We can certainly say with respect to the Absolute that is to say, the all-embracing consciousness of the Omniscient Soul that the past and the future lie mapped out in His Knowledge in their entirety ; but it is not possible to regard even the infinite Knowledge of the Omniscient Siddhatman as a dimension in or of Space or of Time or of the Time-Space amalgam. For Knowledge, whether limited or infinite, is only a kind of feeling—the feeling of awareness—or affection, hence a state of the perceiving or knowing Consciousness, and cannot be imagined as existing outside the being of the knower. Of course in mathematics it is permissible to postulate and lay down a proposition in any form, so long as the concept is not self-contradictory, and also so long as you do not insist positively on an absolute equation between concrete nature and the way you have set out to determine the values of the diverse world-processes mathematically. But it is characteristic of the modern mind that it is apt to sacrifice lucidity of thought to the desire to say some thing new and big, whereby it is led to the employment of high-sounding terms and sensational catch-phrases representing things more or less in a topsy turvy way so as to be able to arrest the attention of the gaping world.

MAHAMANTRA.

Question. We happen to read in our Shastras and Puranas that a Jiva in the Tiryancha Gati, say for instance a dog, attains Swarga, if our Mahamantra is uttered in its ears at the time of its death. Being in the Tiryancha Gati it has no knowledge whatsoever and is absolutely senseless at that time. When such is the case how is it affected by the Mantra and how does it attain Swarga ; in other words how does that Mantra work upon its Soul.

Answer. There are two wrong assumptions in the question. It has been assumed that a Tiryancha—a soul in the Sub-human kingdom—has no knowledge whatsoever. Knowledge is an inherent quality of Soul. Knowledge and Soul go together. If there is no knowledge, there is no Soul.

Every *Tiryanch* is possessed of Jnan, knowledge.

It has also been wrongly assumed that the *Tiryanch* to whom the mul-mantra is administered is absolutely senseless. One who is to all outward appearances unconscious, is not really so. *Mantra* acts as a stimulant.

The knowledge is inherently existing at all times. It remains dormant. The *Mantra* stimulates knowledge to action and function, and thus enables the Soul to purify itself, and to evolve upwards.

Ajit Prasada.

JAINISM.

BY

Brahmachari Sital Prasadji.

(Continued from page 157 of this Volume.)

THE souls in this world in different conditions of life are not enjoying true happiness and peace. Owing to the long habit of plunging into sensual pleasures they desire to gratify their senses in every condition of life. Their trials in life generally are based upon this belief. But it is found that all who have not

known true bliss remain uncontented, die uncontented and are again born with uncontentment. Enjoyment of sensual pleasures in the infinite past births has not satisfied a bit of our sensual desires. The learned have therefore declared that it is impossible that our lust for sensual pleasures can be satisfied by our plunging into sense enjoyments. Jainism says that there is true happiness and peace in every soul. So they can be obtained from our own souls. Enjoyment of true peace and happiness is really the way to acquire infinite peace and happiness in the pure and liberated condition. Jainism has declared a three fold path for this object. It is as said by Umaswami of the 1st century in his Tattvartha Sutra "Samyakdarsana Gyana Charitrani Moksha Margah" Right belief, right knowledge and right conduct combined form the way to Liberation." This path should be understood from the two points of view (1) Nischayanaya or the real standpoint (2) Vyavaharanaya or the practical standpoint. The latter is rather an auxiliary cause for the real path, the former,

From the real point of view we must have firm belief in the true nature of our own souls, must know without any doubt our true natures, and must realise the true nature of our own souls. In one word it can be described *self-realisation* or *self concentration*.

The true nature of soul is all-knowing, all perceiving, quite peaceful and quite happy. We know therefore we are conscious. Knowledge or consciousness is that which can know all the knowable. We in impure conditions know things according to the different degrees of our Knowledge but our true nature is to know all completely at one and the same time. As anger, pride, deceit, and greed the four passions are enemies to our knowledge forgiveness, modesty, straightforwardness and contentment are friends to our knowledge; so in one word peacefulness is one of our natures. When we are peaceful, we realise happiness or when we sacrifice our attachments for selfless service of others we feel happiness, so it is certain that happiness also is one of our natures. As far as one gives up attachment, so far one can enjoy happiness. The soul is immaterial, but every soul occupies the whole body it lives in. It is permanent as regards its attributes, it is impermanent as regards modifications in their attributes.

I am the pure soul, all knowing, blissful and peaceful. This belief is right belief; this knowledge is right knowledge and to be absorbed in this knowledge and belief by diverting attention from all non-soul natures and activities is right conduct.

Whenever we realise our own soulness, we enjoy true bliss and have pure and unattached thought activity which is the cause of washing away the impurity of Karmic dirt.

By self realisation only one can become pure and perfect, just as impure gold becomes pure only by effect of fire.

In order to acquire this real path of liberation, the practical path is to be followed first.

Practical right belief and right knowledge consists in knowing and believing in the seven principles or Tattvas of Jainism. I shall explain them here very briefly,

They are *Jiva* soul, *Ajiva* non soul, *Asrava* inflow of Karmic matter, *Bandha* bondage of Karmic matter with mundane soul, *samvara* check of inflow of matter, *Nirjara*, shedding off of the bound-Karmic matter, and *Moksha* Liberation.

The six real substances which constitute the Universe are included in the first two principles soul and non-soul.

The third and fourth principles mention modes by which souls get themselves impure with karmic bondage.

The Inflow of Karmic molecules floating through the whole of universe is caused by the vibrations which occur in the soul simultaneously with the activities of body, speech and mind. Just as a heated iron ball attracts matter to it.

It is a natural process. When body, speech or mind are directed to good and agreeable motives such as compassion, charity, devotion to High and Pure souls, Truth, contentment and other such actions, meritorious Karmic matter is attracted, and when they are engaged in vicious and disagreeable motives, such as injury, falsehood, stealing, dishonesty, unchastity, sensual attachment, anger, pride, deceit and greed and all other harmful deeds, demeritorious Karmic matter is attracted.

Owing to intensity of passions of love and hatred that matter is at the time of inflow bound to the impure soul for some duration

of time based on mild or strong passionate thought activity. Long duration depends on strong passions.

Just as water itself changes into vapour on account of heat, so the Karmic molecules themselves are attracted and bound to the soul on account of soul's vibrations and passions.

These inflow and bondage occur to each mundane soul whether it be a tree, insect, ant, sheep, fish, cow, man, hellish or celestial being, according to their degree of vibrations and passions, until the soul has reached to a high degree of purity.

This bondage of Karma which matures and begins to yield results of different kinds of impure thought, pleasure and pain and of having favourable and unfavourable outward circumstances of body, family, country, wealth, position etc. sheds off within that particular duration of bondage.

Just as a medicine taken by a man gives its effect by itself for a limited time, so the Karmic molecules forming the fine Karmic body give their effect by themselves for a limited time.

Every moment mundane souls shed off old Karmas after reaping fruits and bind new Karmas owing to vibrations and passions.

It should be noted here that whatever consciousness and soul power are active in a mundane soul are not present in it due to the effect of Karmic bondage but to that of the subsidence of some Karmic bondage. Therefore that which is called exertion or trial is only this soul consciousness and power. All other matters arising through effects of Karmic bondage is called fate or destiny.

A clever and watchful soul by his soul-power can suppress the effect of Karmas. Sometimes the company of good men and good circumstances cause changes in the thoughts of a mundane soul by suppressing Karmic effect.

The fifth and the sixth principles explain the way to purify this impure soul. The check of inflow is caused by having control over body, speech and mind. If we check bad motives we prevent inflow of bad karmas. If we check good thoughts also by being absorbed in self-realisation we can check good karmas also.

In order to cast off the karmas before fruition we must practise non-attachment, peacefulness and equanimity.

By checking the inflow and by removing the already gathered karmas the mundane soul gradually advances in the spiritual path and at last reaches Liberation. Liberation is the seventh principle.

Pure and natural condition of soul is Liberation. He is the condition of eternal life and joy. He who knows rightly and believes rightly these seven principles can have real belief and real knowledge of the true nature of his soul.

JAIN HIGH SCHOOL, PANIPAT.

Statement showing the income and expenditure
for the year ending 31st March, 1926.

INCOME.				EXPENDITURE.			
		Rs.	A. P.			Rs.	A. P.
1. Last Balance on 1-4-25 ...	2,374	11	7	1. Pay of school and Boarding House, 12,088	4	8	
2. Local monthly subscriptions ...	2,030	0	0	2. Provident Fund ...	851	8	0
3. School and Boarding House fees ...	5,065	0	6	3. Night school ...	86	15	6
4. Provincial grants ...	4,753	0	0	4. Rajakheri Village Branch school ...	521	0	3
5. Municipal grant for primary schools ...	747	4	10	5. Jatol Village Branch school ...	199	3	5
6. Municipal grant for night school ...	78	12	0	6. Building of a Hall and a science room ...	7,071	13	9
7. District Board grant for Raja Kheri Branch School ...	263	8	0	7. Printing of reports in Urdu ...	31	8	0
8. Donations at the time of marriages and births ...	259	11	0	8. Printing of reports in Hindi ...	38	0	0
9. Donations at the time of deaths ...	211	0	0	9. Printing of appeals, (English, Urdu and Hindi)	29	0	0
10. One rupee fund ...	102	8	0	10. Loans repaid ...	324	0	0
11. Other donations ...	473	8	0	11. Managing Committee's contingencies ...	91	9	0
12. Donations for school building including local donations ...	5,307	9	0	12. Deputation expenses ...	100	7	0
13. Loan from Jain Pan-chayat, Panipat ...	500	0	0	13. Sanskrit Department stipends ...	503	3	3
14. Committee's share from Teacher's Provident Fund ...	238	1	10				
15. Charity box (L. Sant Lal Mutsadi Lal Jains) ...	18	13	6				
16. Miscellaneous ...	38	1	0				
17. Sanskrit (Vibhag) Department ...	150	0	0				
Grand Total ...	22,611	9	3	Total ...	21,936	8	10
				Balance in hand on 31-3-1926 ...	675	0	5
				Grand Total ...	22,611	9	3

The above figures speak for themselves. The income and the expenditure have both gone up by about Rs. 5,000 in the year under report. A spacious Hall and a decent Science room have been added. The success which it has been possible for the school to attain in the various phases of its useful activities is clearly due to the active practical interest of its numerous Sympathisers and to the large-hearted munificence of its donors from all parts of India.

The Society sustained a great loss in the sad demise of its President, Rai Bahadur Lala Lakshmi Chand who patronised the school from its very start.

In the passing away of Lala Bansi Lal the school has lost another real Sympathiser and sincere friend.

JEY KUMAR SING JAIN,

Manager.

NOTES AND NEWS.

JAIN BOOKS FOR LENDING.

Mr. Motilal Ladhaji, Bhavani Peth, Poona City, writes :—
“ We have stocked with us all the Jain Books that will be required for the study of the Arddhamagadhi course in the Bombay University, from F.Y. to M.A. and that we shall be willing to lend them free to the Arddhamagadhi students if they would write to us through their Professors.”

PALITANA DARBAR DISPUTE.

The hearing of the dispute between the Jain Community and Thakur Sahib of Palitana concluded to-day (June 21) before Hon'ble Mr. C. C. Watson, Agent to Governor-General in States of Western India at Residency Office. Sir Chimanlal Setalvad assisted by Mr. D. R. Shukla represented the Jain Community, while Mr. B. J. Desai, Acting Advocate-General of Bombay High Court, represented Thakur Sahib of Palitana. The Residency Office was completely packed with men from both sides and a large number of them who could not be accommodated inside waited outside.

Mr. B. J. DESAI

Proceedings opened with Mr. Desai commencing arguments on behalf of his client. He said that the only thing the Darbar claimed was that instead of redemption of that amount which existed under the last agreement, it should be allowed to levy a tax at the rate already fixed through the agency of the Government. To deduce from clause 3 of agreement that to fix a smaller or larger sum should be done by the paramount power alone was, he said, entirely erroneous, as also that modification of agreement should be in regard to amount alone. All that it wanted to convey was a modification of arrangements. The right to levy pilgrim tax was a recognised form of taxation in every State. The Jains' contention that the sum was paid to Darbar by way of protection was wrong. The first commutation took place in 1821 for a period of 10 years and subsequent to this, many changes were made till the agreement of 1886 was signed. This showed that the Darbar had exercised the right of levying the tax before also. He said that the Jains had misconstrued Colonel Keating's decision when they believed it to mean that the right to levy tax was extinct. The last decision of the paramount power to accept Rs. 15,000 was loyally obeyed and carried out in spite of the sum not being sufficient to cover the expenses. If Darbar was claiming anything extraordinary, it might well be stopped, but this claim was nothing more than that other States similarly situated were enjoying viz., Cilwara in Sirohi. He suggested a decision being arrived at after taking into consideration the number of pilgrims which had increased now to about 80,000 per annum. The new agreement should be for a period of 5 years, but if it was to excel this time limit, due allowance should be made to all probable increase in the number of pilgrims.

SIR CHIMANLAL SETALVAD.

Arguing on behalf of the Jain Community, Sir Chimanlal Setalvad said, that whatever the nature of the sovereignty Palitana might have in its State, it had quite separate relations with the Jain Community. This was shown by different agreements entered into by the British Government with the Darbar. When the Dar-

bar levied the tax in the year 1886, a friction between the Darbar and the Jain Community arose. To obviate that friction, an annual lump sum was fixed and the agreement by which it was fixed lays down that after the expiry of 40 years the sum could be modified, not that the whole agreement should be modified. By the agreement of 1886, the principle of levying tax was entirely wiped out. If it was intended that the whole agreement be altered after 40 years, then there was no necessity of clause 3. To say that the new tax which the Darbar wished to levy was a recognised form of taxation in Palitana, meant complete ignorance of all previous history of the connection between the Jain community and the Darbar and also the declarations made by the British Government in this connection. It was a matter between Palitana Darbar and a large body of British subjects with regard to a very important question about their sacred places of worship. Both the community and the Darbar were subordinate to the British Government and therefore the British Government had every right to interfere in the matter and not let it go as a domestic dispute. Where interests of British subjects were concerned, the British Government was entitled to regard the matter as between the British Government and Native States, and therefore, the power of the Darbar with regard to Shatrunga Hill was limited. He quoted a resolution of the Bombay Government to prove that the Darbar was not authorised to interfere in this matter, in the same manner as it would regard in matters connected with its territory. He tried to prove from various official records that the amount paid to Thakur was for watching and policing pilgrims only. In 1867, Col. Keatings himself admitted that the rights of the Darbar were limited in the matter. At no time was the claim of being allowed to regulate the collection and levying of tax, admitted by the British Government.

As regards the question as to what sum to be fixed and for how long, Sir Chimanlal said that no alteration of the sum could be allowed until it was proved that on account of the increase of pilgrims, Thakur had to spend more. He admitted that, when there were no railways, dacoities and thefts were common, his help was often requisitioned. But since railways have been constructed,

conditions had changed considerably. On the top of this, Palitana State gained much in many ways by the visit of so many thousands of men. If these men were stopped from going there, Palitana would lose its importance entirely.

With regard to the period to be fixed, it ought to be either a permanent one or a sufficiently long one. A short period would only give cause to a renewed friction when it expired. On principle, he stressed, it should always be in the hands of the British Government or its successors.

MR. DESAI'S REPLY.

Mr. Desai briefly replied to some of the points. With regard to Col. Keating's findings and the competence of the Thakur Sahib to levy tax, he agreed that the final authority in such disputes should rest with the Paramount Power. If buying a railway ticket, he argued, could cause friction with railway authorities, then the payment of Rs. 2 to the Darbar could also cause friction. The friction question, he regarded as utterly of no consequence or value. He suggested that the period which was to be fixed should be reasonably short at the end of which, either party could ask for revision. The hearing terminated and judgment was reserved.

—*Associated Press.*

PRAMANA-NAYA-TATTVALOKALAMKARA.

We have published in this issue the last portion of the translation of *Pramana-naya-tattvalokalamkara* of Sri Vadideva Suri. The work is an authoritative treatise on *Pramana* and *Naya* of the Jaina Logic. It contains eight chapters dealing on the true nature of the *Pramanas*, Direct Knowledge, Recollection, Conception, Authoritative Knowledge, Object of valid knowledge, the Fallacies, *Naya* and *Atma* and of Debate. We offer our sincere thanks to Mr. Harisatya Bhattacharyya for giving us his translation to be published in the pages of our Gazette. It is his earnest desire to bring out the translation in a book form with the original *Sutras* also if some rich Jain would kindly pay the cost of its publication. The work when published will not cover more than 400 pages of our Gazette size. We are glad to learn that Dr. H. G. Jacobi of Germany has very kindly consented to write an introduction to the book. Intending publishers may either write to us or to Mr. H. Bhattacharyya, M.A., B.L., at No. 1, Kailas Bose's Lane, Ramkrishnapore, Howrah, (Bengal).



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UNIVERSALITY OF JAINISM.

ONE might almost sum up the atmosphere of Jainism in one phrase, that we find in Sutra Kritanga, that man by injuring no living creature reaches Nirvana, which is peace. That is a phrase that seems to carry with it the whole thought of the Jain : peace—peace between man and man, peace between man and animal, peace everywhere and in all things : a perfect brotherhood of all that lives. Such is the ideal of the Jain : such is the thought that he endeavours to realise on earth.—*Mrs. Annie Besant.*

The subject that I have taken up for discussion is far beyond my capacity and the means at my disposal : but I hope that the love that I have for the subject will inspire me to do the work undertaken.

A philosophy that claims to be universal must contain principles that are universally true.

The most important feature of Jainism, which is of universal application is the doctrine of Syadvada, a doctrine of many sidedness. This doctrine teaches us to look at truth, from all possible points of view. It tells us not to judge of any question until and unless we have examined it in all its different aspects. And this, if we see impartially, is the only right way of coming nearer to truth. This doctrine of Syadvada has been many times misrepresented and has been made a ground for argument against Jainism as if it were a doctrine of uncertainty. This is due to the

imperfect knowledge of Jainism by out-siders and also to the reticence of the Jains in laying before the public their true principles.

I shall just try to show the truth underlying the mis-represented doctrine of Syadvada or Anekantavada. The Jains, for instance, declare that the sand is light, while they sometimes declare that it is heavy. Now at first sight this may seem absurd and paradoxical, but such is not the case: because the Jains do not say that sand is heavy and light at the same time. What they say is this that when compared with lead, sand is lighter and that when compared with flour it is heavier. So we see that sand is both light and heavy, but from different points of view. And therefore those who bring the charge of uncertainty against Jainism do not understand what the Jains want to convey by the doctrine of Syadvada.

One more illustration, I hope, will make the fact more clear to one who reads the subject for the first time. Kalidas is the son of Chunilal and Chunilal is the son of Motilal. Now one may safely say that Chunilal is both father and son. But from this one should not conclude that Chunilal is the father and the son of the same person. It cannot be. The promulgators of Jainism had sense enough not to hold such foolish notions. What the Jains would declare in the case under consideration, would be something like this that Chunilal from the stand point of Kalidas is a father, while he is the son from the point of view of Motilal: and this is a stand point which no sane man would refuse to admit.

This Syadvada, if properly understood, and accurately conveyed, is a philosophy which has power within it to harmonise all dissension and quarrels and to bring about peace and harmony. According to Jainism all religions are different aspects of one great truth and therefore all aspects upon it put together contain the real truth. In this connection I would like to quote beautiful lines of Ralph Waldo Trine from "In tune with the Infinite."—

"Let there be many windows in your soul
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away

The blinds of superstition, let the light
 Pour through fare windows broad as truth itself
 And high as heaven———your heart
 Shall turn to truth and goodness as the plant
 Turns to the sun———Be not afraid
 To thrust aside half truths and grasp the whole."

Revered Anandghanji also states : " All the six systems of philosophy are different limbs of Jainism and just as all rivers meet in the ocean, so all the philosophers have their meeting place in Jainism."

Now we take up another feature of Jainism, which is also necessary for any philosophy to be universal. It is the feature of relative morality. There cannot be the same moral rule for all persons, because different persons are differently situated, and stand on different rungs of the ladder of evolution. Jainism has taken this question into consideration and therefore has set forward different moral codes for the clergy and the laity. As for the laity also, all not being on equal level, the Jain philosophy has laid down that 35 qualities are required in a man before he can be fit to take up the vows which are more strict and which are therefore more difficult to follow than these 35 qualities.

When a man has acquired these 35 qualities to a more or less extent, he becomes a Marganusari or an Adhikari (a fit person) for taking five lesser vows of laity called five Anuvratas by the Jains. When he has tried to practise these five vows and when he shows that he is able to observe them he becomes entitled to take up the twelve vows of the laity. Thus he prepares himself for the higher stage of Sadhu-hood. There also there are different stages of growth. From an ordinary Sadhu one becomes an Upadhyaya, and by degrees he becomes an Acharya and from an Acharya gradually unfolding his self he becomes a Kevlin or an Arhat, and finally he becomes a Siddha. These are the different stages of growth.

Again Jainism lays down fourteen GUNASTHANAKAS or 14 rungs on the ladder of evolution, showing the stages of spiritual unfoldment. Thus we see that there are different moral codes for persons standing on different levels. I say, therefore, that Jainism

has in it this feature of relative morality, which is so much required for a philosophy to be universal.

As the quotation given at the top of this article says, Love is the foundation on which stands the edifice of Jainism. If the doctrine of Love or harmlessness be taken away from Jainism, it would have no *locus standi*. It teaches us to love not only men but all the animals whether big or small, not only that but it teaches us to regard the sacredness of life in vegetables too. In short, it teaches us to love all that breathes and lives. There can be no grander ideal than this. According to the Jains all life is sacred. If the doctrine of love, which the Jains preach, be put, with proper discretion into practice by all the world, our earth would be a veritable paradise. Not to love is not to live or it is to live a living death. This aspect of Jainism is also an attractive feature and I would pray to *Ista-deva* that the whole world may follow this principle of Love in all the aspects in their relation to not only human beings but to animals also. Jainism is so broad that it can take for its followers people from all castes, Brahmins, Kshatriyas, Vaishyas, and Shudras. Not only that but when we hear a low caste man becoming a Jain Sadhu as in the case of Metarya Muni we feel pride for its liberal-mindedness.

I have tried to show Jainism in its ideal aspect, and have attempted to prove that some of its features are of universal application. I forget to mention one point that Jainism in its ideal aspect, as a philosophy, is the most tolerant religion the whole world over. Jainism as a religion puts forward four great principles, which every one who wants to tread the spiritual path, must put into practice. These are Dana (charity), Shila (character), Tapas (control of desire) and Bhavana (meditation on high ideal). In this small article it would be impossible for me to give a detailed description of these four constituents, which make up the whole fabric of Jainism, but I may briefly say that they are not for one creed or faith, but for the whole humanity. Charity is the highest moral virtue, by practising which one learns to feel for his fellow-creatures and thus to identify himself with the selves of others—a virtue which at last leads to unity.

Shila means right conduct in all its aspects. It tells us to develop our moral nature all round. The world is miserable and unhappy simply because there is so much want of character in the majority of mankind.

Tapas requires us to control our desires, senses and mind. There is much suffering in this world, because people yield to all kinds of desires, are carried away by every attractive object that they see, and because they are not able to control their mind. So Jainism states that control of desires is the highest Tapas, and he who practises this cannot but lead a spiritual life.

Last but not the least is the fourth principle on which Jainism lays so much stress, and it is Bhavana or meditation on high ideals. Ideal is the highest aspect of any virtue or sentiment, and meditation is the intense dwelling on an ideal or thought with the object of thoroughly comprehending it. It is a rule proved by great sages for thousands of years that what a man thinks he becomes. So if a man constantly thinks on that which is pure or noble, he also becomes pure and noble; while if he incessantly meditates on that which is base and selfish he by degrees becomes base and selfish. Therefore Jainism points out four Bhavanas and twelve Bhavans for people to think upon. It is true that one cannot reach the ideal at once, but it is also true that he who aims at the sky, shoots at the tree, therefore our ideals must be as high as possible.

But when we turn our eyes from the ideal to the real, from the past to the present, from theory to practice, we feel a vast difference existing between the tenets and their present followers. But this is due to the imperfect knowledge of the true spirit of Jainism amongst the Jains themselves. When the Jains will receive liberal education, and will learn to see good and respect it wherever it be found a bright day will surely dawn for the Jains, and I pray to Lord Mahavira that the Jains may see such bright days in near future.

MANILAL NATHOOBHAI DOSHI, B.A.

RANDOM THOUGHTS.

BY

Herbert Warren, London.

*" Psychology finds conative consciousness given as an undoubted factor in determining.....the control of the mental train..."**

CONTROL of the mental train. This is an interesting idea. We certainly control the movements of the body when we wish to do something, such as for instance walking to a given place from some place; here every step is deliberately chosen and performed with the knowledge that by it we are advancing towards a given result. The idea of applying the same thing to our thoughts is an interesting idea; frequently when we are not engaged in anything but are simply sitting quiet, our thoughts come and go of their own accord without our in any way selecting them as steps towards the attainment of some definite outcome. How shall we begin if we wish to try the experiment of controlling our mental train in the same deliberate way that we control the movements of our limbs when we set about to do something? It would seem at first sight that we must find something that we can accomplish by thinking consecutively. What can we accomplish by thinking? When we do not control the mental train, nothing has been accomplished at the end of half-an-hour's daydreaming. How shall we proceed in order for half-an-hour to have thoughts which shall have been chosen one after another towards the accomplishment of some predetermined result?

We occupy ourselves at times in certain ways merely for amusement. We read a book perhaps merely for amusement as distinguished from reading in order to learn something. In the same way we might blamelessly indulge in thinking merely for our own amusement. In reading a book for amusement, we are amusing ourselves with the ideas of some other person: why

* Quoted from " Psychology Descriptive and Explanatory," by G. T. Ladd page 215, edition London 1894.

should we not amuse ourselves with our own ideas? Just as the outcome of half-an-hour's reading may be nothing at all, nothing beyond the fact of having been amused for the time being, so too why should it not be a sufficient outcome after half-an-hour's train of thoughts deliberately selected that for the time being we were amused, and got nothing further as a result of the control of the mental train?

So in trying to find something that can be accomplished by thinking, we may be justly satisfied with finding something that will enable us to control the mental train towards a given end which need have no further benefit or use than momentary amusement. But probably if we thus occupy ourselves controlling the mental train merely for amusement and not for the purpose of gaining further knowledge, we may find that we nevertheless have gained further knowledge, just as after reading some book for mere amusement we may find that we have learned something new.

In controlling the mental train there will be a steady activity of the mind. And we shall be dealing not with material objects like sunsets or forests, but with mental objects, that is to say with ideas. If we are going to think consecutively, we must think about something. We thus get a subject. We may have only a vague idea of it. Then by going into it and finding out the meaning, we shall be thinking consecutively, we shall be controlling the mental train so that every step shall be a further understanding of the idea we have chosen for consideration. This will be a process of analysing the idea. In this way we shall get a lot of thought, more or less disconnected, but still referring to the chosen subject. And subsequently these scattered scraps of thought can be mentally collected and thought of together with the first vague idea, so that we shall find that we have a very much fuller and more detailed understanding of the thing about which we began to think.

All this is more or less introductory. Suppose we take as a subject centrally initiated activity, and control the mental train so that the next thought shall be about this one subject, and so continue to have one thought after another deliberately brought before the mind, just as one house after another is brought into the field of vision in walking down a street.

Centrally initiated activity is activity which is started at a centre and flows outwards. Peripherally initiated activity is that which is initiated from the outside. The next thought that occurs, not chosen but coming into the head, but still relating to the subject, though not leading in any given direction, is the idea that to speak of a periphery in relation to a centre is to speak of a limited being. This, again, means co-existence with other being, or beings. This idea again leads to the thought that the only example of a centre without a boundary would be space. We cannot imagine space having a boundary. But we will not continue with this subject. It will not further the idea in mind. This shows that after all there is some controlling idea at the back of the mind, or we should not reject and select in this way. We now see some glimmering of a notion which we shall be driving at and endeavouring to bring out.

If we narrow down the idea of centrally initiated activity to people, it will make the subject easier, more concrete and less abstract, consequently more lively and less dry. One example of centrally initiated activity in people would be when a person acts upon some idea arising in his own mind,—now we are getting more thoughts than we can put down on paper. First thought : centrally initiated activity flowing outwards will in many cases impinge upon other people and so become the cause of peripherally initiated activity in them. Second thought : when a person acts upon some idea arising in his own mind as distinguished from some idea that he hears, or reads in a book, is what may be regarded as centrally initiated. But the question comes, suppose the idea arising in his own mind is put there by some one else, visible or invisible, what about it ? Is it his own idea or not ? There may be such a thing as telepathy where one gets somebody else's idea directly, not by hearing it expressed in words or by reading a written expression of it. If such be the case the idea would not be his own any more than is some idea which another person expresses to him. This brings up the next relevant question : if it is possible for ideas which arise in one's own mind to have been put there by some other being, visible or invisible, then did the idea arise in that being's own mind, or was it put there by another

being, and then again of this third being, and so on for ever until we come to some original source of ideas ? And if so, then what is the original source of ideas ? Or is there no original source, or is it possible for ideas to arise in minds, thoughts that do not come in from other beings ? Obviously there is no place whence ideas can come or be in except minds. Ideas are not things that float about like snow flakes, ideas do not consist of matter. When we come to think of it seriously, we notice that as a matter of fact ideas are not moveable, they cannot travel in a literal sense from one head to another or from one soul to another or from one spirit to another. As a matter of fact we cannot literally speaking put an idea into another man's head as we can put a book into his hand or a penny into his pocket or a sweet into his mouth. When we talk of putting an idea into a man's head we talk figuratively only, and we are of course quite well understood. But when we want to know more precisely about such subjects, then we must see what our figurative language really means, and how it should be changed if we wish to make it literal. What is an idea ? Ideas are psychoses, or instances of being conscious. Ideas are not found apart from some being who is conscious in that particular way at the time ; and ideas are never separated from some form of feeling accompanying the idea, it may be a feeling of conviction that the idea is a true one or that it is a false one. Ideas are states of mind, just as colours are states of things ; ideas cannot be separated from the mind whose state it is any more than the red of a rose or the blue of the sky can be transferred from or separated from the rose or the sky. If this be the case, and it obviously is, for it only needs to be stated to be seen to be true, then the question arises what do we mean or what is the real truth when, as we say, figuratively, anyone puts an idea into someone else's head ? It must not be forgotten what we are doing. We are not trying to write an essay on ideas, or on acting upon ideas, be they one's own or someone else's, what we are doing is to see if we can control the mental train in the same way that we can control the movements of the body, instead of allowing the mental train to be quite haphazard ; and in order to control the mental train we must have some aim to

accomplish, be it only that of amusing ourselves for the time being; and if there happens to be any gain of knowledge or perception of new thought, then all the better. What, then, are ideas? They are part of the life of people, one of the modes of their existence. Ideas are therefore not things existing by themselves. They cannot be separated from the person who has the idea; and cannot therefore be 'put' anywhere or sent anywhere or given to anybody, literally speaking. Likewise, the other way round, from the point of view of other people, ideas cannot be received, like income or presents can, or taken from another person who gives them as he might give food or clothing or books or medicines. Ideas are developed, brought out, evolved, produced. When then it is figuratively said that someone puts an idea into someone else's head, it means that by speaking certain words, that is to say by making certain sounds, he causes other people to wake up to Ideas dormant in themselves. The same with writing. By seeing certain quantities of ink in certain forms on pieces of paper our consciousness takes new forms, we live in new thought. From the point of view of the person who is said to put the ideas into someone's head, what really happens is that this person either makes marks on paper, or makes sounds of some sort in the presence of the other person, and this other person interprets the marks or the sounds and in this way wakes up to a form of consciousness called an idea. In the case of telepathy or any such process of communication other than the ordinary use of visible or audible signs, it may perhaps be surmised that the brain of the person who becomes aware of the idea is acted upon by vibrations of some subtle nature emanating from some thinker, and the brain disturbance thus caused releases an idea; in the case of words written or spoken the brain is also disturbed, but by different means, namely, by vibrations from ink and paper or from the mouth of a speaker. It is a truly wonderful affair.

To come back now to the main road after this ramble down a by-lane, centrally initiated activity is activity in accordance with ideas arising in one's own mind as distinguished from acting upon the suggestion, request, advice, persuasion, instruction, order, com-

mand, teaching, of another person received either in writing or by hearing, any ideas arising from any other cause than written matter or persons speaking, being regarded as arising in our own mind spontaneously, whether they arise from unseen spirits exerting themselves in some unknown way or not.

(To be continued).

WHY I AM A JAIN.*

I AM a Jain because Jainism presents to me the only consistent solution of the many problems of life.

The questions who am I? and what am I? for what reason do I exist? are all answered in the most irrefutable manner.

Jainism inculcates a feeling of unity and relationship between all peoples. The basic principles of religions are not now so much opposed to each other as they first appeared or seemed. It is only the rendering that is wrong. I am not a student of religion or philosophy. I seek a religion that unifies all living beings, that gives me a reason for the present relationship of all forms of manifested existence, which also shows me that all is law and order. There is in this religion a metaphysical and scientific explanation of all apparent injustices of life as known in the West.

For these and many other reasons amongst which are perfect health and peace of mind I AM A JAIN.

It gives me very great pleasure to be here and I sincerely hope that this little gathering will be the nucleus of a great and widespread movement which will propagate that love amongst humanity that includes and embraces all living beings.

LOUIS D. SAINTER,

58, Adswood Lane, West,

STOCKPORT,

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25th April 1926.

* This was delivered on the occasion of the Mahavira Jayanti celebration in London.

PERCEPT AND IDEA.

BY

H. Bhattacharyya, M.A., B.L.

Recollection is ordinarily described as Recognition in idea, of some phenomena, previously perceived. It is certainly more correct to describe it as Recognition in idea, of a phenomenon, previously cognised. For, we recollect not only what we have perceived (*Pratyakṣha*) but also, as *Ratnaprabhācāryya* pointed out, what we have 'assimilated' (*Pratyabhijnā*), 'generalised' (*Tarka*), inferred' (*Anumāna*) 'learnt from Authority' (*Agama*) and even 'recollected' (*Smṛiti*). A Percept is thus only one of the various possible backgrounds or bases of an Idea. In this essay, we shall consider the nature of an Idea with reference to a corresponding Percept only.

A Percept and an Idea refer to one and the same object. That is why the process of Memory has been variously called *Re-collection*, *Re-cognition*, *Re-production* etc. The very same object which presents itself in Perception, re-appears in Ideation. Indian psychologists meant this when they described *Smarana* as '*Tadūkārolekṣhi Vijnānam*' i.e., 'knowledge which identifies its object with that of the previous cognition.' The fact that the object of Recollection is identical with the object of Perception was not only recognised by the Indian psychologists but an important epistemological doctrine seems to have been based upon it. It is worth noting that although some of the Indian thinkers of the orthodox school admitted no less than eight or nine modes of the *Pramāna* or sources of knowledge,—accepting, as they did, in some cases the admissibility of *Aitiḥya* or hearsay evidence,—none of them acknowledged the *Pramāna-hood* of *Smṛiti* or Recollection. The Buddhist epistemologists agree with the thinkers of the orthodox Indian school in rejecting the *Pramāna-hood* of *Smṛiti*. The reason of thus eliminating Recollection is not of course far to seek. The definition of the *Pramāna*, as stated by the old *Mīmāṃsa* school

and unhesitatingly accepted in principle by all the orthodox as well as the Buddhist epistemologists was,

'*Anadhigatarthādhigāntri Pramāṇam*'

'The *Pramāṇa* is that which makes known what was previously unknown.'

If so,—*Smṛiti* is certainly no *Pramāṇa*, for its object, being identical with the object of Perception must have been previously known. That this was the fundamental reason for rejecting the *Pramāṇa*-hood of Recollection will be evident from the criticism of the above *Mīmāṃsā* definition by the *Jaina* school which expressly pointed out that the definition was faulty in as much as it excluded *Smṛiti* from the category of the *Pramāṇa*.

While it may be readily admitted that Perception and Recollection refer to one and the same object, the question is quite a debatable one, whether the contents of Recollection are identical with those of Perception. It has appeared to many psychologists that an Idea is nothing but a fainter form of a Percept. Hobbes defines Imagination (by which he means Ideation) as

"—nothing but decaying sense."

He is followed by Hume who distinctly says,—

"We find by experience that when any impression has been present with the mind, it again makes its appearance there as an idea and this it may do after two different ways; either when in its new appearance it retains a considerable degree of its first vivacity and is some what intermediate between an impression and an idea or when it entirely loses that vivacity and is a perfect idea. The faculty by which we repeat our impressions in the first manner, is called the memory and the other, imagination."

Thus according to Hume, an Idea whether of Memory or of Imagination, differs from a Percept only in respect of *vivacity*; they are not essentially different. Wundt also applies the term *Vorstellung* both to Perception and to Idea. Titchener too in a way subscribes to the Perceptual theory of Ideation.

"Perceptions and Ideas," says he, "are both alike groups of sensations which are held together by the command of nature. They differ solely in this respect: that when we perceive, the object which arouses the sensations is actually before us, appealing

to various sense-organs ; whereas when we have an idea, the object is not before us but the sensations are set up inside the brain without any disturbance of the organs on the surface of the body."

Here we want to pause and consider the position well. The difference between a Percept and an Idea is said to correspond to the difference between the existence and the non-existence of an outside object. The latter difference is certainly not a difference of degree in intensity or vivacity ; a non-existent thing cannot be said to exist faintly before us. Hence the difference between a Percept and an Idea seems to be one of kind. This essential difference between a Percept and an Idea is accounted for by the fact that the latter is more or less a product of the activity of the mind. Reid means the same fact, when he says,—

" An ability to revive our ideas or perceptions after they have ceased to be, can signify no more than an ability to create new ideas or perceptions, similar to those, we have had before."

The fact is that Perception and Recollection are two essentially different faculties or modes of consciousness. An Idea of Memory is not a *Percept* re-instated in a fainter form but is a *Thought* of the same object as one which has been previously perceived. And then, is it absolutely true that matters of Perception and Recollection are the same ? Hume has referred to the difference in intensity between them. Locke who uses the term Idea for both a Percept and an Idea, admitted that the contents of Recollection are not exactly identical with those of Perception, in as much as the former have,—

"—the additional perception, annexed to them that it (the mind) has had them before."

Observation would moreover show that while the matter of Perception is conspicuous by the richness of its details, that of Recollection has more and more a 'schematic character.' A Percept is a sudden plunge from the outside into the mental stream and when its matter reappears in Recollection, it has already been assimilated into that stream through the process of Apperception and comes out not in its isolation as it was perceived but as an unisolated wave of the mental stream,—a changed psychosis altogether.

In India, when the *Mīmāṃsū* school rejected the Pramāṇa-hood of *Smṛiti* and was followed by all other schools of thought, including the Buddhist, a necessity was felt for pointing out that the matters of Perception and Recollection were not exactly identical. The credit is due to the Jaina philosophers for including *Smṛiti* in the category of the *Pramāṇas*. *Smṛiti* or Recognition according to them, is a mode of the *Parokṣha Pramāṇā*, the source of indirect knowledge. The difference between the *Pratyakṣha* and the *Parokṣha* is this that the matters of the former appear to be clearer and richer in details than those of the latter. In a way, thus, the Jaina psychologists subscribed to the contention of Hume that a Percept has greater vivacity than an Idea. But they went further than that and admitted that the matter of Recollection is different in kind from that of Perception. Ratnaprabhacharyya says,—

"Recollection is dependent on Perception only in so far as its genesis is concerned,—it being possible because of the traces left in the mind by Perception ; as regards the determination of its objects, it has independence....."

He goes on arguing,—

".....as Perception gives us the knowledge of objects with many details and as Recollection gives us that of objects with but a small number of those details, Recollection is an independent process.....It may be said : ' Well, not in all cases does Recollection revive only *some* of the details ; there are cases in which it is found to revive *all* the details—nay, even such details as colour etc. What then, is its nature in such cases ? (i.e., is not Recollection identical with Perception in such cases ?).' (Our answer is) ' No ; in such cases, colour etc. are as much the particularities of the object, as the fact that *it is being perceived* ; but this (i.e., the consciousness *that the object is being perceived*) is never present in Recollection ; for, had the fact been present there, there would have been no Recollection but actual Perception. In Recollection, what we have is the fact that the object was perceived."

[Vide my Translation of the "*Pramāṇa-naya-tattvūloka-lamkāra*,"—Jaina Gazette, Vol. XVIII No. 4. pp. 99-101.]

It is thus that the Percept and its corresponding Memory-idea refer to one and the same object but that their contents are essentially different. There is no denial that the Idea originates from the Percept. It is difficult, however, if not impossible, to demonstrate how a Percept becomes transformed into an Idea. So far,—the modern psychologists have been able to point out some facts of consciousness which are intermediate between the Percept and the Idea. These have been called 'After-sensation', 'Recurrent Sensation,' and 'Primary Memory Image' (Ward). These are all sensuous apprehensions when their objects have ceased to affect the sense-organs and in this respect they are similar to the Memory-Ideas. Some psychologists have laid much emphasis on this fact of similarity between these facts of perceptuo-ideational consciousness and ideas of Recollection and have accordingly called After-sensation an 'After-Image'. Henb again has referred the Recurrent Sensations to what he calls a 'Sense-Memory'. As is well known, some phenomena which we passed unnoticed at the time of their presentation and which may be recognised some time after the actual impression, are called Primary Memory-Images : Fechner again, chooses to term them *Memory-after-images*. It is doubtful, however, if attempts to take them away from the province of Perception and identify them with Memory-Images are psychologically justifiable. While it is never denied that the After-Sensation, the Recurrent Sensation and the Memory-after-image are similar to the Memory-Idea in not having the Object actually affecting the Sense-organs, the former are all due to the persistence of the original peripheral or cerebral excitations after the stimulus is withdrawn. They are thus within the Domain of Perception still.

In India, the Buddhist psychologists characterised *Pratyakṣha* as *Nirvikalpa* or absolutely undetermined. It is the pure and simple effect of the object, affecting the perceiving mind. What we ordinarily call a Percept is not *Pratyakṣha*, according to the Buddhists; for in it elements of Naming and Conception are undoubtedly present. When we perceive, we have the pure sensing of the object; along with this, we name the object of our Perception or at least assimilate it with the object of our previous

knowledge, which makes Conception and Naming possible.) According to the Buddhists, *Pratyakṣha* or Perception proper is confined to sensing the Object pure and simple; it is thus *Nirvikalpa* or undetermined by the processes of Conception and Naming. As distinguished from the *Nirvikalpa*, what follows it, is called the *Savikalpa*. The Buddhist philosophers contend that the *Savikalpa* is not *Pratyakṣha* or Perception in the strict sense of the term, as there are in it, to quote the words of *Aniruddha Bhatta*, "—elements of Naming and Conception which are introduced by Recollection, due to the apprehension of similarity and the consequent re-awakening of *Samskāra* or paths of association."

The *Savikalpa* is thus the product of Ideation. The school of *Dharmothara* maintained that the *Savikalpa* is connected with the *Indriya-Pratyakṣha* or Sensuous Perception. The Buddhist philosopher, *Jñāna-garba*, on the contrary, contended that the Sensuous Perception cannot lead to the *Savikalpa* which is essentially different from it. The followers of *Jñāna-garba* accordingly are of opinion that the *Savikalpa* which is characterised by its ideational elements takes its origin from the *Mano-vijnāna* or *Mānasa-pratyakṣha*. This has been defined by the author of *Nyāya-vijñāna* as, "—what is similar to and unseparated from Sensuous Perception and is generated by Sensuous Perception attended with a matter which is unseparated from its own."—[Vide my Translation of *Nyāya-vijñāna* (Maha-Bodhi). Object of the *Mano-vijnāna* are essentially similar to After-images etc., of the modern European psychology. In illustrating the *Mānasa-pratyakṣha*, the Buddhist commentator expressly says that we have Sensuous perception when the eyes, for instance, are operating; Mental Perception, on the contrary, arises when these cease to be active.

The object of the *Mano-vijnāna* is not exactly the object, as it is perceived in the *Indriya-vijnāna*; and herein lies the similarity between the object of the *Mano-vijnāna* and the *Savikalpa* according to *Jñāna-garba* who consequently concludes that the latter originates from the former. His theory is rejected by *Dharmottara*. However much an After-sensation may appear to be similar to a Memory-idea, it is impossible not to notice the fundamental difference between the two; one is, after all, an Image, closely

connected with Sense-Perception; the latter is an Idea, produced independently of any sense-stimulation.

The nature of the *Mano-vijnana* and of its contents is clearly expressed in the Buddhist answer to *Kumārila's* criticism of the doctrine. The Buddhists point out that the object of the *Mano-vijnāna* is different from that of the *Indrya-vijnana* although both of them belong to the same unitary continuum or *Santana*. In modern psychology too, an After-image is by no means identified with actual Perception. At the same time, the After-image is not the Memory Idea; these two also are essentially different. The After-image, after all, is a product or by-product of the perceptual process. The Buddhists recognise this by saying that the *Mano-vijnana* is "what is similar to and unseparated from Sensuous Perception and is generated by Sensuous Perception....."

It will thus be seen that a Percept and its corresponding Idea refer to one and the same object; nevertheless, the contents of the one are not the same as those of the other. The phenomena of After image etc., are judged to be similar to and distinguishable from Percepts on the one hand and from Memory-ideas on the other. All these doctrines will be seen to be fore-shadowed in the various theories of the ancient Indian thinkers.

SOME IMPORTANT QUERIES.

[The following is from a letter addressed to us by Mr. M. Govind Pai, of Manjeshwar, (South Kanara). Our readers are requested to go through the queries and send their answers as early as possible, either to us or to Mr. Pai directly. *Ed. J. G.*]

"May I request you to kindly throw what light you can on the following points, quoting authorities in support of your explanations.

1. Where was Paudanapura where Bahubali or Bhujabali, the son of the first Tirthankara (by his second wife) is said to have ruled? My Jain friends here are of opinion that the said locality was in the north of India and they identify it with the modern Taxila (ancient Takshasila), but have not a single authority to

support it. But I can't accept this surmise or popular tradition, for the great Sanskrit lexicon the Brihadabhidhana says that Paudanya was the capital of king Ashmaka : and the Ashmaka country is said to be in the south or southwest of India in 'Ramayana' (Kishkhinda Kanda). The ancient Buddhist Jatakas say that Potanapura was the capital of Assakadesa and the Suthanipata says that the Assaka country was beside the Godavari river and lay between the Sakya mountain (western ghauts) and the Dandakaranya. So also it is placed in the map of ancient India appended to Prof. Radhakumud Mukerjee's "Fundamental Unity of India." So I request you to kindly consider the question of the exact locality of Paudanapura the capital of Bahubali where he reigned until he fought with his brother Emperor Bharata and after gaining victory retired from the world. I would request you to let me have what all authorities you can collect in support of your conclusion.

II. What is the meaning of the words Gomata and Gummata? How and whence are these words derived? How are they applied to the colossal statues of Bahubali, though Bahubali himself never bore the name Gomata (so far as I know)? My Jain friends here say that the minister Chamundaraya who installed the statue at Sravana Belgola had a name for himself called Gomata, whence the statue installed by him was called Gommateshwara—but I can't accept this very easily. I should fain like to know if Chamundaraya got this name Gomataraj *after* having installed the image of Gomateshwara and *for* having done so or whether he had that name even before he performed the installation. So far as I have read the *Prasasti* he has given of himself in his Kanarese work "Trishasti-lakshana-purana" (or the Chamundarayapurana as it is far better or more popularly known), he has spoken of all the great deeds he did and also gives all the names and titles he bore, but there is no name Gomata in it. (Vide extracts given in Vol. I of "Karnataka Kavicharita" by Rao Bahadur R. Narasimhacharya in Kanarese). So my only inference is that Chamundaraya got the name Gomata after and for having installed such a wonder-compelling image.

III. In the small book on "Sravana Belgola" a verse is

quoted from "Bahubali charitra" as giving the date of the installation of the image at Sravana Belgola with an explanation of the same verse given by Prof. S. C. Ghoshal. But I have to say that the explanation is not at all convincing and I do not think it can stand the chronological test, for

(1) What is Kalkyabda Era? It can never be Kaliyuga era for this era began in 3,100 or 3,102 B. C. Please let me know what it is.

(2) In the cycle of 60 years in which the year 980 A.D. fell, the year Vibhava (which stands 2nd in the serial order of the cycle) falls in 968 A.D. and never in 980 A.D. (for it is the Vishu year that falls in 979-80 or 980-81 A.D.)

(3) In the year 980 A.D. the lunar new year's day (or the Telugu new year's day as you call it in the East Coast) fell on Friday the 19th of March, and the solar new year's day (or the Tamil New Year's day) fell on 22nd March. So Chaitra-sukla panchami which according to that verse is the day of installation falls on about the 1st day of the Solar New Year in 980 i.e. it is about the last day of Meena-masa or the 1st day of the Mesha-masa. The auspicious moment for the installation which is said to be Kumbhalagna must in a Mesha-masa last from 5 hours 18 minutes before sunrise on that auspicious day to 3 hours 24 minutes before sunrise (i.e. roughly taking the sun to rise at 6 a. m. on the chaitra-sukla-panchami day the Kumbhalagna would last in the midnight of the previous day from 12-42 a. m. to 2-36 a. m.) Could it be dreamt that a *pratishtha* ceremony would be held at such dead of night? For according to Indian Astrological Science pertinent to the performance of religious ceremonies, such as those of installation can be performed only between the sunrise and the sun's crossing the meridian at noon. So I don't think the verse has any authenticity in it—it looks like merely the words of gossip strung into metre by the poet; at least it seems so to me. If you, however, think otherwise please make it clear to me and oblige. (The chronological data pertinent to the days of 980 A. D. mentioned above are taken from the late Mr. Swamikannu Pillai's Indian chronology.)

IV. I shall also be much obliged to you, if you can, tell me, whether the Svetambara and Sthanakwasi Jains also worship (nude or clothed images of) Bahubali; and if so, please name some of the most important Svetambara shrines in which he is worshipped."

NOTES AND NEWS.

THE JAIN-PALITANA DURBAR DISPUTE.

The Hon'ble Mr. C. C. Watson, Agent to the Governor General in the Western States of India, has given his decision in the above dispute that the Jains should pay one lakh of rupees to the Palitana Durbar for a period of ten years after which the matter is to be again decided. This decision has roused the politically inactive community of the Jains into unprecedented activity. Most of the markets in Bombay including the Bullion Exchange and the Stock Exchange remained closed. A large procession with black flags, moved over parts of the city with the inscription "Watson has insulted Jainism" on flags. Keen resentment was shown by every speaker at a monster public meeting over which Mr. Jamnadas Mehta, M.L.A., presided.

* * * *

At Ahmedabad a largely attended meeting of the All-India Jain Sangha was held on the 27th July in Mr. Nagar Sheth's Wanda under the presidentship of Mr. Sheth Kasturbhai Lalbhai, M.L.A., to consider the delicate situation created by the decision of Mr. Watson. Representatives and prominent leaders of the Jain community from distant parts of the country attended.

* * * *

In the course of his speech the president fully explained the line of action adopted by the representatives of the firm of Sheth Anandji Kalianji and gave a general resume of their case. He pointed out that, if the Palitana Durbar was a sovereign power as it claimed to be, it would not have appeared before the Agent to the Governor-General as plaintiffs against the representatives of the Jains. The very fact of its so appearing proved that it had to

deal with the Jains as an equal party. He further said that at the hearing of the case at Abu, it was made perfectly clear that, by the agreement of 1886, it was beyond the power of the Durbar to levy poll tax. It was admitted even by the counsel of the Durbar, that at the end of the period that might be fixed, the authority should rest with the paramount power to alter the length of the period. The community felt very sure that, even on these points, the decision went against them. They further regretted that an experienced British officer, of all persons should espouse a poll tax on pilgrims visiting holy shrines. Concluding, the president called this fight of the Jains as a religious crusade and exhorted every Jain to stand united in the face of this great calamity and stop going on pilgrimage to Palitana till the British Government did them full justice in the matter of Rakhopa payment and other outstanding disputes.

After the opening speech of the President at the meeting of the All-India Jain Sangha several of the speakers strongly condemned the decision of the Agent and urged the Jain community to be united and boycott the pilgrimage to Satrunjaya Hill, while a few urged resort to Satyagraha. Mr. Manilal Kothari said that there was no opposition between the All-India Jain Sangha and the Jain Conference. Both were limbs of the community. He further said that it was no use appealing to the Viceroy or the Secretary of State for India against the decision of the Agent, which was not a judicial but a political decision. Concluding, he said that Satyagraha was impracticable for them and that they should concentrate, for the present, solely on the boycott of pilgrimage.

The following resolutions were passed to-day at the meeting of the All-India Jain Sangha :—

The first resolution strongly protested against the decision of the Agent to the Governor-General in the States of Western India in the matter of Shatrunjaya as it was altogether subversive of the long established vested interests of the Jain community.

The second resolution urged upon Sheth Anandji Kalianji to call upon the Jains to refrain from going on pilgrimage to Palitana till ample and satisfactory justice was secured in the matter of

Rakhopa payment and other outstanding disputes regarding Shatrunjaya.

The third resolution announced the 15th August as the day of mourning to be observed all over India, when the Jains should do penance, organise meetings and explain the present grave situation.

The fourth resolution appreciated the unity and self-control displayed by the Jain community throughout India and hoped that the same spirit would be maintained till the end by the whole community in this hour of supreme trial.

The fifth resolution requested all venerable Munimaharajas and Sadhvijis (monks and nuns) to preach and exhort the Jains to refrain from going on pilgrimage to Palitana.

* * * *

The Times of India strongly criticises Mr. Watson's remarks about the propaganda carried on by the Jains and states: "We fear Mr. Watson has allowed his feeling of resentment to colour his whole outlook on the case and to lead him to make a sweeping statement of the most unworthy kind. While we must leave our contemporaries to speak for themselves, we can only say that the examination of the points of controversy between the Durbar and the Jains, made from time to time in these columns was not undertaken in the interest of any particular party, but because the matter was of such importance that no newspaper could ignore its duty to the public to present, in proper perspective, all the real bearings of the controversy. It is obvious that the present orders will create profound discontent and dissatisfaction not only among the Jain community throughout the country but among all classes in British India who feel that the rights of that great community, in reference to their most cherished religious sentiments, should be maintained unimpaired. Instead of securing peace and harmony, we fear that the present orders of the Agent to the Governor-General will be the starting point of a long drawn-out and bitter controversy, the effects of which it is difficult to foresee. But we have no doubt that the Jain community will carry on the fight for preservation of these cherished rights with the same firmness, restraint and dignity that they have displayed up to

now. In doing so, they are secure in the knowledge that they will carry with them, in their struggle, the sympathy of the whole of India."

SCHOLARSHIPS.

The Hony. Secretary, Girdharilal Pearay Lal Jain Education Fund, Delhi, writes :—

Girdhari Lal Pearay Lal Jain Education Fund, Delhi have great pleasure in informing the students that four scholarships of equal value of Rs. 15 p.m. shall be awarded to intelligent, poor, and deserving students of the Jain community this year.

DONATIONS

Mr. Lal Chand Jain, B.A., LL.B., Advocate, High Court, Rohtak, writes :—

Lala Mahtab Singh Sahib Jain, Rais of Hansi, (Dt. Hissar) has given a donation of Rs 401/- to the following institutions on the occasion of the marriage of his grandson Lala Shanti Kumar, son of Lala Man Singh :—Amar Jain Library, Hansi Rs. 31; Tilak Reading Room, Hansi Rs. 10; Jain Library, Hissar Rs. 15; The Vaish High School Rohtak (Poor Fund) Rs. 25; Jain Middle School, Rohtak Rs. 10; Jain Girls School, Rohtak Rs. 10; Jain High School, Panipat Rs. 25; Jain High School, Baraut Rs. 15; Jain Orphanage Delhi Rs. 25; Jain Mahilla Ashram, Delhi Rs. 20; S. S Jain Middle School, Delhi Rs. 15 Jain Mitra Mandal, Delhi for social and religious tracts Rs. 30; Shri Atmanand Jain Sabha Ambala for social and religious tracts Rs. 30; Rishabha Brahmacharya Ashram Jaipur Rs. 10; Jain Bal Bishram, Arrah Rs. 15; Shrawak Ashram, Bombay Rs. 10; Shri Atmanand Jain Gurukul Gujranwalla Punjab Rs. 10; Amar Jain Hostel, Lahore Rs. 25; Gopal Siddhant Vidyalaya, Morena Rs. 10; Jain Pardip, Deoband Rs. 10; Aftab-i-Jain Delhi Rs. 11; Jain Mahilla Darsh, Surat Rs. 10; Vir Akbar Bijnor Rs. 10; and the, Jaina Gazette, Madras Rs. 15.

* * * *

We offer our sincere thanks to Lala Mahtab Singh Sahib Jain for his donation and we hope that all our liberal minded brethren will kindly remember the Jaina Gazette on all ceremonial occasions when they give charities.

* * * *

A SWETAMBAR JAIN SADHU IN MADRAS.

The Jains of Madras gave a hearty and respectful welcome to Sri Gambir Vijayaji Maharaj who arrived in Madras on the morning of Friday the 26th July. He is a great scholar in Jainism and a strict observer of the rules of conduct laid down for the Jain Sadhus. Starting from Gujerat he has walked the whole distance of over thousand miles to Madras. At the request of the local Jains he stays here for the Chaturmasa.



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CONCENTRATION.

(THE USE OF *ASANAS* AND *ROSARY* IN IT.)

CONCENTRATION is the only certain path towards *Nirvana* —the freedom of the Soul from matter which keeps it bound down and imprisoned here below. It is by concentration alone that the traveller towards the final goal of liberty can pursue, without deviating, the direct path to it. He first, by degrees, restrains his mind from wandering, and then his success is assured. It is the restraint of the mind, accompanied, as it must be, by restraint of speech and body, which is called concentration or *Dhyana*.

But how is this restraint to be practised and attained? Restraint of speech is easy enough to acquire. The first steps here would be to get over the bad habit of speaking unnecessarily. This includes speaking on subjects which do not concern the advancement of the soul. The beginner, therefore, whom we would take to be an ordinary house-holder, would do well to try this by gradual degrees. Unable to suddenly tear himself off from all worldly concerns he should set apart a portion of his time during which he would not speak of anything but what would tend towards the advancement of his spiritual side or the purification of the soul. This last may be effected by reading the sacred scriptures, reciting the glories of Tirthankaras or by the repetition of their names.

The second step would be the restraint of the body and there are several positions of the body which have been pronounced to be favourable to concentration in general. The commonest and the most prevalent of these are two—the squatting position (the *Padmasan*) and the standing position (the *Kayotsargasan*.) *Padmasan* means that attitude of contemplation in which the man sits down with his legs crossed over each other, the soles of the feet almost turned up upwards, the feet themselves resting on the thighs, and the two hands brought down to where the legs cross each other and held there resting on each other with the palms open and spread out, the inner sides of the palms touching the body. The arms also almost touch the body. The body and the face are kept erect; and the eyes look downwards upon the tip of the nose. In *Kayotsarga* attitude the man stands up erect with his feet near and parallel to each other, the arms hanging down in a line with the body, and the palms open and with the fingers pointing downwards. The position of the eyes is the same as in the preceding attitude. The neck in both positions is kept erect, neither rigid, nor bent backwards or forwards.

The third step is the concentration of the mind and this is the most difficult of all. The first two steps are certainly of considerable help towards success in this. The intelligent practice of the first will necessarily help in engaging the mind which will dwell on the meaning and significance of the words uttered and will be kept back from wandering elsewhere.

To regulate the practice one of the means fixed upon is a rosary. It is only a means provided for beginners and the use of a rosary would certainly interfere with the exact attitudes of contemplation detailed above. The contemplation is however to be practised simultaneously in all its three aspects, and gradual progress should be made at a uniform rate throughout. The rosary according to the views of Digambara Acharyas consists of 111 beads; 108 of which are strung together by a thread and the remaining three come at the top by making both ends of the thread pass through them. The 108 beads are suggestive of the *Karmas* committed by thought, attempt or action, directly, through the

instrumentality of another, or by approbation, through mind, body or words caused by anger, pride, deceit, and avarice.*

The significance of the rosary therefore is the attempt to destroy these 108 sub-divisions of Karma by keeping aloof from them and concentrating the forces of mind, body and speech upon the soul pure and simple.

The three top beads represent—right intuition¹ right knowledge² and right conduct³ the three passports to final liberation⁴.

And the rosary thus is a symbol of the true faith.

RANDOM THOUGHTS.

BY

Herbert Warren.

(Continued from page 203).

LET us now collect these scattered thoughts. The first point was that we can amuse ourselves by thinking ; just as we can take a country walk and enjoy the scenery, so also we can take a mental walk and enjoy the scenery, the ideas as they pass before the mind. But just as if we wish to enjoy country scenery we must have a place to walk in, so to enjoy mental scenery we must have a subject to dive into, examine, investigate, look at and see.

*All Karmas are caused by passion, the chief classes of which are:—Anger, pride, deceit, and avarice. Each of these four may exist in intention, be carried into effects, or stopped in its incubation. This would give us 12 sub-divisions of Karmas. Again each of these sub-divisions may be the result of a direct act, or of what is done through the instrumentality of another, or of what is approved of when done by another, and thus we get 36 sub-divisions. Each of these again may be committed through the mind, body or speech ; and we thus come to 108 sub-divisions of Karma.

- (1) Samyak Darshana—Right intuitive belief in the nature of things as they are.
- (2) Samyak Gnana—Right knowledge
- (3) Samyak Charitra—Right practice of what is proper.
- (4) Nirvana—the purification of soul from all material impurities and its blissful state of limitless perception, knowledge, power, and happiness.

The mental forest which has been chosen for roaming about in is the idea of centrally initiated activity : the first reflection, the first bit of scenery so to speak, was the opposite idea, activity initiated from the outside. Next came the idea derived from these two, namely, the idea of a boundary round a centre of action ; next the idea of being or beings outside this boundary, thus the idea of a universe of marked off individuals co-existing and interacting. Then came a thought which was discontinued owing to its being found to be irrelevant. This fact of irrelevancy showed up the back of the mind, showed that there was some underlying notion in mind controlling the thoughts. This underlying notion has not yet been mentioned. It is the notion of freedom of action ; but we are not now concerned with this, we are concerned with collecting the scattered thoughts so far produced. The next idea was a more definite understanding of centrally initiated activity, namely, that it means action upon ideas arising in one's own mind. This was rapidly followed by the intruding notion that such activity may be the cause of externally initiated activity in another person ; my action may take the form of speech, and another person hearing it may act upon the ideas initiated by the words heard. His action then would not be centrally initiated. The next idea was the question whether or not ideas which arise in one's own mind may or may not have been put there by some other being, in which case such ideas would not be the man's own any more than ideas which he heard or read. This introduced the idea of original source whence ideas flow. And then we saw that ideas do not flow or travel from one point to another in space ; that they must be the life of some being and cannot be separated from that being. And then cogitation as to the actual facts when it is said that anyone put an idea into another person's head led to the next bit of scenery in the forest, namely, that ideas are developed by people, and are not received, like presents. And the final position, when coming out into the open from inside the forest where we might get lost if we are not careful, was, that by centrally initiated activity we here mean action done in accordance with ideas not coming from other people either in writing or speech, but which occur to us inwardly without any apparent cause outside ourselves.

This idea of acting upon one's own ideas is closely connected with the idea of freedom of action, and the point to consider is when is it and when is it not slavery to act upon the ideas of another person? This subject requires some of the previous points already made. One point is the question: what determines whether an idea is our own or not? Especially in view of possible telepathy and especially in view of the fact that all ideas are our own psychoses, developed by us in our own being and not things coming from other people: in this sense it appears that no idea is not ours, that every idea we have is necessarily our own mental activity, our own consciousness, a phase of our own being, accompanied by our own feelings, it may be feelings of dislike or of liking, feelings of anger, or of joy, but never unaccompanied by feeling of some shade or other. Consequently whenever we act upon or carry out an idea it must necessarily be our own idea, must exist in our own mind, must be held by us, long enough to act upon it, and in this sense it must be an idea in our own mind and so our idea. A similar idea may exist in another person's mind, but the two facts of conscious being are different, his is his and mine is mine, the point of attachment is not the same.

Nevertheless it is true that some ideas we are familiar with are in a sense not our own, but the meaning is different; in so far as they exist in our own consciousness they are ours, they are in our own minds, one condition of our conscious life. The utility of this observation that after all whatever idea we act upon is and must be our own idea while we have it and are acting upon it, no matter whether or not some other person's words were the cause of our doing this kind of thinking, the utility of the observation is that it takes away the disagreeable feeling that ideas may be stuffed into our heads by other beings visible or invisible. We have already raised the question of origin of ideas, where they come from originally; and we thus see that supposing some idea we get does come from another being, it is natural to presume that it was that other being's idea, that he was the originator of it; it is therefore equally legitimate to take the view that we also originate ideas; otherwise why the privilege in the one case only?

Now with regard to freedom and slavery; there is no doubt

about the fact that when we act upon ideas arising in our minds, and not heard or read, there is a sense of freedom of action whereas when we act upon the idea or order or command of some other person there is in some cases a feeling of doing the thing under compulsion and not freely. Everybody wants to be free to lead their own lives, and in doing what other people order to be done we lead a life which is not our own, at any rate in a great many cases. But of course it would be impossible to go through life and never do anything but what one thought of oneself. Therefore one must sometimes do what other people think of or want done. And it is not all of one's own thoughts that one would wish to act upon. Hence the question : what ideas will we act upon ? We do not wish to act upon every one of our own ideas, nor do we wish to act upon all the ideas other people put before us as things to be done. So we must have some standard by which to determine which ideas we will act upon and which we will not act upon. And this standard will not be the fact that the idea arose in our own mind and did not come from another person ; we cannot make this the rule to go by. Our selection will be determined by the kind of life we wish to lead ; if we wish to lead a right life, and many people do not, but are satisfied with leading a wrong life,—if we wish to lead a right life, then the ideas we shall be willing to act upon will be right ones, whether they come from outside or inside.

This point will settle the question of freedom. If we select the ideas upon which we are willing to act, then our activity will be centrally initiated, that is to say will be chosen by ourselves, and we shall not act without choice ; whereas the sense of unfreedom is when we act upon other people's ideas automatically without any choice of our own entering into the doing of the deed.

Thus we have controlled the mental train.

JAINISM*

BY

Brahmachari Sital Prasadji.

(Continued from page 188).

PRACTICAL Right conduct consists of the duties of saints and of laymen. The duties of saints are to give up all *grantha* i.e., attachment to things such as clothes, money etc., to remain naked like child, to practise self-meditation in lonely places, to observe fully the five vows of non-injury, truth, non-stealing, chastity and non-attachment. and to eat and drink only once what is given with devotion by the pious laymen out of the things prepared for their own family.

The duties of laymen are varied according to the eleven stages or *Pratimas* in which they are. A man in the preparatory stage i.e. just below the first stage is required to abstain from flesh, wine and honey, to observe partially the above mentioned five vows and to perform the following six duties daily.

1. Worship of Great Men who have attained Liberation. This is done by worshipping their images in meditative posture. The object of worship is not to receive any favour from them but only to purify our thought activity by meditating upon their attributes and virtuous lives.

2. Doing service to Saints ; hearing their learned discourses.

3. Reading the Sacred Scripture.

4. Practice of self-control by being moderate in food and clothing and by using only simple and pure things.

5. Meditation for sometime both in the morning and evening.

6 Giving charity of food, medicine, shelter and knowledge to all who are in need of them.

Let me describe briefly the duties of the laymen in the eleven *pratimas*.

* The preceding portions of this lecture were published in the March, May and June issues.

1. *Darshana P.* To have pure belief and to practise the above said five vows.

2. *Vrata P.* To observe the five vows without defects and to limit the ten directions for worldly occupations for whole life, to limit the ten directions every day for a limited time, not to think ill of others, not to give harmful advice, not to give hurtful weapons, not to hear or read vicious books, not to do things carelessly, to practise equanimity, to observe fasting or half-fasting on each of the 8th and the 14th day of every fortnight, to limit the articles of food and to take food after giving some portion of it in charity.

3. *Samayika P.* To sit in meditation three times a day, morning, noon and evening for about 48 minutes each time.

4. *Proshadharpavasa P.* To observe fasting as a rule on four days in a month as said above.

5. *Sachchitta Tyaga P.* To abstain from taking things which (are alive) have the sensation of feeling such as raw and green vegetables, water fresh from the well and the like. He should take only cooked things, ripe fruits and boiled water.

6. *Ratibhojan Tyaga P.* To abstain from eating or drinking anything after sunset and before sunrise.

7. *Brahmacharya P.* To observe full chastity. He should not have intercourse even with his wife.

8. *Arambha Tyaga P.* To give up all occupations of earning money etc.

9. *Parigrah Tyaga P.* To give up all property except a few clothes and utensils.

10. *Anumati Tyaga P.* To refrain from giving advice on worldly matters.

11. *Uddishta Tyaga P.* Not to accept anything specially prepared for him. The layman in this stage is either a Kshullak i.e., one with a loin-cloth and a small covering or an Ailak one who has only a loin-cloth. After passing this stage sainthood in nudity is adopted.

This Practical right conduct is helpful in acquiring self-realisation which is said to be the real right conduct. It is only for this sake that every man should practise the practical right conduct according to his might.

It is possible for the saints to observe fully the principle of *Ahimsa* or Non-injury. Laymen should observe it as far as possible. *Himsa* is said to be of two kinds *sankalpi*, intentional, and *arambhi* occupational. The layman in any of the stages above said is prohibited from *sankalpi himsa* or intentional killing e.g. the killing of animals in sacrifice to gods, for flesh, in hunting or for pleasure etc. *Arambhi Himsa* or occupational killing is that which is caused by the performance of such duties as of the warrior, farmer, trader, and household work like preparing food etc. Even this kind of *himsa* is not found in a layman in the 8th stage, because in this stage he becomes free from any kind of occupation.

From this you will understand that the doctrine of *Ahimsa* as inculcated by Jainism is not impracticable. It is quite practicable and so hundreds of great kings professing Jain Religion have ruled India during the past.

Such is in brief the teaching of the Tirthankaras, which was called the Nirgrantha System in the time of the Buddha. The old Nirgrantha creed is what is followed by the Digambara Jains now-a-days. During the great famine which lasted for 12 years in the days of Chandragupta Maurya, some saints who were unable to live as naked *munis* established the Svetambara school of Jainism. In practical conduct of saints and laymen, in modes of worship etc. there are some differences. I have dealt with my subject here only from the point of view of the Digambara sect.

(Concluded).

Outlines of Jainism

BY

Justice J. L. Jaini,

(An interesting hand-book on Jainism)

PRICE Rs. 3.

For copies write to,

THE JAINA GAZETTE OFFICE,

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BHAVYA AND ABHAVYA.

BY

L. A. Phaltane, B. A., LL. B.,

THE religions of the world may be divided into two groups : those that enjoin their followers to follow implicitly, and not to question the authority of, a particular individual or a book, and those that allow free latitude to the play of reason in arriving at a correct solution with respect to any dogma. One of the great Acharyas of the Jain Faith has said :—

*" Pakshapato na me Vire na dwesho Kapiladishu
yuktimat vachanam yasya tasya karya parigraha."*

"I have no partiality towards Mahavir neither do I hate Kapil and others. One should follow him whose words are full of reason."

This means that Jainism is an "ism" of reason and not merely of faith. Starting then with this dictum of one of our eminent Acharyas the present writer wishes to test the Abhavyatva of the Abhavya Jiva and see whether it stands the tests of reason. To a devotee implicit faith in what his preceptor says may be a great virtue ; the authority of the Tirthankar may be sufficient evidence to a devout Jain but it can never be regarded as a conclusive proof by a non-Jain disputant unless it is supported by argument. To an inquirer of truth reason alone is the sure and certain guide especially in the dim and dubious regions of nescience.

As an inquirer of truth then I approach Jainism leaving aside all other "isms" for I find that if there is any religion many of whose theories can stand the severe tests of reasoning it is Jainism.

Of the six dravyas enumerated in Jainism *Dharma*, *Adharma*, *Akash*, *Kala*, are very remotely connected with the living substance the *Jiva*. But the connection of *pudgal* or matter with the soul is so vital that it causes the soul turn round and round in the big circle of *Samsara*. The soul has forgotten the infinite powers which it possesses on account of its being attached to the *pudgal*. The

Karma prakṛatis are the subtle particles of matter. Leaving then, for the present out of consideration *Dharma*, *Adharma*, *Akash*, and *Kāla* and confining ourselves to *Jiva* and *pudgal*, we come to the following conclusions.

Jiva is *Upayogamaya* i.e., having differentiated and undifferentiated cognition which quality is absent in *Pudgal* or matter. Thus the *Jiva* and the *Pudgal* being entirely different substances one can safely presume that by following certain rules the *Jiva* can be freed from the bondage of matter and can—shine in its pristine purity. What other element is there to prevent the soul from separating itself from the clutches of matter? If you maintain that *Jiva* is a formless living substance possessing capacity to increase its knowledge, power, and bliss to an infinite extent it follows then that *Karma Prakṛatis* have more than infinite power to retaliate or infatuate the *Jiva*. How can the dead matter having form fetter the formless living substance having capacity to grow infinitely?

All this dispute will vanish if we maintain the terms *Bhavya* and *Abhavya* to denote stages in the development of the soul.

PALITANA DURBAR AND THE JAINS.

BY

Rai Bahadur Chotay Lal, O. B. E.

EVERY now and again—as regularly as somebody hears the cuckoo, or somebody else discovers that it is impossible to broadcast the nightingale—somebody or other may be found writing to the newspapers about the Jain-Palitana dispute. The importance of it is strongly upheld by an educative lecture on "Publicity and Propaganda" delivered at Simla by Mr. J. Coatman, Director of Public information, on the 6th August under the auspices of the United Service Institution of India. Sir Denys Bray, Foreign Secretary to Government of India was in the chair and the audience included besides His Excellency Sir Malcolm

Hailey a number of high Civil and Military officials. The speaker commenced by explaining that "publicity" meant making accurate information about anything accessible to the general public. News form a vital part of our existence and progress and play a dominant part in the commercial and the political world. In fact modern civilisation depends to a large extent on the spread of news. No success in trade or industry is now-a-days possible and no government in any civilised country can be carried on in this century, in peace or war, without an efficient service of news and up-to-date methods of publicity and propaganda. Time and space have now been virtually annihilated.

In an account of a largely attended meeting of the All-India Jain Sangha held at Ahmedabad on the 27th July in Mr. Nagar Sheth's Wanda appearing in the July edition of this Gazette, the president Mr. Seth Kasturbhai Lalbhai, M.L.A. has very rightly observed that :—

(1) If the Palitana Durbar was a sovereign power as it claimed to be, it would not have appeared before the Agent to the Governor-General as plaintiffs against the representatives of the Jains ;

(2) The very fact of its so appearing proved that it had to deal with Jains as an equal party ;

(3) At the hearing of the case at mount Abu, it was made perfectly clear, that by the agreement of 1886 A.D. it was beyond the power of the Durbar to levy poll tax ;

(4) It was admitted even by the counsel of the Durbar, that at the end of the period that might be fixed, the authority should rest with the paramount power to alter the length of the period. No wonder then that the whole of the Jain community felt aggrieved as the decision went against them on these points as well. It is nothing short of a puzzle to them that an experienced British officer may espouse a poll tax on pilgrims visiting holy shrines.

In the hearing of the dispute between the Jain Community and Thakur Sahib of Palitana concluded before the Hon'ble Mr. C. C. Watson, Agent to Governor-General in States of Western India at Residency Office on June 21st, Sir Chimanlal Setalvad arguing on behalf of the Jain Community said that when the Durbar levied the tax in the year 1886, a friction between them and the Jain

Community arose. By the agreement of 1886, the principle of levying tax was entirely wiped out. To say that the new tax which the Durbar wished to levy was a recognised form of taxation in Palitana, meant complete ignorance of all previous history of the connection between the Jain Community and the Durbar and also the declarations made by the British Government in this connection. It was a matter between Palitana Durbar and a large body of British subjects with regard to a very important question about their sacred places of worship.

As regards the question as to what sum to be fixed and for how long, Sir Chimanlal said that no alteration of the sum could be allowed until it was proved that on account of the increase of pilgrims Thakur Saheb had to spend more. He admitted that, there were no railways, dacoities and thefts were common and his help was often requisitioned. But since railways have been constructed, conditions had changed considerably. On the top of this Palitana State gained much in many ways by the visit of so many thousands of men. If these men were stopped from going there, Palitana would lose its importance entirely.

The Hon'ble Mr. C. C. Watson, Agent to the Governor-General in western states of India in his decision enjoins the Jains to pay one lakh of rupees to the Palitana Durbar for a period of ten years after which the matter is to be again decided. This decision could not escape the adverse criticism of the most leading English newspaper in the continent of India, the "Times of India" already quoted in the last issue of this Gazette.

The managing trustees of the firm of Seth Anandji Kalianji, which manages the religious affairs of the Jain Community have intimated to the Agent to the Governor-General in the States of western India that his decision in the matter of the Shatrunjaya hills is wholly unacceptable to them and they are appealing to the Government of India against it. Besides this, meetings of the Jains have been held all over India passing resolutions condemning the decision and enjoining their community not to go on pilgrimage to Shatrunjaya hills until the orders passed now are cancelled.

The Jain Community, for peace and loyalty, hold an exceptional record. The Government would, therefore, in justice

bound make amends without the loss of time for any such excesses that have been committed over their religious rights. For the present, since all the Jains are requested not to visit Palitana they may be feeling very ill at heart in consequence thereof while praying the Supreme Government to do justice where justice is due. I advise all my brethern of the Jain Community that their remedy for all this oppression is to suffer peacefully and patiently without giving offence to anyone. Their duty, however, is to keep themselves united to answer to one call and to speak with one voice. To protect their *dharma* is their supreme duty and it remains for them to show that the Jains have still blood running in their veins.

Mr. CHAMPAT RAI JAIN'S LETTERS.

Mr. Champat Rai Jain, Vidyavaridhi, the Life-President of the All-India Digambara Jain Parishada, writes the following, in his letter of 4th July 1926, which we reproduce below for the information of our readers :—

VISIT TO BERLIN.

"I left London for Berlin on the 27th June and travelling via the Hook of Holland reached Berlin on the 28th June. Professor Glasenapp met me at the Railway Station and conducted me to the Hotel Elite where a room had been engaged for my stay beforehand. This hotel is quite close to the station of Friedrich-strasse, which is one of the stations in Berlin. The next day in the morning I was taken to have my voice recorded and preserved at the National Institution, which is peculiar to Germany. Here they have the records of the voices of men of something like 250 nationalities. Dr. R. Tagore's voice was also recorded here, which was reproduced before me.

In the evening (on the 29th) I delivered my lecture on "The Religion and Social Ideas of the Jains", which was advertised in different papers. The lecture was delivered in the Oriental Seminar of the Berlin University, and was attended by more people than I expected would come to hear an oriental lecturer

on religion who spoke in English. I had some 20 copies of the "Discourse Divine" with me on the occasion, which I distributed amongst the audience, but they were not enough. I was told subsequently that the lecture was much appreciated by all present.

On the 1st July Prof. Glasenapp gave a little tea party at which he invited some learned men, whom I had the honor of being introduced to. They were all very good to me and quite eager to understand oriental ideas and things—specially our literature and philosophy. I may say at once that the few Germans I have had the good luck to meet in Germany were exceedingly obliging and kind, and appeared to take a very keen interest in what may be termed Indianism in a general way. In Berlin I also met an Indian gentleman, whose name is Mr. Tarachand Roy, who is a lecturer there in the University. I left Berlin finally on Friday night, Dr. Glasenapp accompanying me to the Railway station to see that I was not inconvenienced in any way. Of Dr. Glasenapp himself, I do not know in what terms to speak. He was kindness itself. From the moment that I detrained at Berlin at 5-40 p.m. on 28th June till 10-45 p.m. on the 1st of July, when I left the Capital of Germany, he gave me as much time as he could spare so that I might not feel lonely or be inconvenienced in any way. Twice a day, morning and evening both, as far as possible, he would come to me and take me out to different places of interest. He would defray all expenses also himself on such occasions and would not allow me to pay my share. And yet he is one of the busiest of men in the University. He has earned for himself the title of Professor, which was conferred on him by his University. I understand this is one of the coveted distinctions in Germany. Prof. Glasenapp is a very keen scholar of Sanskrit and is deeply interested in Jainism. I may add that his information on Jainism is quite astonishing and is generally remarkably accurate.

On one of the days during my stay in Berlin I visited the National Museum of Germany. There are not many Jain images there, and those that are there are mostly or almost all, broken and damaged. Here I saw a special feature in one of the slabs. In the top portion of it is the image of a Tirthankara, in the lower part are the forms of a pair of Yaksha and Yakshani, but above

these and below the image of the Tirthankara is sculptured what appeared to me to be the form of a child in a swing. I have not seen anything like it elsewhere. Perhaps you or some of your friends may be able to throw some light on this remarkable form. I also saw here a (copy of a) sculptured fresco (the original of which is in Holland) that comes from Java. It represents a central image being *abhitsekha-cd* and a celebration is going on. The image is in a sitting posture and undraped and is to all intents and purposes, a Jaina image. But it is believed to be a Buddhist statue by the authorities here, apparently because it comes from Java where Jainism is not known to have spread in the past. The position of the hands of this image however is more like what is met with in a Jaina (Digambara) Image than in a Buddhist one. It will be interesting to know whether Jainism did actually penetrate Java at any time in the past. I had also had a talk with Prof. Glasenapp about the missing Jaina manuscripts. He, too, thinks that they are not in any European library to-day. I think you will have to search for them in our closed Bhandars in Bharatvarsha itself."

THE MIDNIGHT SUN.

In his letter dated 11th July he writes :—

"I am writing this on the Royal Mail Steam Packet Arcadian which is cruising in the Norwegian Fjords. We are now in the Arctic Region; tomorrow we shall reach the northernmost town in Europe and after touching the northcape at night start on the homeward voyage. I shall reach London on 22nd inst. I expect.

The scenery about here is simply charming. The Fjords consist in an inland arm of the sea that is surrounded by low-lying hills. Snow is still lying on some of these hills although much of it has melted away. The landscape and the seascape here blend to form a picture that is very pleasing to behold.

But the most beautiful sight of all is the midnight Sun that does not set. For over two months in the summer season it approaches the horizon but immediately begins to rise again on touching it. Day before yesterday it dipped below it partially presenting all the charming scenic efforts of a sunset at sea; but when about half of its disc had submerged below the line of the

horizon it began to rise again, when there was the mingling together of the charming colours of the sunset with the silvery hues of a sunrise. Last night the horizon remained far below, and the upward course was started without there being anything like the appearance of the sunset glow and colours. Further north the phenomenon is even prolonged for longer periods. In winter there is no sun for corresponding intervals.

I think the above account will be interesting to the readers of the *Jaina Gazette*.

SYMBOLISM.*

SIR George Birdwood says :—"The intimate absorption of Hindu life in the unseen realities of man's spiritual consciousness is, seldom, sufficiently acknowledged by Europeans and, indeed, cannot be fully comprehended by men whose belief in the supernatural has been destroyed by the prevailing material ideas of modern society. Every thought, word and deed of the Hindu belongs to the world of the unseen as well as of the seen; and nothing shows this more strikingly than the traditional arts of India. Everything that is made is for direct religious use, or has some religious significance. The materials of which different articles are fashioned, their weight, and the colours in which they are painted are fixed by religious rules. An obscurer symbolism than of material and colour is to be traced also in the form of things, even for the meanest domestic uses. Every detail of Indian decoration, Aryan or Turanian, has a religious meaning and the arts of India will never be rightly understood until there is brought to their study, not only the sensibility which can appreciate them at first sight, but a familiar acquaintance with the character and subjects of the religious poetry, national legends and mythological scriptures that have always been their inspiration, and of which they are the perfected imagery."

The opinion of western scholars as to the origin of symbols and also of mythology is something like this; that people in the

* Substance of the late lecture by the late Mr. V. R. Gandhi at America.

beginning, or what they call the beginning, were altogether ignorant, and had no notion of what truth was, and that therefore they expressed their notion in this particular way, and that thus arose symbols. The Hindu idea is that it was not the aberration of the human mind that gave rise to symbols, but the desire of ancient sages, philosophers and poets to perpetuate the thought they expressed. There are three great reasons why symbols are used. One is, to keep the occult philosophy secret, so that the vulgar may not penetrate into the mysteries of these truths. Symbolism is thus used as a language of secret things. Another reason is when the deeper truths are expressed in ordinary words they are liable to be forgotten, but when expressed in signs or figures, or mystical words, they will not be forgotten, and these are given only to the initiated. The third reason is that the idea is intensified, for when you express a thought in common language you have no interest in it, but when it is expressed by means of a picture it is intensified. For example, there is the picture on the class-card, representing the life of the worldly man, who has fallen from the pure state to the worldly state. (This picture is described, and the explanation given in a former report).

Symbols, therefore, represent the great truths which philosophers studied in ancient times. The Egyptians, the Chinese, the early Christians, and the Rosicrucians of the Middle Ages all expressed their ideas by symbols and in the form of parables. Jesus did the same thing.

One of the symbolic statues in Hindu temples is that of the goddess Durga, who is represented as having ten arms, and two children on each side of her. She stands on a demon called the Buffalo-demon, and her vehicle is a lion. On her head is Shive, the third God of the Hindu trinity. English travellers, passing through India, have seen such pictures and statues, and not understanding the meaning, have gone home and said that the Hindus have horrible figures in their temples, and that they worship these things. Now, when a Hindu comes to this country and does not understand the language in which a book is written, he can see no meaning in the book. When a traveller stays two

or three months in a country, and merely sees the outside of the life of the people, and does not take pains to ask scholars and students what the customs mean, and see the multitude apparently worshipping these images, he goes home and writes books and poses as an authority on these subjects ; but he is not an authority, though he may think he is. Mr. Williams has done this, attending some ceremonies, and giving his own meanings to what he saw. His views must not be considered unprejudiced. If I am to judge of Christianity, I will judge it from the Christian standpoint. Those who would judge of Hinduism should do so from the standpoint of the Hindu. A little study of the Sanscrit language does not mean anything. There must be sympathetic study. One must live with the Hindus, study them and study the meaning of the signs and symbols in their religion.

Durga with her ten arms is a representation of the Hindu idea of creation, which is of course that of evolution, emanation. Of the four figures by her side, one, represented with an elephant head, means the body, the material existence. By his side is naturally the goddess of wealth, what in this country you call the "almighty dollar," the natural outcome of material desire. The goddess stands on the neck of a demon, which means that Durga is the regative and positive energy of the world, overcoming matter or material energy. Durga is the spiritual energy, and the four figures by her side are represented as her children, because the elements which they represent, are the outcome of this contact of spiritual energy with material energy. The figures on her right represent the perfect man, and the sister of the perfect man is wisdom or truth. If the Hindus have such beautiful truths illustrated in these images, should they be called idol-worshippers ? or should they instead, be called worshippers of the truths so illustrated. In Europe and America, there are statues in public places simply for the purpose of show, as the figures of the Indians in front of your cigar-stores, which only tempt people to smoke. Would it not be better instead to have the figure of Buddha or of some symbol representing a great truth ?

REVIEWS OF BOOKS AND PERIODICALS.

THE Blood-Guiltiness of Christendom :—This book is a vehement invective against flesh-eating that is systematically adopted in all European countries. The pronounced object of the book is to show that in eating flesh man violates the laws of Nature, and to point out that the eradication of the deadliest of diseases is to be found in dietetical reform.

As regards the first object, the author tries to prove his contention by showing that flesh is rendered susceptible of digestion only by culinary preparations, that man's canine teeth are obviously unsuited to the purposes which the corresponding teeth in carnivorous animals execute, that the teeth, jaws and digestive organs of man resemble the apes which are merely herbivorous, and that the character of his skin and the general structure of his limbs show him out to be a herbivorous animal.

Apart from gleaning Nature's laws from the structure of the body, the author brings in the aid of Science, Analogy, and Observation to prove that flesh is not necessary to man's physical well-being. Science shows that flesh is poor in its nutritive value when compared with vegetarian diet. In fact non-flesh food contains Protein, Carbo-hydrates, and Fat which are lacking in flesh-food (vide p. 118). Analogy shows that there are greater number of people who have lived and prospered on * non-flesh diet than those who have lived on flesh-diet. And Observation reveals to us the fact that plague and pestilence among non-flesh eaters are due to want of food and not to the unsuitableness of the food they eat.

The author then assumes the robe of a scientist and proceeds to investigate into the cause of one of the deadliest of diseases, viz., Cancer. He seems to proceed first on the Method of Concomitant Variations to hit upon flesh-eating as the root cause of this disease when he says : " This increase in the national meat

"Blood-Guiltiness of Christendom," By Sir William Enshaw Cooper.
published by the Order of the Golden Age London, Price 2 Shillings Net."

bill of civilised countries strangely enough synchronises with the increase of Cancer among the peoples of civilised nationalities.' But he apparently discerns the defect of such an inductive process ; and well nigh adopts the Joint Method of Agreement and Difference which is certainly a surer and safer method of investigation. He says ".....Cancer is never found in male or female amongst the black races.....These include the Berberenes and Sudanese, who are all Mussalmans, and live almost entirely on a vegetable diet. Cancer however is fairly common amongst the Arabs and Copts.....who live and eat much more like Europeans thus clearly demonstrating what an important effect diet has upon this disease." He thus proves that flesh eating is the source of Cancer and quotes the results of Dr. Bell's research to corroborate his statement.

He graphically brings home to our minds the Colossal havoc wrought on the animals by this voracious desire of men to procure dainty dishes, and pathetically describes the lots of domestic animals which are sacrificed by their relentless masters after their periods of usefulness are over.

The second object of the book is sought to be achieved in the last chapter where the author shows the intimate interrelation between medicine and food. He attempts to explain the truism that without the regulation of diet medicine will not at all be efficacious, and so prescription should start on a regulation of diet at the outset. Needless to say the author has succeeded in his first object though in the second he will not be prone to concede that the Indian Ayurveda has anticipated his discoveries centuries ago.

S. Sankaranarayana.

The Mysteries of Travel by P. H. Jagadish Chandran. This is a pamphlet of 22 pages of closely printed matter describing the places and institutions visited by the author during his travel in North India in 1925. Agra, Fathepur Sikri, Aligarh, Delhi, Kurukshetra, Haridwar, Mathra, Gokul, Brindavan, Prayag, Benares, Nasik, Bombay and Poona are the important places seen by the author. The descriptions are livly and interesting ; the language

is rather bombastic. The author who has published several other pamphlets also distributes them free to all who desire to go through them.

Nehal the Musician and other Tales by Snehalata Sen published by S. Ganesan, Triplicane. This is a collection of eleven stories written by that famous short story writer Mrs. Snehalata Sen of Bengal. The tales are fascinating and full of interest throughout. The supernatural element in them awakens the mind of the reader.

The Modern Review for August contains the following articles and pictures which are of special interest.

1. *Are the Musalmans of Bengal Really in an Effective Majority*: An article by Mr. Ashoke Chatterjee comparing the adult male population of Hindus and Musalmans in Bengal in order to establish his thesis that the Musalmans are not numerically superior to the non Musalmans.
2. *India in the VIII International Labour Conference*: An illustrated account by Dr. Taraknath Das of the part played by India in the League of Nations. He raises and discusses several important points.
3. *Sind in the Eighties*: Reminiscences of Sind by the veteran journalist Sj. Nagendranath Gupta.
4. *The Siamese Twins of India*: A strong condemnation of the communal propaganda of Sir Abdur Rahim by Ayube M. Edun a Musalman gentleman of British Guiana.
5. *The Long South-African Struggle*: Personal recollections of incidents relating to the South-African Struggle from the pen of Mr. C. F. Andrews.
6. *Cultural Unity*: Grounds for Hindu Moslem Unity stated by Moulvi Wahed Hossein, M.L.C., Advocate, Calcutta High Court.
7. *The Captive Light*: A striking study in colours of the play of light and shade in a room by Sj. Gaganendra Nath Tagore.

There are many other articles, gleanings, notes and reviews; and a fine short story of Seeta Devi.

NOTES AND NEWS.

Late Mr. M. L. VARDHAMANIAH.

We are living in the midst of death. It is the one thing which is certain, and is an every-day occurrence in the life of mankind. Still there are some deaths which come down with a terrific blow, and strike us with that saddest of all sorrows—the sorrow which is not capable of expression in words and cannot find vent in tears. Such a death occurred on the 24th of August. Mr. Motikhana Lakamipathi Vardhamaniah of Mysore passed away at Bangalore, due to heart failure and mental shock. He was very seriously ill during the past six months and his life was despaired of more than once. Mr. Vardhamaniah was popularly known as the Sowcar in Mysore, and though only about 37 years of age, he had become famous as a prominent leader of the Jains. His name is a household word in every Jaina home throughout India. The welfare of his community and religion was always foremost in his mind. In order to encourage education among the Jaina youths, he has established a free Jain Boarding House in Mysore for which he was spending nearly Rs. 1000 every month. He has also recently started a Jaina Education fund to give aid to Jaina educational institutions. The grand success of the *mastakabhishekam* ceremony of Sri Bahubali Gommatesvara at Sravanabelgola and the meeting of the All-India Jain conference under the distinguished presidency of His Highness the Maharaja of Mysore was entirely due to his own efforts. He was a man who cared little for his own comforts. When he threw himself into any public activity he would forget himself and this has ultimately cost his life.

He was also a prominent and energetic figure in the industrial world of Mysore. He was the managing Agent of the Krishnarajendra mills and the proprietor of essen-oil and essen-flour mills, an Asbestos factory and a metal factory.

He was a man gifted with a tremendous organising capacity, and undaunted courage. Nothing was impossible for him. What he thought right and wanted to do he would accomplish.

His death has made a place vacant which it would be hard to fill up. He leaves behind him a young widow, five children, and a large circle of relations and friends to bemoan his loss. We offer our sincere condolence to the bereaved family. May his soul rest in peace.

PILGRIM TAX AND THE JAIN PROTEST.

We have received accounts of the meetings of the Jains held all over India presided over by distinguished Jaina leaders of both the sects protesting against the decision of Mr. C. C. Watson in the Shatrunjaya case. Want of space stands in our way of publishing them all. The Jains who have been lethargic till now have now risen up and are awakened to self respect when this ignominious demand is made on them. The protest from almost every village town and city where the Jains live shows the great dissatisfaction and disgust with which they view the decision. We hope the Viceroy, to whom the Jains intend appealing, will consider the loyalty, influence and importance of the Jaina community, and do the great favour of cancelling the Agent's decision and abolishing all kinds of pilgrim taxes.

SOAP MANUFACTURED BY JAINS.

We acknowledge with thanks a box of Sidh Ganesh Toilet Soaps from the Nanlakha Soap Factory at Lahore. The soap has fine qualities and mild fragrance. Since it is prepared by Jains under their own strict supervision, it can be used by all Jains without any prejudice to their religious practice. We wish the industry all success and hope that our countrymen will come forward to encourage such home made articles.

JAIN HIGH SCHOOL PANIPAT.

Mr. Jey Kumar Singh Jain, Panipat writes:—Rai Sahib Chowdhri Chotu Ram Education Minister of Punjab accompanied by Rai Bahadur Mr. Atma Ram, M.A., I.E.S., Inspector of Schools visited the Jain High School Panipat, on the 24th July 1926, and was given a belittling reception by the members of the Managing Committee, teachers, students and scouts of the School.

The managing bodies, teachers and students of all the local Schools and both the Hindu and Mohammedan gentry of Panipat were also present.

An address was presented to him which was read by the Head Master. Best scout feats were shown in the Anderson Hall and poems were read in praise of the Minister and the Inspector of Schools.

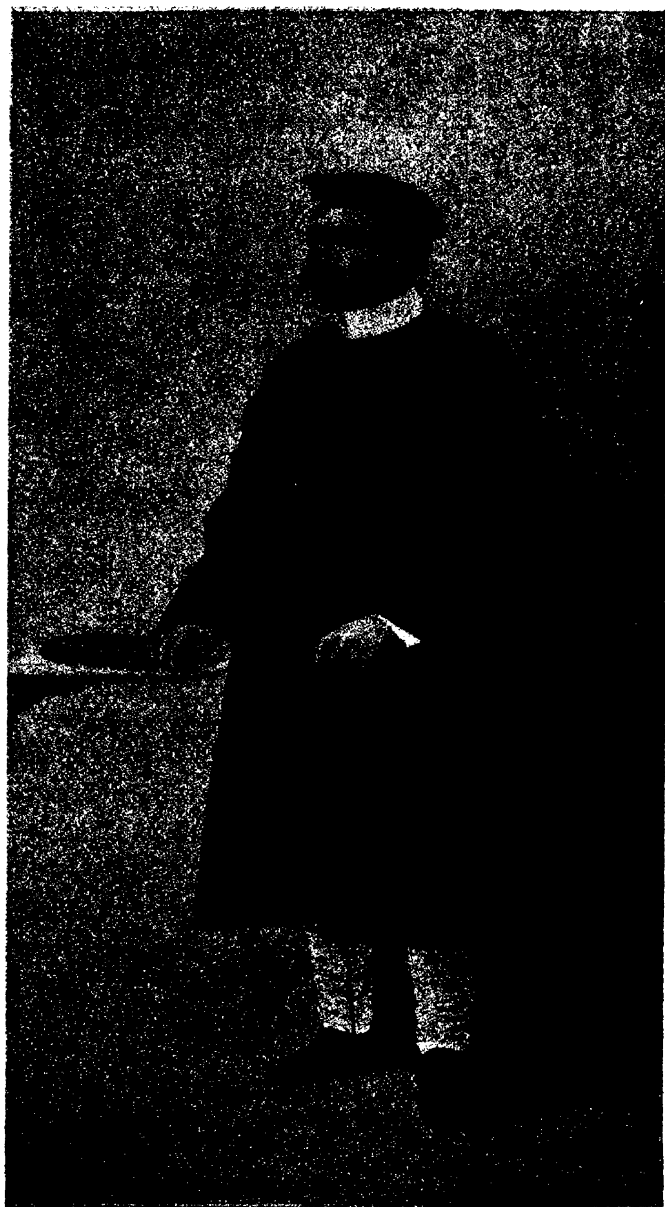
The Honorable minister was pleased to say that "I visited the school on the 24th July, Scouts gave an exhibition of their feats which were good.

The school has a fine building with a splendid Hall named after Sir George Anderson."

The Inspector also congratulated the management of the school on the success of the function.

Mr. L. Arcy Doss member of the managing committee gave Rs. 10 for sweets to the students and the manager Rs. 5 as reward to the Scouts in honor of their visit,

The Jaina Gazette.



BABU PURAN CHAND NAHAR, M.A., B.L., M.R.A.S.,
Zamindar & Vakil High Court, Calcutta.



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DEEPAVALI.

IF Deepavali is a great festival for the Hindus, it is the greatest of sacred festivals for the Jains. Because it reminds them every year of that glorious Dawn when the Blessed Lord Mahavira attained Nirvana i.e., got Himself free from all material attachment, conquered Birth and Death, entered eternal life and ever lasting Bliss.

Not less than two thousand four hundred and fifty-two years have passed since the sacred day when the All-knowing Tirthankara, after a period of thirty years of travel and preaching in the different countries of N. India, arrived at Pavapuri which was then a beautiful village having a number of pleasant gardens. In one of those gardens which was in the midst of a beautiful lotus-tank, the Blessed Lord stood up immersed in deep meditation on the Highest Self which was centred in Him. Thirty days and nights were spent on this wise and in the end, at about 4 o'clock in the morning on the last day of the black half of the *Kartik masa*, the Soul of the Blessed Lord ascended to the summit of the Universe. Tradition says that when Agni Indra bowed down before the body of the Lord, a flame of fire shot forth from his crown and consumed the Holy Body. Another version of the incident says that as soon as the Soul of the Tirthankara left the Body, the latter disappeared. Yet another version narrates how the thousands of the devotees of the Lord including many kings and princes who were around Him, bathed the Body of the Lord in perfumatory waters and cremated it on sandal and other sweet-smelling wood. They lit

rows of lights (deepa-avali) all around the sacred altar, and performed the Mahapari-Nirvana-puja of the Lord. From that memorable day onwards the followers of the Lord celebrate the day by lighting rows of lights (deepa-avali) and other festive ceremonies to commemorate the Great Illumination—the Great Nirvana.

May Illumination be in every-household ! May every heart have joy and Light !! May every soul get more and more Illumination !!!

—Editor.

DHARMA.

BY

Harisatya Bhattacharyya M.A., B.L.,

The word, *Dharma*, is ordinarily understood to mean a moral act or a system of moral practices. Occasionally in the orthodox systems of Indian Philosophy, attempts are made to invest the word with a super-ethical significance. In such cases, *Dharma* seems to mean 'the nature,' 'the essence' or 'the attribute' of a substance. In Buddhist system too, *Dharma* has the usual ethical sense ; but in many places, it stands for a cosmic law, e.g. 'the law of progressive causality' or 'the law of Impermanence.' The conception, however, of *Dharma* as a non-psychical world-substance is peculiar to Jaina philosophy.

In the Jaina system, *Dharma* has a peculiar sense in addition to its ordinary ethical significance. It is said to be a real non-psychical substance. Like the Principle of mutation, the Principle of rest, and Space, it is formless (*Amūrta*). It pervades the whole of the *Lokākāśa* or 'filled space' and has 'innumerable' (*Asamkhyeya*) *Pradesās* or parts ; hence it is one of the five *Astikāyas* or 'embodied substances.' It is certainly 'immaterial' and 'eternal' and as a substance-in-itself, strictly 'inactive.' It does not exist in the *Alōka*.

Dharma is described as the 'Gati-karanam' i.e., the cause of motion. This definition, however, does not mean that it moves the

things. Dharma is clearly stated to be a 'Niskriya' or inactive substance. How then, can it be said to be the cause of Motion? It is the *Vahiranga-Hetu* or the *Udāsina-Hetu* of the Motion of a thing, in as much as it only *helps* the motion of a thing. A material substance or a soul moves of itself; Dharma does not actually and actively move it; what it does is simply to assist or make possible the motion. The author of *Dravya-Samgraha* says:—"Dharma helps the movement of the moving Matter or Soul just as water, that of a moving fish; it does not move the non-moving." The example of water and the moving fish is resorted to also by Kundakacharya and other Jaina writers. "Know that Dharma helps the movement of *Jīva* and *Pudgala* just as water does that of a moving fish."—92, Panchastikaya Samayasara. The author of Tattvarthasara also has said, "Dharma is what helps the movement of things which are moving of and by themselves. Souls and Material Substances resort to Dharma when they are to move, just as fish take the help of water when they move." Brahma-deva illustrates the indirect and non-active causality of Dharma in effecting the movements of things in the following way. A *Siddha* is a perfectly emancipated soul having no connection with the world of ours. He does neither help nor is helped by any being on earth. He does not lead a man to Liberation. Yet when a man contemplates on the nature of a *Siddha* in a reverential attitude and thinks that he too is like the *Siddha* in his essential nature, possessed as he is of Infinite faith, Knowledge etc.,—well, the man gradually moves towards the attainment of *Siddha*-hood. In this case, the man moves towards Liberation of and by himself; Yet, the *Siddha* is in a real sense the cause of his Liberation. In the same way, Dharma, although it does not actually and actively push or move things, is a real cause or condition of their motion.

The Principle of Dharma does not extend beyond the *Lokākāśa*. This is the reason why the Emancipated Soul, although it has the inherent capacity to rise upwards stops at the *Siddhaśilā*, the top of the universe and cannot move in the *Alōka* or the Infinite Void Space beyond. The existence of Dharma within the confines

of the *Lokākāśa* is one of the marks which distinguish the Loka from the Aloka. In order that substances can exist in a world and there be order and system in it, there must be motion in it. It is thus Dharma that makes the Loka possible. At the same time, it should never be forgotten that Dharma is nothing more than the assisting cause of Motion. It is because substances move and stop by themselves and Dharma cannot move them when they are to stop that things do not continuously fly in Space. Dharma is thus only one of the conditions of the order or system in the world.

Dr. Seal seems to think that Dharma is more than "the accompanying cause of movement". He says, "—it is something more,—it is the cause (or condition) of the *system of movements*, the fact of an *order* in the movements of Jiva and Puḍgala." He makes Dharma somewhat like the Pre-established Harmony of Leibnitz and bases his theory on the utterances of Prabhachandra—"Sakrid-gati yugapad-vhāvi gati." It is doubtful, however, if Prabhachandra really meant Dharma to be such a cause of the *order* or *system* in the movements of things. Dharma is no doubt, one of the causes of such an order; but, for the purposes of the order or the system in the movement of things, other principles in addition to Dharma, are necessary. You cannot say that water alone is the cause of the well-ordered movement of a number of fish in a tank; for the purpose of the well-ordered movement of the fish, the *nature* of the fish themselves is as much responsible as the existence of water in the tank. In *Prameyā-kamala-Mūrtanda*, Prabhachandra says,—

"Vivādūpapanna Sakala-jiva-pudgalāśrayāḥ Sakrid-gatayah Sūdhārana-vāhya-nimittāpekṣhā, Yugapad-vhāvi-gatitvādeka-sarūḥ-salilāśrayāṇika-matsya-gati-vat, Tathā-Sakala-jiva-pudgala-sthitayah Sūdhārana-vāhya-nimithapekṣhā yugapad-vhāvi-sthitivādika-kundarasayanekā-badarādi sthitivat, Yattu Sūdhāranam Nimittam Sa Dharmohdharma Scha Tābhyam Vina Tad-gati-sthiti-kāryasyā sambhavāt."

These passages mean :—"The individual movements of all the Souls and the Material substances are dependent upon a common external condition because of the simultaneity of these

movements. just like the movements of a number of fishes which are dependent upon the water of one pond. In the same way, the stoppages of all the Souls and the Material Substances are dependent upon a common external condition, because of the simultaneity of these stoppages just like the staying of a number of plums etc. in one pot. These common conditions are respectively Dharma and Adharma ; without these, the above motion and stoppage are impossible."

It would appear from the above passages of Prabhachandra that the simultaneous motions of a number of things are an evidence of the reality and substantiality of Dharma. Mere simultaneity of movements, however, is no more *order* or *system* than their succession. There may be simultaneity of movements without there being any order in them. A fish, for example, may run towards the north in a pond, while a man may swim towards the east, a twig which has fallen into the water may float towards the west and a piece of stone may be going downwards in the water. All these movements may be simultaneous and these movements are possible because of water, the medium of motions in this case. Yet no one would see any order in these movements, although they are simultaneous. It is thus that Dharma may account for the simultaneous motions of things without being responsible for the order or system in them. It is conceived as a strictly *passive* substance. It may be one of the conditions of ordered motions ; but it is never an active agent and as such, you cannot fix upon Dharma as the sole cause or condition of the order or the system of motions in the universe.

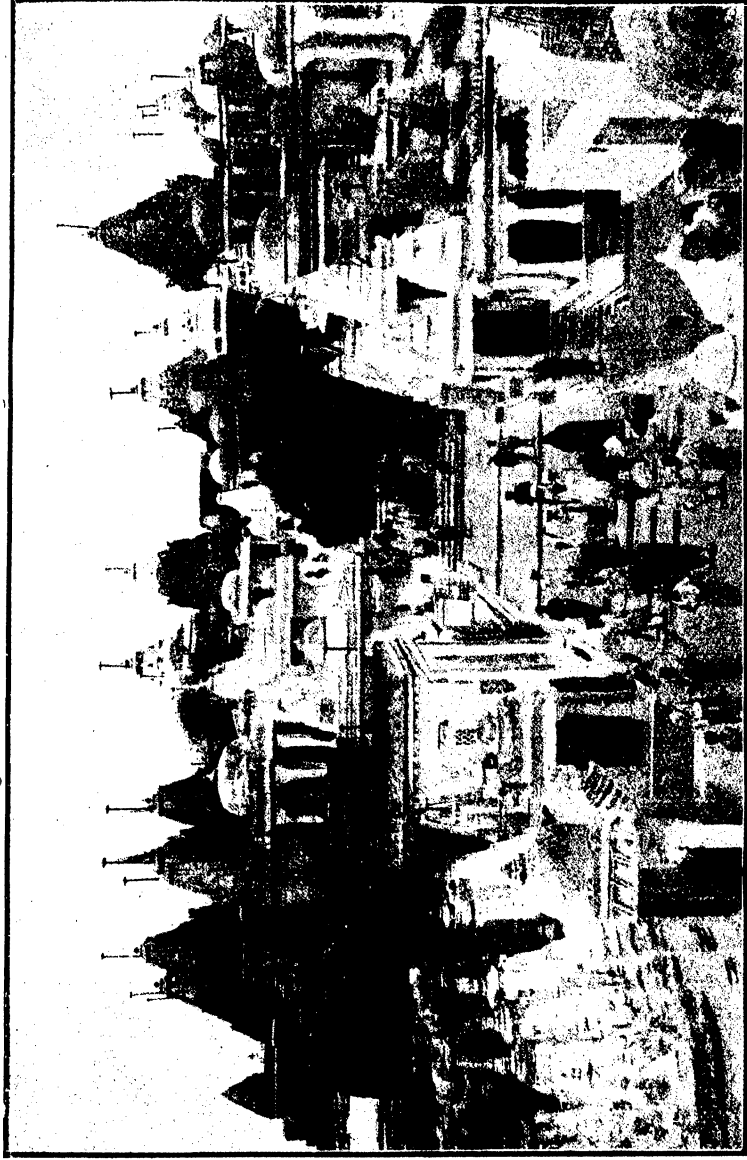
It seems accordingly that Professor Chakravarti's criticism of Dr. Seal's theory of Dharma is quite pertinent. Professor Chakravarti, however introduces the principle of Adharma to explain the order in motions. His position seems to be that Adharma, the principle of Rest is *logically prior* to Dharma, so that order or system becomes the result of Dharma seeking to counteract or rather, to modify the influence of Adharma. Here we cannot agree with the learned Professor. It should never be forgotten that both Dharma and Adharma are *passive* principles.

Their existence may be a help to the growth of order or system in movements but certainly they are utterly incapable of taking an active initiative in this matter in any way.

The truth is that neither Dharma nor Adharma nor Akasa nor Kala,—none of these passive principles—can be said to bring about the order or system in the movements of substances, either jointly or severally.—although their existence may be a help to it. Rigorous monism here would probably introduce the principle of one ultimate Reality or substance to explain the order in the universe and Theism posits God for this purpose. Jaina philosophy is opposed to extreme monism and to Theism as well. To explain the ordered motions and for the matter of that, order in the universe, we must fall back upon the essential nature of Jiva and Pudgala, the two principles which move of and by themselves. The principle of Life is essentially the same in all the Jivas, so that their functionings, activities and movements must be similar and have even a family likeness. If in addition to this we take into account the fact that these Jivas work within the bounds of the same *Kala*, *Akasa*, *Dharma* and *Adharma* and *Pudgala*, we shall see that an order and system is bound to grow among them. As regards the order in the purely material phenomena we think Jainism would have no objection to subscribing to the up-to-date scientific explanation of it. Like the scientists of the modern time, the Jainas may say that the order in material phenomena is due to the nature of the material substances, their mass and motion, the law of gravity, the principles of attraction and repulsion inherent in them. Here again it may be said that the existence of *Dharma*, *Adharma*, *Akasa* and *Kala* is a great help,—nay, a *sine qua non*—to the growth of order in the purely material phenomena. Even the existence of Souls in the universe helps the growth of order in material phenomena because the Matter or *Pudgala* in the universe is from the beginningless time continually shaping itself or being shaped in accordance with the needs and inclinations of the infinite number of Jivas existing and struggling in the world. Thus it is that order or system in the movements of substances is primarily due to the active nature of

the substances themselves and that the growth of this order is helped by the existence not only of Dharma but of Adharma, Akasa etc. etc. The author of the *Tattvaratha-rajavartika* lays emphasis on the initiative taken by the substances in the matter of their moving or stopping and calls Dharma and Adharma simply *Upagrahaka*. A blind man, he points out, takes the help of a stick, when walking ; the stick does not 'make him move but only helps in his moving. If the stick were an active agent, it would have moved even senseless and sleeping men. The stick is thus an *Upagrahaka* of the blind man's motion. Light, again, helps the power of vision; the Eyes have the power of vision and Light does not generate it. If light were an active agent, it would have made even senseless and sleeping men see. Light is thus an *Upagrahaka* of the power of vision. " In the same way," he says, " Souls and Material substances move or stop of and by themselves. Dharma and Adharma are only *Upagrahaka* or passive conditions of their motion and stoppage. They are not the *Karta* or active generators of motion and rest. If they were *Karta* or active agents, motion and stoppage would have been impossible." He shows how Dharma and Adharma if conceived as active principles, would make motion and rest impossible. Dharma and Adharma are cosmic principles, pervading the whole of the world through and through. Now, if Dharma were to move a thing Adharma would have at once stopped it,—thus making motion absolutely impossible in this world. In the same way, if Adharma were to stop a thing, Dharma would have at once moved it—thus making stoppage absolutely impossible in this world. Akalanka-Deva accordingly argues that if Dharma and Adharma were more than passive principles, motion and rest would have been impossible in this world. Motion and Rest are due to the functioning of Souls and Material substances. Dharma and Adharma only help them and in a sense make them possible. May we not go further and say that *ordered* motion and *ordered* rest also are due to the functioning of Souls and Material substances and not to Dharma and Adharma either jointly or severally,—although these help them and as we have said before, make them possible ?

The Jaina philosophers contend that it is not reasonable to hold that Dharma and Adharma are not real substances on the ground that their reality is not a matter of Perception (*Pratyakṣha*). We are bound to, and as a matter of fact we do, admit the reality of many things which we do not actually perceive. The moving and stopping things must have some substances which help their motions and stoppages; this mode of reasoning leads us to admit the reality of Dharma and Adharma. Some contend that Akasa may be supposed to be the condition of Motion and that we need not consequently posit Dharma as a real substance over and above Akasa. The Jaina philosophers point out that Akasa is what gives space to substances. This function of giving space is obviously different from assisting the motion of a moving thing. Essentially different functions prove the existence of essentially different substances and hence Dharma must be supposed to be an independent substance. Besides, if Akasa were the medium of Motion things would have gone into the Aloka and truly moved there just as they do in the Loka or the world of ours. The fact that the Aloka which is a part of Akasa is absolutely devoid of all substances (even the Siddhas cannot enter it!) shows that Dharma is a real substance which is absent in the Aloka and which pervades the Loka and thereby makes the distinction between the Loka and the Aloka possible and real. There is another class of thinkers who urge that it is *Adrishta* which causes the motion of a substance and that we need not admit the reality of Dharma. *Adrishta*, however, means the effect of good or bad deeds done by a conscious being. Admitting for the sake of argument that *Adrishta* is competent to effect the movements of a conscious Being, how are we to account for the motion of a purely Material Substance which has nothing to do with ethical acts and thereby with *Adrishta*? Here it should be recalled once more that Dharma, as the Jainas conceive it, is not a Substance that moves things but only helps their motion. The conception of such a medium of Motion is a logical necessity. The doctrine of *Adrishta*, thus cannot bar out the possibility of Dharma as a real non-psychical substance,



Shri Shatrunjaya Hills, Palitânâ.

A NOTE ON PODANAPURA.

IN the history of the Jainas, Podanapura holds a prominent place and we find its mention in the Jaina Puranas in more than a dozen places.¹ Though it appears first in the Jaina annals at the time of Lord Rishabha, the very first Tirthankara, who appointed Kumar Vahuvali, His second son, as its first king, it has connection with many other Jaina traditions. Now in the Bhagvata Purana of the Hindus (V—VI), Rishabhadeva, who is really identical with the first Tirthankara of the Jainas, is accepted as the eighth Avatar and the Vamana as the 12th one. And as the Vedas make mention of Vamana Avatara, Rishabha, the 8th Avatara consequently appears to have flourished long before the advent of the Vedas. Thus the antiquity of Podanapura goes into very very interior of pre-historic India.

Besides Podanapura's prominent mention with concern to Vahuvali, we next find it connected with the life story of Lord Parsva, the last but one Tirthankara of the Jainas. The scene of the very first prebirth of the pious soul of Lord Parsva is described to have happened in Podanapura, when Raja Aravinda was its ruler. Raja Aravinda's Purohita was Visvabhuti, who had two sons Kamatha and Marubhuti. The latter's soul becomes the great Jaina Saint in the due course of time.² Now the question arises where was this Podanapura located ?

In the July 1926 issue of the Jaina Gazette Mr. M. Govind Pai has, also, raised this question for elucidation. He writes, " My Jain friends here are of opinion that the said locality was in the north of India and they identify it with the modern Taxila (ancient Takshasila), but have not a single authority to support it. But I cant accept this surmise or popular tradition, for the great Sanskrit Lexicon the Brihadabhidana says that Paudanya was the capital of king Ashmaka : and the Ashmaka country is said to be in the south or south-west of India in ' Ramayana ' (Kishakindha Kanda). The ancient Buddhist Jatakas say that Potanapura was the capital of Assakadesa and the Suthanipata says that the Assaka

1. See Jinasena's Adi Purana Gunabhadra's Uttara Purana, Ravisena's Padma Purana, Punyasrwa Kathakosa, etc., etc

2. See Bloomfie'd's Life and Stories of Paravanatha.

country was beside the Godavari river and lay between the Sakya mountain (Western Ghats) and the Dandakarnya. So also it is placed in the map of ancient India appended to Prof. Radhakumud Mukerjee's "Fundamental Unity of India."

Thus the locality of Podanapura is not settled in any way. So let us try to throw some light on this vexed point.

In the 'Parsva Charita' of Sri Vadiraja Suri (947 Saka-era) Podanapura is described as the capital of Suramyadesa, which was famous for its Saliyadhanya (Sali rice) and had in its vicinity—say about the distance of 80 miles—a mountain named Bhutachala. Now as the South India is somewhat famous for its Sali-dhanya and the border province of the Northwestern India could hardly produce this grain, we have reason enough to locate Podanapura somewhere in the South India and not at Taxila. Sri Vadiraja seems fully acquainted with the whereabouts of Podanapura, because he gives decidedly an exact distance between Podanapura (Suramya Desa) and the mount Bhutachala: which fact should not be oversighted in identifying the right site of the ancient city of the Jains.

Further in the Uttarapurana of Sri Gunabhadra (800 Saka-era), it is located in South India in all clear words. And thus it leaves no hesitation for us, to locate it somewhere in the South India. If the situation of the Bhutachala mount can be ascertained we can easily find out the locality of Podanapura. Unfortunately it is not easy to identify the Bhutachala with a certainty. However in the Parsvabhyudaya Kavya of Sri Jinasena (736 Saka-era), Kamatha the brother of Marubhuti is described to have joined an Asrama of the Tapasas at the Ramgiri mountain on the river Shindu. This Shindu has been distinguished from the famous Indus by the commentator Sri Yogirata of the Parsvabhyudaya, who identifies it with Charmanavati or Chambal of the Vindhya mountains. Vadiraja too mentioned Bhutachala in connection with the ordination of Kamatha as a Tapasa on that mount and so if this mount is the same as the Ramgiri of Jinasena, of which being so we have reason to believe, then these mountains should be located at the northern border of the South India—the ancient Dakṣiṇapatha and the Podanapura some-

where in its vicinity. Hence rightly did late Mr. Rhys Davids think it as the capital of the Assakas of Buddhist period, on the bank of Godavari, north-west of Avanti. (Buddhist India p. 23). Thus the Jaina Shastras, too, make us believe that the locality of Podanapura was at the northern border of the ancient South India—just north-west of Avanti on Godavari.

The Uttarapurana makes mention of Malaya mountain, with its Kubajaka-Sallaki forest as well, where Marubhuti of Podanapura having died was born as an elephant. Cunningham names this mount in the Dravida country. (Geography of Ancient India, New Edition, p. 627). Yuan Chwang put it 3,000 li south from Kanchi. He "takes us from somewhere near Madura southwards of Tinnevely district, where he refers to the Sandal—producing Malaya mount, then he speaks of *Potalika* (Podiyamalai hill)." (Ibid Notes p. 741). It is not to be taken that Potalika of Chinese traveller was Podanapur or Potalipur itself. And it is quite evident that the Malaya mount with its Sallaki forest was also in South India, which was so closely connected with Marubhuti of Podanapura. Besides all the three abovementioned Jaina authors, further connect a river Vegvati with the story of Marubhuti, which too could be found in the Dravida country. (Ibid p. 739). Hence it is quite safe to assume that these all authors are one in locating the scene of the very first pre-birth of Lord Parsva in South India. Hence the locality of Podanapura must be identified with some place on the Godavari river in South India.

In this connection, it should, also, be noted that the images of Sri Vahuvali are found in large numbers in south India, while in north India we could hardly find even a half-dozen on the whole.

Now the locality of Podanapura being upheld by the Jaina Shastras to be in South India, is it useless to talk of it in the north of India? Apparently it is so, but not conclusively, for the able writer of the Introduction to the "Bhavisayatta Kaha" (Gaekwad's Oriental Series xx), informs us otherwise. He writes:—

"That Poyana was the name of a city like Gayaura, and not a country like Kuru is clear from words like Poyanapuraparamesara XIII 11, 10 and Poyanapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Dr. Jacobi, on the strength

of references in the *Paumacariya* of Vimalasuri, identifies it with Taksasila, but becomes doubtful when he finds our author referring to the army of Poyanavai as Sakeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sakeya or Sakkeya he identifies with Saketa or Ayodhya. Now it is quite true that Sakeya is the correct Prakrit for Saketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sakeya. Both these can also be Prakrit for Sakeya. Historically there is nothing against this identification. Saka kings have ruled over Taksasila. If this be correct, then there is nothing to come in the way of Poyanapura being identified with Taksasila. The very close relations that appear to exist between the Sindhus and the Poyanas can be understood on the strength of a close geographical proximity, and not if they were apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavi Jayaji of the Bharat Jain Vidyalaya Poona.

"Potanpur appears to be another name of Taksasila. Wherever the name 'Takkhasila, occurs in Vimalasuri's *Paumacariya*, the name 'Podanpur' stands (for it) in Padmapurana, which is almost a translation of it' (i. e. *Paumacariya*)."—P. 10.

Under the circumstances it is almost difficult to fix the locality of podanapura on any side finally. Some authorities make us believe it to be in the south and others in north-western India. Under these facts it is inferred that either there were two Podanapuras or certain Jaina writers made mistake in locating it or purposely located it in the north-western India,

According to the Brahmadabhidhana the Paudanya was the capital of King Ashmaka, which country is put into south in the Ramayana, as already pointed. But the Ashmaka country on the other hand is pointed in the Notes of the Geog. of Ancient India. (New Edition p. 667) to be near the Malakanda Pass, though here its capital is named as Massaga—perhaps according to Panini (IV I. 173). Here the capitals of two Ashmakas differ. Consequently it is not right to assume that there were two Podanapuras. And this much is too, certain that nowhere in Indian classical literature, nor by the Greeks, Taxila is named as Podanpura. It is only

known otherwise as 'Takṣa-sira' — 'severed head.' (Cunningham's Geog. p. 127).

This leaves us to reconcile the other two alternatives only. Here too, it is not easy to suppose that Jain writers of the type of Ravisenacharya and Dhanapala would have committed mistake in locating the Podanapura in the N.W. India, though the names of two Ashmakas and the Sindhus were enough to entangle them. Still at any rate it seems to be correct in the case of Vimalasuri, who led by the synonyms of North West Ashmaka and Shindhu, took Taxila for Podanapura, which at the time was a very prominent city in North Western India. The problem about 'Sakyajoha' could be reconciled, knowing that the kings of Podanapura were the descendants of the Kings of Saketa or Ayodhya, but accepting it as such, we shall have to identify the other locations of Dhanapala and Vimalasuri in the southern country, which also is an easy task. Though of course for the latter's work we could not say anything decidedly; for we have not the 'Paumacariya' with us. It is doubtful whether Ravisena's Padmapurana is really a translation of Vimalasuri's Paumacariya. But we can say with a great certainty about the places named by Kavi Dhanpal in his Bavisatta kaha. The close geographical proximity with concern to mutual relations existing between Sindhus and Poyanas, as described by Dhanapala, comes near more clearly in placing Podanayura on the bank of Godavari in the north western direction of Avanti and not at Taxila. For we know that the Sindhu of the Jain writers was not the valley of great Indus, but it meant country near Vidya mountains. The people of Avanti were styled as Shindhus by Dhanapala could be relied upon, for we know that Jain writers place the Vishala in Sindha-desa (Uttarapurana, Srenika-carita, Aradhana Kathakosha etc.) and Kalidasa called Ujjayani itself as Vishala. (Meghaduta). Hence the close relations between the people of closely connected countries—called Sindhus and Poyanas is but quite natural. And this fact reconciles other difficulty as well. In the Introduction to the Bhavisatta kaha, a great difficulty is felt in identifying the Kachchas, which has been dealt with as a very important place at the time of war between Poyanas and Kurus.

in the above Kaha. Certainly its position was similar to that of Belgium during the last great war. It is attempted in the said Introduction to identify it with Kashmir, but that is not with certainty and accuracy. But our location of Podanapura in the north-west of Avanti easily waves away this difficulty : for the Kachchas meant in the Kaha, seems to be no other people than the Kachcha-Katriyas of Narvar district (Gwalior), who had a strong and old settlement of theirs at that place. Its position really comes to that of Belgium in the case of war between Kurus and Poyanas. Hence we can say with certainty that Dhanapala too placed the Podanapura in the South India,

Then under the circumstances, how is it possible that Podanapura is thought to have been located in N.W. India ? We could not gather any more satisfactory answer to it than the assumption that the greatness of Taxila, with the Sindhu and Ashmaka in its neighbourhood caused Vimalasuri the only Jaina writer to take it for Podanapura.

While concluding we would request the scholars to throw some more light on this point.

KAMTA PRASAD JAIN.

SYMBOLISM.

(Continued from page 235)

IT is impossible to discuss, in so short a time, the great symbols common to all nations of the world : but one of them is the cross. It was in use even before Jesus was crucified. The Christians changed the meaning of this symbol, to the death of a man. The cross has always been used in India. The meaning given to it by the Theosophists is that it is a combination of the male and female principle, but that is not the Hindu idea at all. They would not worship the life that they are living now, and the male and female principles belong only to this. There is no sex in souls. The Hindu will worship the things that belong to another plane of life, to the spiritual state. The cross, as used in this country, is not the perfect cross. The perfect cross is known as the Jain cross. It is in the form of the ordinary cross of four sides,

- with three circles above the cross and above that a half-circle or semilunar form.

The goddess of wisdom is always represented as clothed in white, with a harp in her hand. This does not mean that there is such a goddess living anywhere, but is only a symbol. The harp represents the vocal cords. The colour of the Apes is ether white, and the vocal cords are situated in the part of the body in which this ether predominates, and are stirred by contact with it. This gives rise to speech or wise words. The name of this goddess is Sarasvati. The semilunar form above the Jain cross is the form which the Apes ether takes. I shall explain this presently. The four sides of the cross are the four states of existence. The sign reminds the person, who makes it, of what he is to do in his life. We make it whenever we go to the temple, and the form will remind us always of the great principles which we have to follow, that we must pass from the monadic state, through the plant and vegetable life and the human life, to the celestial life. These stages or growths are to be passed through, but we do not wish to pass through them continuously; and we stop this when we take possession of the right belief, right knowledge and right conduct, through which we ultimately reach the state of liberation, the perfected, blissful state, represented by the semilunar form. The three circles mean the three principles of belief or faith, knowledge and conduct. So we Jains do not think, that this cross simply means the conjunction of the male and the female principles. No person will worship that. We must worship something which does not belong to the body, and the man who worships the male and the female principles is worshipping the animal.

There are other symbols of the Jains, and some of them common to the Hindus also. The sacred thread means, from the Jain standpoint, that as great and good men have worn it, so we must follow the truths taught by them. It is a triple thread, worn on the shoulder. The three threads signify the three states of existence, the past, the present and the future, and its being worn on the shoulder means that we are under the law. When a man wearing this thread acts or thinks contrary to the law which he wishes to obey, he repeats a certain prayer,

There is a symbolic picture representing worldly existence under the form of a tree, as a mango-tree, and six men on and about the tree. One is trying to cut the trunk of the tree near the base ; another is cutting at the principal branch ; another is breaking a smaller branch, and another a smaller still ; the fifth merely picks off a few mangoes, and the sixth gathers those which fall to the ground. They all want mangoes ; but one will not be satisfied without cutting the tree down ; he does not care whether he kills the tree or not ; another says he does not want all the branches, only the principal branch ; a third says, " There are more on that branch than I can use, I do not want so many ; " and a fourth contents himself with still less ; a fifth only picks the fruit that he wants, while the last man takes only those which fall to the ground. All this, of course, shows what kind of desires all of us have. Some think they can amass the wealth of the universe, and work day and night to this end. Corporations and monopolies gather the wealth of the whole country into the hands of a few, aiming only to make money by injuring other people. Another man says, " I do not want so much money ; I will be satisfied with twenty thousand dollars a year. " Another says, " I do not want more than ten thousand. " Another says, " I cannot use so much ; I only want what I can use. " At last we come to the man who only cares for the simplest things, who is willing to employ himself at light labour and live simply to employ his other forces in the study of spiritual things.

(Question.) Then the man under the tree represents the lazy man ? Not lazy, he does not refuse to work, but he contents himself with simple life, that he may have time for other things. One person will gratify his desires at the expense of other people ; but in judging of the means of making a living, we must judge prudently, in order not to be injurious to others. If every one were content without seeking for more than he could use, there would not be so much competition. Competition makes life, all the time fight, fight, fight. Suppose a firm in a city is in the business of killing hogs, and they go to a butcher shop in some place and say, " We can sell you our meat at such a price. " The shopkeeper says, " I do not think I want to buy it ; I have my own trade. " Then the



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of the
Special Session of the Jain Svetambar Conference.

large firm sets up a rival shop and takes away the trade of the shopkeeper, till, by and by, he is obliged to borrow money from them, or to go out of business. The large corporations do not allow others free scope to work. I see in the large stores little girls and boys working all day, for two or three dollars a week; they have no time for anything but work; they must eat and sleep and go to work again. And yet people say that there is no slavery in America. In India, the business hours are only from ten till five, though India, is under the rule of Great Britain. We have no such conditions. Competitions is so hard as a result of all this work. Our resources are not fully developed in India, and therefore we have many poor people, who sometimes have only one meal a day; but they are content. They say, "We are not always going to live life; we need not live more than one life." The man under the tree is not a representative of laziness; that is not the idea. He does not lie down and wait for the fruit to drop into his mouth. But he does not care to injure the tree simply for the purpose of getting one, two or three mangoes.

THE WAY TO PERFECTION.

OR

(From Atma to Parmatma).

OF all matters in this world, Religion is the one that concerns mankind most, and it is essentially necessary that a person must have a clear conception of his religious beliefs and convictions.

The basis of all religion is a firm and unshakeable belief in its essential principles. It must not however be a blind belief. It must not be opposed to the obvious rules of reasoning, or to the certain and unimpeachable evidence of one's own senses. It is true that many theories are fallacious, and it is not seldom that our own senses deceive us. But this does not mean that we should abandon all reasoning, and ignore the positive evidence of our own knowledge, in matters of religion, and act upon what is

shown to be absurd by demonstration, and about which we have no reason to suspect the correctness of our own well-considered judgment.

Belief must precede knowledge, but every belief is to be tested in the light of knowledge, so far as it goes. Where knowledge does not go, and fails us, we may, well continue to act upon our belief; but we must not voluntarily close our avenues of knowledge. We should ever be checking the correctness of our beliefs, and strengthening them in the light of knowledge, as it unfolds and dawns upon us.

Most religions have their scriptures, revelations, commandments, and authorities. These may well be believed by the person who is born and brought up in the religion to which they appertain. But the true believer should ever be testing the foundation of his beliefs in the light of sound reasoning and clear knowledge, and should not be afraid to do so, under the notion, so commonly entertained that it is a sign of disbelief or weakness of belief to do so. There is a golden mean between scepticism and blind belief. The process of testing beliefs should consist of genuine and earnest study, close thinking, calm and considered judgment, honest research, and honest action. Hasty decision, indifference, superficial talk, and obstinate clinging to preconceived notions and prejudices should be avoided.

The truth will then reveal itself, and when we have found the truth, it is our duty to ourselves to act upon it. The greatest obstacles in the path of progress are presented by our chronic and deeply rooted clings to surroundings, habits, sentiments, and lives and grooves of action, which have been affecting us since ages. It is here that we have to exercise our courage and to release ourselves from the slave mentality which has deprived us of the sense of natural freedom of the soul, and of the possibility of thinking, to say nothing of realizing the fact, that the soul is by its very nature free and pure, and when it attains that natural condition, nothing can stand in the way of its essence of omniscience, omnipresence, and omnipotence. It is All Happiness then.

The most elevating, the most uplifting, the most inspiring, and the most energizing of all beliefs and doctrines is an unshakeable

faith based on knowledge, and followed by action in the soul's own power for self-determination, self-evolution, self-redemption, self-emancipation, and self-achievement of the highest possible state of perfect God-hood. There is no room for despair, no ground for hopelessness, no reason for pessimism, and no excuse for losing courage, in the achievement of the final Goal.

The embodied soul must constantly, strive to get rid of the body ; the physical prison which confines Him. It is a process of elimination, self-purification. Get rid of all that is besides the self, all passion, all emotion, all attachment, all attraction, all repulsion, all anger, pride, deceit, greed, laughter, delight, disdain, grief, fear, revulsion, sex-feeling and the like. This is the practical line of self-discipline which every one can mark out for himself according to his own capacity and surroundings, and by adopting which, ever striving and ever achieving, the Atma, can ultimately become the Pure, Perfect, Permanent Parmatma.

Ajit Prasad.

JAINISM AND THE MODERN SCIENCE.

TO-DAY we are living in a highly developed scientific age-an age which has surpassed the old miracles of mythology. In the dazzle of all the paraphernalia, which by the advancement of the modern physical and chemical sciences, has been placed at the beck and call of even ordinary persons, we forget what a great debt we owe to the past. We delight in the present whirl of life and dismiss everything of yore with the idea that nothing worth the candle could ever come out of that lacustrine age. Most of us feel a pang of nausea, if they are asked to return to those halcyon days in preference to this age of steam, electricity and the ultra-microscope. I do not mean to disparage the awakening of this new spirit which has wrought a silent revolution in man's every day life, but I want to inculcate in the minds of the readers the fact that the various scientific theories and hypotheses, which have been established during the course of centuries, were already propounded by the warrior intellects of the Jain religion.

Atomic Theory.—John Dalton's theory, which supposes all matter to be constituted of extremely small indivisible particles bound together by a force of cohesion, still maintains its validity, although the atoms have now come to be considered as highly complex conglomerates of electrons. However they do not lose their individuality. But what do the Jain cosmogonists say :—

*Skandha sakala samastastasya tvardham bhananti desa iti
Ardhardham cha pradesa paramanuschaiva vibhagi.*

"The complete molecule of the matter is Skandha ; a half of it is Skandhadesa ; a half of that half is Skandha-pradesa ; and what can not be divided is the primary atom." (Panchastikaya).

Further the different kinds of molecular aggregates are enumerated. The substance *pudgala* of the Jain philosophy can well be considered, as did Dr. A. R. Wallace, as a bubble in an ocean of a dynamic force to which matter is ultimately traceable.

Theory of Vibration ;—

*Sabda skandha prabhava skandha paramanu sangha sanghata
Sprashteshu teshu Jayate sabda utpadaḥ niyata.*

"Sound is generated by the collision of the vibrating particles of matter." This is just in an accurate conformity with the present view.

Laws of motion.—How immensely does the modern science owe to the three laws of motion enunciated by Sir Isaac Newton, it is difficult to estimate. The same thing we find lying buried in the ancient Jain scriptures. There we find two self-subsisting realities, Dharma and Adharma which are defined to be non-physical, beyond the scope of sense perception but pervading all through the space. This is in accordance with the conception of luminiferous ether. Adharma is the force which attracts the bodies towards the centre of earth, and Dharma is the force which is the cause of the motion of things. The function of these forces are purely external and indirect. Has the Law of Gravitation to add anything more?

Jain Biology.—No doubt to-day we find a highly complex development in this branch, but one very important feature which Jainism presents is the unity between the plant and the animal

life. The plant life seems to have been studied very closely. It is classified among organic bodies with only one sense—the sense of contact. This has been corroborated by the astonishing discoveries of Sir J. C. Bose. Earth, water, fire and air are also supposed to possess vitality. Living beings have been classified into five categories according to the number of senses they have. Amongst the monosensics are the plants ; cowrie, shell-fish, mother-of-pearl etc. are the bisensics and so on. The existence of such knowledge has been put forward as an argument for the earliest existence of Jainism by those western scholars who had the good fortune to study this religion closely.

Cosmic Evolution.—From the earliest times all the systems of metaphysics have been trying to solve the riddle of the Universe, but none has succeeded in giving so scientific an explanation as the expounders of Jain faith. According to them, the world is infinite and though the various aspects therein may change, its existence cannot be annihilated. This world was never created at any particular period of time. Its constituents are the soul, matter, time, space and the principles of motion and rest. ° They are eternal and indestructible. In fact the modern laws of conservation of mass and energy destroy the very possibility of any such thing as the beginning of world process. To the contrary, they ordain a rearrangement of things whenever the world is submerged in chaos.

Says Professor Haeckel :—"It has recently been strongly confirmed and enlarged by theory that this cosmogonic process did not simply take place at once but is periodically repeated. While new cosmic bodies arise and develop out of rotating masses of nebula in some parts of the Universe, in other parts old, extinct, frigid suns come into collision and are once more reduced by the heat generated to the condition of nebulae."

In fine, I hope that Jainism, if rightly interpreted, will prove an inevitable concomitant to the modern science,

Ghasi Ram Jain.

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Puran Chand Nahar.

APOLLO'S LUTE.

BY

K. S. Ramaswami Sastri, B.A., B.L.

PHILOSOPHY seeks to prove the ultimate truths of life while poetry feels and expresses them and religion brings them to us directly from the Divine Home of Truth. It takes in the whole of experience while the sciences deal with fragments of experience. It leads from doubt to belief. The doubter is sure of himself and then becomes sure of other things. Belief becomes conviction and connects knowledge and will. It determines the choices in life and also life's values for us. Our analysis of things makes us realise not only the causal order and the logical order but also the moral order and the spiritual order. It is only then that a full vision of the cosmos shines upon our inner vision. It will certainly heighten our perception of the mystery of things. Mr. Bradley says well, "Philosophy always will be hard, and what it promises even in the end is no clear theory or any complete understanding or vision. But its certain reward is a continual evidence and a heightened perception of the ineffable mystery of life in all its complexity and all its unity and worth."

Thus the cognition of unity is the greatest gift of philosophy. Through the aid of philosophy we realise social unity, spiritual unity, and cosmic unity. Mr. Lester T. Ward says well about social unity : "In the administration of the social estate the first

and principal task is to hunt up all the heirs and give to each his share. But every member of society is equally the heir to the entire Social heritage, and.....all may possess it without depriving any of any part of it" (*Applied Sociology*). From the conception of the organic unity of society we rise to that of its spiritual unity. The chief joy of thought is in such transvaluation of values. We finally rise to a realisation of the cosmic spiritual unity. Thus the first strain from the lute of Apollo is the strain of unity.

Philosophy leads us also to the realisation of the elements of predetermination and self determination. Our body has its chains of physical ancestry. Our mind has its chains of Karmic ancestry. But these elements of predetermination must bow to the superior power of the infinite freedom of the soul—the dynamic prowess of the self-determination of the soul. Thus the second strain from Apollo's lute is that of freedom.

Philosophy gives us also an intenser and truer vision of Personality. Some thinkers say that belief in personality is only animism and that the progress of science has been commensurate with the banishing of the conception of agency behind every phenomenon. But animism implies the ascription of personal agency only to the unusual or unexpected or important phenomena. Science diminishes the area of the unexpected phenomena. Can we infer from these facts that the idea of personality is an illusion and must go? Should personality always imply a capricious will? Can it not imply a will which incarnates as Law and as Love, Law being the soul of Love and Love being the soul of Law?

Equally baseless is the psychology which says that there is no thinker but only thought. But to admit the perception and the object and yet to deny the subject is sheer madness. In the West there has always been a deepseated confusion as between mind and soul. The sense of personal identity is the centre of the entire circumference of our being. To it everything in us is referred. By it everything about us is guided. It is not an inference but a basis. As Sri Vidyaranya says; "This self-luminous soul consciousness does neither rise nor set. It shines always in eternal and infinite radiance."

Bergson's view is that change is the fact of life and that it implies self-consciousness and personality. He would allow a continuous music of the inner life but not the musician. Are we merely *imagining* static states and then imagining a self witnessing them or existing in and through them? Bergson's free will unfolding itself in creative evolution is not a personal will but mere change. He has no place in his scheme of thought for calm luminous omniscience and omnipotence, witness and cause of all change, full of precision and wisdom and love. According to him history does not repeat itself. There is no eternal creative purpose or purposive will. In his analysis of the self as change, he realises the unity of change but not the *principle* of unity in change. His view is that of a universe of ever-self-propelled divergent dispersions. But the higher idea is the idea in the *Katopanishad* which describes the Atma as the owner of the chariot. In the moving chariot of the universe is the owner and the lord thereof. All change implies a back-ground of changelessness. We must see the relatedness of the final and eternal values of life and the relative and fleeting values of life. This gift is one of the greatest of the gifts of philosophy—the gift of the bliss of love and of the love of bliss.

A knowledge of the final values of life is of the greatest pragmatic importance though modern and practical(?) pragmatism may not recognise, or at any rate, accept this truth. The ordinary philistine and the new philosophers who are the apostles of the new philistinism abhor metaphysics as a Dead Sea fruit. Metaphysics which are mere logomachy is barren; but metaphysics as a science of final values is not only fruitful but imperative. The beautiful, the good and the true must be revered and realised in the abstract and in themselves before we can really know the purpose and the value of their everchanging manifestations in life.

In modern education the theorists—mere theorists are every—where the true enemies of light as of common sense—have refused to allow elementary philosophy and religion to come into the elementary courses of study. Even in the study of philosophy later on there is no attempt made to get at the fundamental ideas and then at the various angles of vision of the various philosophers;

All philosophy begins with doubt, works through discussion, arrives at declaration, and attains divinity. The primary value of philosophy is that it makes the proud senses know their limitations and errors and abases their overgrown self-esteem. The more difficult task is for the mind to realise its own limitations and errors. Mind being the instrument of metaphysic, there is a real danger of its perishing the pride of the senses and becoming itself corrupt from pride. Logic is a static quantity but life is kinetic and flowing ever into new forms and changes. The mind should achieve the rare task of self-conquest and not hug to itself its static abstractions but enter into the kinetic flow of life and reach out to the eternal source of life and thought. It must not worship method to the destruction of experience.

Let us take science—as different from logic—by way of illustration. The attempt to transfer the laws of mathematics to the field of the science of inorganic life and to transfer the laws of the science of inorganic life to the field of organic life has been the cause of great unsettlement and error. Science must know her real limitations and learn true humility, if it is not to become the modern Frankenstein murdering its own creator by the modern spirit.

Viewed in the light of philosophy, education has a special meaning and value. It is from one point of view the release and realisation and revelation of personality ; it is from another point of view the initiation into the life of the race ; it is further a means of the incarnation of the whole humanity in one being ; and it is also the means of God-love and God-realisation. Unless we reach out towards such a philosophic view of education we shall be feeding our children on mere husks and denying them the vital food of the soul—thus giving them stones while they are asking for bread.

I have just set down here a few strains from Apollo's lute. These strains are the tunes of unity, freedom, and love. They are heard in all Indian religions and especially in Hinduism and Jainism. What we really need to-day is a new re-assertion of

faith and a new orientation of life. We have had enough and to spare of reason by itself. Of late reason has been heartless, disruptive, murderous. Synthesis a new dynamic principle of life and thought is the crest of the new world-wave of to-day. The will to love is to be the new gospel in the place of the old western gospel of the will to power. The main value of philosophy is thus in its emphasis on unity and freedom and love. In the words of Milton :

" How charming is divine philosophy !
 Not harsh and crabbed, as dull fools suppose,
 But musical as is *Apollo's lute*,
 And a perpetual feast of nectared sweets
 Where no crude surfeit reigns,

INTERMARRIAGES.

BY

Hem Chandra Rai. M.A., M.R.A.S., F.R.E.S.

THERE can be no denying the fact that the field of marriage among Jains is woefully restricted. What to speak of our three principal sects, even the various sub-sects and tribes do not intermarry. As regards matrimony Jain society is thus cut up into numerous water-tight sections. This state has certainly not existed from ancient times ; nor has it been established in accordance with any code of laws laid down in the Shastras. During Lord Mahavira's time and several centuries after Jainism was a proselytising religion. The puny barriers of race, religion, caste and colour, which are now made to loom so large before our gaze, were not then recognized. It seems probable that intermarriage come to be gradually abandoned on account of the inexorable political events of the pre-British period. To try to determine the exact time or the original causes of this change would however serve no useful purpose except as a purely academic pursuit. All that we need to do now is to concentrate our attention on the present state of society with a view to carry out measures of urgent reform.

The consequences of the lack of free matrimonial intercourse among Jains are ruinous in several ways. Thousands of young men cannot find brides within their respective subsects and are forced to pass their lives as bachelors. Some of the sub-sects are composed of extremely insignificant numbers. Theirs is a difficult position. The rigid conditions, which prevail so far, preclude the marriage of their youth among other sects. Since the girls must in no case remain unmarried, they are often forced, like so many dumb driven cattle, into altogether undesirable marriages. While the girls are thus dedicated to lives of heart-rending misery and speedy widowhood, boys of brimming vitality and strength are deprived of the joys of conjugal life. The latter are no better than the dead so far as the propagation of the race is concerned. The call of youth is irresistible. There is no wonder that some of them contract objectionable marriages or fall into dissolute ways, and thereby fall into the clutches of the petty tyrants of local *Baradaries* to get ex-communicated. In this manner the vicious circle goes merrily round and round unabated. The avarice of poor parents plays a considerable part at times in the marriage of young girls to men of advanced age. Lured by monetary and other material advantages, girls are bundled into matrimony without the slightest compunction by those who profess the creed of Ahimsa. Comparative poverty is also reckoned as a disqualification for young men who are out to find mates. The evil is thus complicated and accentuated. Intermarriage would certainly open out a wide field of natural selection and help to rejuvenate the entire communal life. As matters stand, we are torn into small artificial groups by means of a tedious convention which cannot stand the test of reason for a minute. The perennial economic loss which our society is incurring by our prejudice against healthy breeding, is leading us on the road to sure extinction.

It is an admitted fact that our numbers are fast diminishing. We quite realise that the lives of thousands of our young men are running to waste and that many many thousands of girls are being driven to lead unhappy barren lives. Class fertility is at a very

low ebb among Jains. It is impossible to produce children unless the people unite in wedlock and unless couples are physically well-matched. How long are we to continue to be hag-ridden by out-worn social theories which are sucking up all our vitality and daily leaving us the worse off in the battle of life? We cannot survive long at the present rate of diminution and dodge the inevitable by sophistries and transparent cant. Jain Society is at present drifting like a water logged vessel with a perpetual mutiny on board. An incorrigible conservatism is sapping the very foundations of Society and it is time that it were substituted by a rational spirit of reform. What is wanted is the pluck to strike at the root of the disease. Inter-marriages among the various sects and sub-sects would go a long way to arrest the process of decay and is therefore an absolute necessity. We need not be deterred in the path of endeavour by the barrage of gratuitous impudence which some of the antediluvian cranks are prepared to put up. Marriage can never prove a blessing unless the couple is well matched. Imagine the plight of girls who are tied up for life to idiots, dotards and diseased men, whom they can never possibly like; and vice versa of young men who are fated to pass their days with ugly, shrewish, unlettered and crazy wives. Much of the conjugal misery which prevails at large is undoubtedly due to the fact that pairs are glaringly ill-matched. The field of selection, when opened out, would provide for greater happiness in homes all over, apart from the fact that it will conduce to the preservation of our people. The measure would also lead to genuine union among the various sects, as ties of mutual love are strongest when brought by family relationships.

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THE SHATRUNJAYA DISPUTE.

(The Presidential Address of Shriyut Bahadursingji Singhi, at the Special Session of Shri Jaina Svetambara Conference, Bombay).

WE are met, as you must be aware, to protest against the action of Palitana Durbar in their wanton attack on the rights and privileges our community has enjoyed uninterruptedly and incontestably for centuries together. These rights every Jain must believe have come down to us from time immemorial; but even non-Jains must realise, from the evidence I am going to summarise briefly before you, that the rights we insist on, date from the days of the great Moghuls at least. We have met, further, to record our sense of profound disappointment at the travesty of justice mirrored in the Hon'ble Mr. Watson's unjust decision; to manifest our collective resentment and concerted opposition to the principle of that order. And lest it might be said that on solemn occasions like the present, we, the Jains, would not permit the slightest bit of heart-searching or self-criticism, let me also add that we have met to consider once and for ever, those measures of our own internal reorganisation, or reconstitution, which, the experience of this dispute tells us, have become absolutely indispensable, if we would no longer have our community's rights and privileges ignored and our just claims trampled under foot.

ANCIENT RIGHTS.

Briefly stated, the matter stands thus. Shatrunjaya is an ancient place of pilgrimage of the Jains, whose temples and places of worship have existed there, historians tell us, since as early as the fifth century of the Christian Era. Among all the religious places sacred to us, the hill and temples of Shatrunjaya are the holiest. Thousands upon thousands of pilgrims resort every year to this our holy of holies to offer the devotion of their heart, to testify the worship of their life. Centuries before the present ruling dynasty of Palitana was invited to take up the task of watch and ward over the pilgrims visiting the shrines on the hill, the shrines as well as the pilgrims had been there. According to Col. Todd, the historian



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President,

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on 31st July, 1st 2nd and 3rd August 1926.

of Rajputana, in the year 421 of the Christian Era, the shrine of Adinath (principal Deity on the hill) was renovated—which necessarily implies that the original structure must have been centuries older even then.

The old shrines as they fell to ruins were restored and new temples were also built. The temples scattered over the hills and on the road leading up to it have, by constant additions, become numerous. Sir Kinlock Forbes, one of the greatest authorities on the ancient history of Gujarat, says in the "Rasmala":—

"Shatrunjaya is one of the most sacred shrines of the Jain religion. It is described as the first of the places of pilgrimage—the bridal hall of those who would marry everlasting rest. Like our sacred Iona, it is not destined to be destroyed at the end of the world. There is hardly a city in India, through its length and breadth, from the river of Sind to sacred Ganges, from the Himalaya's diadem of ice-peaks to the throne of his virgin daughter, Rudra's destined bride, that has not supplied at one time or other contributions of wealth to the edifices which crown the hill of Palitana. Street after street, square after square extend these shrines of Jain Faith with their stately enclosures, half palace, half fortress, raised in marble magnificence upon the lonely and majestic mountain; and, like the mansion of another world, far removed in upper air from the ordinary thread of mortals."

Doctor Burgess, an ancient archaeologist, in his standard work "The Temples of Shatrunjaya" says:—

"The view that presents itself may well arrest attention. It is magnificent in extent—a splendid setting for the unique picture—this work of human toil we have reached. It is truly a wonderful—a unique place, a city of temples, for except a few tanks there is nothing else within the gates. Such a place is without match in the world; and there is a cleanliness withal about every square and passage, porch and hall, that is itself no mean source of pleasure. The silence too except at festival seasons is striking."

These temples and other properties, including tanks, rest-houses etc., on the hill, have all been built from time to time and kept in repair by the Jain Community.

SANADS GRANTED BY THE MOGHUL EMPERORS.

The rights which the Jain Community acquired on the Hil have been recognised, confirmed, and guaranteed by the Moghul Emperors from time to time by the issue of special Sanads or Imperial grants. The first such Sanad was granted in 1592 A.D. by the great Akbar to Hir Vijay Sury, the highest religious dignitary of the Jains at the time. In the grant, the Great Moghul recognises the ownership and possession of the Jains of their five holy Hills, among them being the Shatrunjaya. Gujrat was then part of the Moghul Empire and the Pergunnah of Palitana was situated within the Sirkar of Sorath, a dependency of the Subah of Ahmedabad. Next in order is Emperor Jehangir, the son and successor of Akbar, who in the third year of his reign gave a further Sanad, enjoining all not to obstruct the Jains in their enjoyment and worship of the Shatrunjaya Hill. In the 2nd year of his son and successor, Shahjehan (A.D. 1629), Murad Bux, the Vice-gerent of the Emperor in Gujrat, granted a Sanad reciting that the village of Palitana was granted as an Inam to Shantidas, a Jain jeweller. This was further confirmed in the 31st year of the reign of Shah Jehan (1659 A.D.) by a Sanad declaring that the Pergunnah of Palitana which was given as Jagir to Murad Bux was granted by the latter as an Inam to Shantidas. In the same year Murad Bux, on becoming Emperor, confirmed the said Pergunnah to Shantidas and his descendants. The said grant was further confirmed by a later Sanad of the same year by Emperor Aurangzeb, and it was endorsed by his son Bahadur Shah.

These Sanads were produced in the proceedings before Mr. Candy who, after examining the evidence relating to them, and after giving due weight to the opinion of Colonel Keatinge, came to the conclusion that the Sanads were genuine. He said :—

“Among all this mention of the Sanads produced by the Shravaks, I do not find that the Thakore ever impugned their genuineness. They certainly from their appearance seem to be genuine. They are written on manifestly old paper and bear a number of wonderfully devised seals which could hardly have

been forged. I shall take it therefore that the documents are genuine."

In dealing with the suggestion of Colonel Keatinge that the Moghul Court had not the power to enforce the Sanads at the period they were given, Mr. Candy says as follows :—

"I find then that Sorath including Gohelwad was under the direct 'control of the Moghuls; and that the Emperor at Delhi or his Subba at Ahmedabad had the power to grant a firman and to make such firman respected."

Mr. Candy discussed and considered in great detail the evidence with regard to each Sanad, and referred to the inscription on the Hill appearing in Mr. Burgess' Book about Shatrunjaya recording the grants and Sanads of the Moghul Emperors. Mr. Peile, the Political Agent, agreed with Mr. Candy and said that "the Shravaks formerly held possession of the sacred Hill under the Firmans of the Delhi Emperors; and these Firmans are a good title to any buildings which are found to have remained ever since in the undisturbed possession of the grantees."

POSITION OF THE THAKORE AND THE ORIGIN OF RAKHOPA PAYMENT.

Let us now cast a glance at the origin and nature of the connection between the Palitana Durbar and the Jain Community going on pilgrimage to Shatrunjaya.

The earliest traces of the advent of the Gohel Rajputs, to which clan the Palitana Durbar belongs, are found somewhere in the 13th Century. The ancestors of the present Palitana Durbar established their first seat at Mandvi, and then came to Gariadhar—a small town in Palitana State; and finally removed themselves to Palitana at a much later date. For the immediate protection of the pilgrims and their property more effectively by some locally stationed force, the Jains entered into a contract with the ancestors of the present Palitana Durbar in A.D. 1651 whereby the latter guaranteed protection to the Jain pilgrims coming to the Hill; and undertook to indemnify them, for any property that may be lost. The Jains in return agreed to make them certain payments. This definite agreement clearly shows that the ancestor of the Palitana Durbar had not, and did not claim, any sovereign or controlling

powers over the Shatrunjaya Hill, but that they merely undertook the protection of the Jain pilgrims from molestation by freebooters or bandits of the highway, in consideration of a money payment for rendering such services.

Contractual relations of this character were continued between the Jain Community and the Palitana Durbar after the establishment of the Kathiawar Political Agency in 1820. Fresh contracts of the same kind were entered into from time to time through the intervention of the British Government, as the bulk of the Jain Community were either British subjects or those of other Indian States. On the 9th December 1821 an agreement was arrived at between the Palitana Durbar and Sheth Anandji Cullianji on behalf of the Jain Community through the intervention of Captain Barnwell, the then Political Agent. It was agreed for ten years commencing with November, 1821, to pay Rs. 4,500 per annum in full settlement of the Durbar's claims for the protection and watch and ward of the pilgrims going to the Hill. "We will thoroughly guard and protect the company of Shravaks of diverse people who shall arrive on pilgrimage, and will not allow the pilgrim people to suffer annoyance in anyway," expressly stipulate the Palitana Durbar in this agreement; and the agreement adds; "Should any person sustain loss by robbery or theft, then for that we will make restitution." All other claims and dues of whatsoever kind the Thakore expressly forgoes in this agreement. How can such an agreement be even conceived, if the payment made to the Durbar was in the nature of a tax in the slightest degree?

Though originally made for ten years only, this agreement of 1821 was acted upon for nearly 40 years; and the same uniform payment of Rs. 4,500 was made every year, during that period.

In 1860, the Durbar desired a cancellation of the agreement, and in 1863 a representation was sent by the Durbar to the Government of Bombay. The Durbar therein contended that the agreement of 1821 was not in the nature of perpetual commutation of the Rakhopa money (Watch and Ward dues), but was simply a settlement for ten years. The Jain community on the other hand contended that the agreement was intended to be perpetual.

THE AWARD OF 1863.

The dispute was referred by the Government of Bombay to Major Keatinge, who, after an enquiry, fixed the annual payment at Rs. 10,000. He made that sum unalterable for a period of two years, and gave liberty to either party to call for a revision of the amount, which was then to be fixed by scrutiny to be carried out by the Agency under certain principles laid down by Major Keatinge; and the result arrived at was to continue for 10 years or as much longer as the parties may wish,

This award of Major Keatinge was forwarded to the Government of Bombay, who ultimately gave their decision on the 6th of February 1866. They confirmed the award of Colonel Keatinge. In doing so they said that "the award should include all demands of the Shravaks who should receive credit for any payments which the Thakore Saheb may take from them on any pretext, and for this sum the Sharvaks should be guaranteed efficient police protection for their persons and property." They further said that "Should any tax be imposed for sanitary purposes, such tax, I am to observe, must be imposed only with the consent of the British Government, and will not be allowed to the Thakore Saheb of Palitana as personal income; but will be strictly secured for appropriation to the purposes for which it is to be raised." The fact that Rakhopa payment was not a tax is clearly emphasised by the fact that it was always recognised and accepted that the Durbar was bound to compensate the pilgrims for any loss that may occur to them. In 1874 a pilgrim sustained a loss in respect of which the Durbar, after proceedings before the Political Agent, paid Rs. 4,300 to the pilgrim in 1876. It was further laid down that any tax imposed for sanitary purposes must be imposed with the consent of the British Government, who would see to it that the application of the proceeds was strictly for the purposes for which the tax was levied. All this makes it clear that the British Government recognised the Thakore's obligation effectually to protect the Jain community.

The Palitana Durbar appealed to the Secretary of State against the orders of the Bombay Government; but the Secretary of State declined to accept the views of Major Keatinge and confirmed the

orders of the Bombay Government of 1866 which continued in operation till 1881. During this period numerous disputes arose between the Durbar and the Jain community which were dealt by the Agency authorities.

The system of counting pilgrims and levying payment from them was tried, as an experiment, but was found to be unworkable ; and the Government and the Agency came to the conclusion that the only desirable course was to follow the old arrangement of a fixed annual payment. Parties were therefore asked to put their heads together and arrive at a solution on the same lines. The result was the agreement of 1886.

AGREEMENT OF 1886.

" The Thakore Saheb of Palitana agrees to receive, and the Jain Community agrees to pay, a fixed sum of Rupees fifteen thousand (15,000). In consideration of this annual payment to the Palitana Chief, the Palitana Durbar agrees that no further dues of any kind will be levied from the Jain Community on account of pilgrimage taxes. This sum of Rs. 15,000 will be due on the 1st of April of each successive year. It includes police protection.

(2) The Thakore Saheb consents, and the Jain community agrees, that the arrangement shall continue for forty (40) years, from the 1st of April, 1886.

(3) After the expiration of these forty years, either party shall be at liberty to ask for a modification of the fixed annual sum mentioned in the first paragraph of this agreement. It will rest with the British Government, after considering the respective arguments of the contending parties, to grant or withhold modification.

In forwarding the agreement of 1886 for ratification by Government, Colonel Watson points out in paragraph 4 the purpose for which the authority was reserved to the British Government to grant or withhold modification of the fixed annual sum. He said : " As Government may possibly be unwilling to hereafter allow any enhancement of the sum now fixed, the power of making any modification in the fixed annual sum has been solely vested in British Government."

Colonel Watson's opinion that it was not desirable to allow any enhancement of the sum fixed was evidently prompted by the view that the "Rakhopa" payment was in fact merely in the nature of remuneration for service rendered in the way of protection to the persons and property of the pilgrims visiting the hill. The quantum of such remuneration can have relation only to the expense necessary to be incurred for such protection; and as the security of persons and property in Kathiawar was assured by and under the present permanent power of the British Government; while the facilities of Railway travelling right up to Palitana had radically modified the burden of keeping watch, the expenditure incurred by the Durbar for protection of the pilgrims had become merely nominal. I understand that the total expenditure of the police force of the whole of the Palitana State at present does not exceed the annual sum which the Durbar now gets under the agreement of 1886,

Let me point out at this stage the great significance of this landmark.

The procedure adopted in bringing about the agreement of 1886 and making the ratification of Government necessary for its finality, and the absolute powers reserved to Government to grant or withhold modification of the fixed annual sum after considering the respective arguments of the contending parties, entirely negative the claim put forward by the Durbar and now upheld by the orders of the Agent to the Governor-General that it has the sovereign right to levy payment from the pilgrims as a matter of internal taxation for revenue purposes. Col. Watson's opinion is clear beyond the possibility of misunderstanding when he declares that even the tax for sanitary purposes is not to be regarded as a kind of personal income for the Durbar, but is to be wholly reserved for the purpose for which it is levied and for that purpose only.

The central feature of the arrangement of 1886 is that it firmly established *for all time* the principle that there was to be only a fixed annual sum of Rs. 15,000 to be paid by the Jain Community to the Palitana Durbar for 40 years; and thereafter such higher or lower figure as the British Government might fix,

It further recognised and established the fact that in the event of any modification of this fixed annual sum becoming necessary, the British Government was to be the supreme deciding authority, to whom the contending parties, namely the Durbar and the Jain Community of India, were entitled to approach direct in the matter.

In their own financial system the British Government in India have set their face sternly against any kind of a Poll Tax, being too keenly aware of the havoc and horrors of such mischievous levy. They have realised by bitter experience, even in such cases as we are here discussing, that any recovery of the Rakhopa payment by means of a Poll Tax on every pilgrim was bound to lead to considerable annoyance and inconvenience to the pilgrims, and to create innumerable occasions of frictions between the two parties which cannot but result in acrimonious accusations against each other. They therefore insisted upon the parties coming to an agreement with a definite fixed lump sum payment every year in full discharge of all claims. In 1820 the sum of Rs. 4,500 was deemed to be sufficient. Forty years later, it was increased to Rs. 10,000 (1863); and in 1886 the same was fixed at Rs. 15,000 for a period of 40 years.

(To be continued)

A GOOD OPPORTUNITY.

Twenty-five per cent discount will be allowed if the following three books are purchased at a time.

			Rs.	A.	P.
Sravana Belgola	....	...	0	8	0
Divinty in Jainism	....	....	0	8	0
A comparative Study of the Indian Science of Thought from the Jaina Standpoint	....	....	1	0	0

A QUERY.

(Mr. L. Munn, Mining Engineer, Ramgundum P.O., Suttanabad Taluq, Karimnugger District, Hyderabad Deccan, writes to us as follows under date Sept. 20th 1926,—Ed. J.G.)

Dear Sir,

I have now been camped at the village of Jaingaon, on the banks of the Godavery River (Lat 18°50' Long 78°30'), for the past three years, carrying out Coal exploratory work, and have discovered that the village of Jaingaon was once an undoubted important Jain centre. Tradition and local folklore also bear this out, the story being that the Jain community were exterminated by some other sect of Hindus—not the Mohammedans who raided Warangal in the 12 Cent. A.D.

That the Jains had departed before that period is borne out by the existence of two Sivaite Temples being in the village of architecture and design similar to the Thousand Pillar Temple at Hanamkonda. (Warangal), which is dated 1162 A.D.

At the village of Ramgundam, 7 miles to the west of Jaingaon, is a fine old temple gate, facing the entrance to a modern Sitaram Temple, which I have great suspicions is Jain. At Jaingaon itself there are several Jain Figures lying about, and it is quite impossible to dig anywhere in a certain area of the village without discovering dressed stone, and finely carved figures. The village is full of beautifully constructed wells 2ft in diam. lined with segments of black pottery, which are undoubtedly Jain in origin. There is also a stone on which traces of nagari script occur, which village tradition says informs you that within the village are 100 wells, and 100 tanks. Personally I do not pin much faith to this tradition, as the stone must have been practically undecipherable for centuries, and I find that the present inhabitants, mostly Sivaite Brahmins migrated here some 200 to 250 years ago, I believe the stone even then would have been undecipherable. However the fact remains that all the present tanks and wells were found when the present inhabitants cleared the forest.

Yesterday I found 1 mile to the west of Ramgundam village a conical mound, say 20 to 25ft high and on the slope picked up

some well burnt bricks of very large size, 8" × 10" × 2½, which I have sent to Dr. Hunt of the N. G. S. R. to try and have examined by some expert, they are of great age.

I am writing this to you to ask you whether you can put me in communication with anybody of your community who is interested in the past glorious culture of your community, and whether anything is known of any great Jain centre hereabouts. Further can you tell me whether the Jains ever built "stupas" or as we British say "topes" as did the Buddhists.

Trusting you will find time to help me in my researches and get me as much advice as you can.

Believe me, Dear Sir,

Yours very truly,

LEONARD MUNN,

Capt. O.B.C. F.R.A.I.

Babu Puran Chand Nahar, M.A., B.L.

THE Nahars of Azimganj in the District of Murshidabad belong to the Oswal Sect of the Swetambar Jains whose ancestors, before they embraced Jainism, are said to have been Kshatriyas of the Rajput clan, having its founder in Pramari. Counting from him, the late Rai Setab Chand Nahar Bahadur stands eighty-first in descent. In course of time this family divided itself into various branches. Ashdharjim the thirty-fifth in descent, was the first to bear the title of "Nahar" from the time of his conversion to Jainism.*

Babu Puranchand Nahar is the second son of Rai Setabchand Nahar Bahadur. The Rai Bahadur was the great-grandson of Babu Kharag Singh in whom the present flourishing condition of the Nahars had its origin. Babu Puranchand was born on the 15th May, 1875.

His father was a great patron of learning and as a boy Babu Puranchand was, at first given education at home, on Jain precepts and rituals along with Vernacular training as was the fashion of the day. Feeling the keen want of proper educational facilities in

* See Major Walsh's "History of Murshidabad" P. 542.

the locality, his father established a free High School where Babu Puran Chand began his regular studies, from 1888 and passed the Entrance Examination of the Calcutta University in 1891. In 1893 he successfully passed the First Examination in Arts from the Berhampore College of the District and then joined the Presidency College, Calcutta, where he took the B. A. degree in 1895. In 1903 he joined the Bar at Berhampore after passing the B.L. examination and subsequently he passed the M. A. examination in 1908. Among the Jainas of Bengal, who are mostly engaged in trade and business it is worthy of note that he is the first graduate and lawyer.

In 1908 he removed to Calcutta and joined the District Court of 24 Parganas. With a view to follow the profession as a solicitor in the Original Side of the High Court he became an articled Clerk. Finally however, choosing the Appellate Side, he passed the Chamber Examination and was enrolled as a Vakil of the Calcutta High Court in 1914.

As regards his past and present activities in public life and educational matters, the following list will speak out for itself. His genial nature coupled with his excellent manners and his varied experience have made him a very popular and important figure in his community.

1. Honorary Magistrate of the Lalbagh Independent Bench (*Vide Cal, Gazette dated 24th July, 1901, circular No. 3697 dated 21st July, 1901.*)

2. Commissioner of the Azimganj Municipality (*Vide Notification dated 3rd December, 1898, &c.*)

3. Member of the Committee for the management of the Charitable Dispensary at Azimganj (*Vide Notifications dated 5th February 1903, and dated 20th April, 1909.*)

4. Member of Local Board in the District of Murshidabad (*Vide Notification dated 5th August, 1909.*)

5. Member of the Managing Committee and Secretary of the Edward Coronation Institution, Jeaganj in the District of Murshidabad for a number of years.

6. Member of the Benares Hindu University Court.

7. Honorary correspondent, Archaeological Department,

8. Examiner and paper-setter, Calcutta University.
9. Co-optive Member, Historical Records Commission 1923.
10. Member "Senior", Calcutta University Institute.
11. Member (life), Bhandarkar Institute, Poona.
12. Member (life), Jain Swetambar Education Board, Bombay.
13. Member (life), Rammohan Library, Calcutta.
14. Member (life), Jaina Sahitya Sansodhaka Samaj, Poona.
15. Member, Royal Asiatic Society of Great Britain and Ireland.
16. Member, Asiatic Society of Bengal, Calcutta.
17. Member, Archaeological and Historical Section, Calcutta Exhibition 1923.
18. Member, Bangiya Sahitya Parishad, Calcutta.
19. Member, Nagri Pracharini Sabha, Benares.
20. Member, Bihar and Orissa Research Society, Patna.
21. Member, Komrup Anushandhan Samiti, Assam.
22. Member, The India Society, London.
23. Member, Sanskrit Mahamandal, Calcutta.
24. Member, Sanskrit Parishad, Calcutta.
25. Member, Sangit Parishad, Calcutta.
26. Member, Society of Oriental Art, Calcutta.
27. Member, Bharat Kala Parishad, Calcutta.
28. Member (life), Ahimsadharma Parishad, Calcutta.

His career of right-directed charities is well-known amongst his people. His treatment towards his tenants is also praiseworthy. And it is due to his wise management that the occasion of any friction with his tenants has been reduced to nil. In spite of his multifarious duties as the head of his family with all its burdens and hardship, he has been able to devote a considerable portion of his time to higher studies and has issued several books and pamphlets and has contributed several articles both in English and Vernaculars (Bengali and Hindi). His "Jaina Inscriptions" Part I contains 1003 Jaina Inscriptions from various parts of India—most of the places he has personally visited for the purpose at a great sacrifice of his time and purse.

He has four sons and five daughters and to all of them he has imparted liberal education. He possesses a very fine collection of Indian Paintings, Coins and Sculptures. His excellent collection of Manuscripts and other selected works on Archaeology, Antiquity, History and important Journals are worthy of all credit.

(*J. H. Magazine.*)

NOTES AND NEWS.

THE POLITICAL RIGHTS OF THE JAINAS.

It is a well known fact that the Jains form a very wealthy community in India. Their contribution to the growth of Indian Industries and the development of Indian Commerce is in no way an insignificant one. Their religion and culture date from a period buried in the dim pre-historic past. From the beginning of the historic age till even a century after the advent of the British into our country the Jains have played very influential parts in various capacities. There have been Jaina Emperors, Kings, Ministers, Commanders-in-Chief, Legislators, Judges and others. Even to-day there are descendants of ancient Jaina Royal families living in different parts of India receiving political pension. The contribution of the Jains to the many branches of Indian Literature is a sure index to the wisdom and learning of the people.

But what is our political status to-day? Owing to our own indifference we are left unnoticed. Though we are the followers of a very ancient, independent and separate Religion, we are wrongly considered as a class of Hindus. Though we follow several customs and manners peculiar to ourselves and occupy a prominent position in the Indian Nation we are not recognised as an important minority community. We are not given the privilege of sending our own representative to any of the Legislative Bodies. Since we are scattered all over the country we cannot form a constituency of our own nor can we influence the existing constituency to accept one of us as their representative and vote for us.

We have to exert our influence and work for ourselves. The teaching is "Ask and it shall be given." If we don't ask, nobody

will know our needs. However important we may be, we will be left unnoticed if we sit idle. The Jains in the different provinces should *at once* petition to their respective Governments to nominate a Jain in every provincial Legislative Council and one in the Assembly. In this connection we may mention that as a result of the Memorial sent by Mr. C. S. Mallinath on behalf of the Jains to the Governor of Madras in 1923, a Jain (Mr. K. Raghuchandra Ballal) was nominated to represent the Jains in the Madras Legislative Council. There is no reason why we should not succeed in the other provinces if we only try.

The Jains will not be demanding too much if they pray to the Government for the creation of a separate constituency for them in every province where they live in considerable numbers since they are in no way inferior either to the Christians or the Muhammadans in point of influence and importance and their existence as an ancient, distinct, and separate community.

A GERMAN LADY EMBRACES JAINISM.

We are glad to publish the following interesting news from the fortnightly Hindi Journal "Vir," of the 1st October.

"Miss Charlotte Krause, Ph. D., who is the Professor of Sanskrit, in the Leipzig University, came to India some months ago to study Jaina Religion and Philosophy. After learning Gujarati in Bombay she went to Shivpuri in Gwalior and joined the Swetambara religious school there, to study Jainism and Ardhamaghadi. During the last *paryushan* period she went to Beawar where she became a Jain on 28th August. She took the vows of a Shravaki under Shri Vijaendra Suri. Then she delivered a lecture on Jainism which was greatly appreciated by the thousands of people who listened to her. She is now called by the name of Subhadra Devi."

We most gladly welcome the learned sister to our midst and pray for her long life and sound health to enable her to preach and spread all over the world the sublime teachings of Ahimsa and Universal Brotherhood of not only man but of all living beings.

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CONDITION OF THE JAIN EDUCATIONAL INSTITUTIONS.

*Mr. Ajit Prasada, M.A. L.L.B. Ajitashram, Lucknow, writes :—*We have much pleasure in recording the munificent gift of 5½ Lakhs by Seth Gouri Shankar Goenka of Khurja for the promotion of extensive and intensive studies in different branches of Sanskrit learning. Of this amount Rupees one lakh has been set apart for establishing a Sanskrit Library.

In the province of Bihar, we find Mr. Yunus, Bar-at-law, M.L.C. of Patna, making a religious and charitable endowment of 12 lakhs of rupees.

So far as we know, the accumulated funds of the four All-India Jain Educational Institutions, at Benares, Jaipur, Morena and Beawar, do not amount to more than 2½ lakhs. We are informed that the funds of the R. B. Ashram, now at Jaipur amount to about 2,000 ; and hardly about one thousand of this is deposited in the Imperial Bank. The rest of the funds are held in deposit by the donors themselves, or by some gentlemen connected with the Institution. We are also informed that the financial circumstances of one of these gentlemen have become seriously embarrassed, and there is no reasonable hope of recovery of the amount deposited with him,

Our Jain Educational Institutions have thus to depend for their continuance and existence upon the periodical contributions of the charitably inclined people.

It is no wonder then that the R. B. Ashram was on the point of being closed for want of funds, and that the Kashi Academy, which was founded so far back as 1905, has been dragging on its existence, on account of the ceaseless efforts of Shriman Jain Dharma Bhushan, Brahmachari Sital Prasadaji.

We cannot congratulate the community on the possession of the four Institutions. Except turning out teachers for local Jain Patshalas, and some others who have taken possession of some communal News-papers and other Institutions, the above four Seminaries have not produced, during the last 30 years a single scholar of whom the Jain community can speak with pride.

We want scholars who would take-up research work, study old Shashtras, write original commentaries upon them, in easy and popular language, and prepare original works on Jainism as a result, and on the basis, of their researches.

We also are very much in need of a Library where every Jain Shashtra should be easily available, and where all books of reference relating to the Philosophy, Metaphysics, Ethics and Sciences of all religions and countries should be accessible.

If all the above four Educational Institutions were amalgamated and a central Seminary, with a Library attached to it were started, on lines suggested above, a real step would have been taken towards the advancement and propagation of Jainism.

* * * *

LIFE OF LORD PAROVA.

Mr. K. P. Jain, (Editor "Vir"), Aliganj (Etah) informs us that he is writing a life of Lord Parsvanatha, the 23rd Tirthankara. He will be greatly thankful to those who supply him with (1) traditions connected with Parsva in the south (2) a summary in English of the *Padmavati Purana* written in Kanarese, and (3) a list of the books on the life of Parsva available in the south.

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ADAMS AND EVES OF A NEW HEALTH CULT.

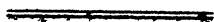
Mr. C. R. Jain writes from Berlin :—Week-ends in a modern Eden form the latest German culture. It has become fashionable for men and women, and even children, to disport themselves in the lakes and woods round the capital in a state of nature.

The new Adams and Eves are members of the Naked Sport Association with a large colony on the shores of a lake at Koenigs Wusterhansen.

They spend their week-ends in bathing and taking sunbaths, and it is strictly prohibited to wear a stitch of clothing.

They are recognised as genuine health enthusiasts by the authorities, and the police never interfere.

(From the 'People' of Sunday the 1st August 1926).





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MADRAS
NOVEMBER 1926.

{ WHOLE
{ NO. 257.

THE SHATRUNJAYA DISPUTE.

(Continued from page 280)

AFTER that period a jump is made of Hanuman dimensions. From Rs. 15,000 Mr. Watson has awarded Rs. 1,00,000 at a stroke to the Palitana Darbar—a rise of 700 per cent. Ladies and Gentlemen, I now come to review the most painful situation created by the Hon'ble Mr. Watson's orders in regard to the latest phase of this eternal dispute. There are several points, both of law and of fact, in which the gentleman's prejudice against our community has run away with his judgment; but perhaps there is none so utterly wanting in the commonest amenities of judicial or semi-judicial proceedings as his remarks in regard to the agitation in the press. You have all read, I dare say, these remarks couched in a vein of extremely questionable taste and property, of doubtful relevancy, and utterly destructive of that open-mindedness which is and must be the one great feature of even-handed justice. Says he :—

“Subsidised presumably by the wealth which distinguishes the Jains, an intensive propaganda in their interest has been carried on in several newspapers designed to prejudice the issues and to bring pressure upon the British authorities who have to decide the question. If the case had been one of a civil nature triable in a Civil Court some of these papers would undoubtedly have been guilty of contempt. The campaign has been characterised by many mis-statements, by many half-truths, and by quotations divorced from their context; from which inevitably wrong conclusions have been drawn.”

Mr. Watson knows very well that this was not precisely a Civil Court, and yet he would apply the most jealously guarded of the privileges of such a Court to himself. He forgets, however, that before claiming such a consideration, he had himself to observe a moderation, a dispassionateness, a detachably judicial attitude, which these very remarks show Mr. Watson to be temperamentally unequal to entertain. I am going to place before you some specimens of the wit and wisdom of this modern Daniel come to justice, from which you will see for yourselves how far Mr. Watson himself revels in mis-statements, half-truths, and disjointed quotations, when it suits his utterly prejudiced and perverted mentality. But he is not content merely by insulting the Jain Community; he insults the entire press of this country by his unwarrantable presumption that the press of British India had been subsidised by the wealth of the Jain Community. This is a direct challenge, not only to our community, but to the honesty, integrity and independence of the fourth estate of the realm,—the press in India. Those responsible for the conduct of the newspapers Mr. Watson seems to have had in mind when he rushed into this unjust, intolerable and injudicious expression of an unproved allegation, have already replied to the tirade; and it remains for us, the Jains, to repel, in as emphatic and unambiguous terms as we can command, this gratuitous libel of our entire community. In commenting on a public question like that of the Palitana dispute, the newspapers did no more than their plain duty, which, had they omitted it, would have exposed them to the just resentment of their readers as wanting in proper comment on the momentous issues of the day, Mr. Watson has charged it with venality, when the press was simply performing its duty. Has the gallant but misguided Mr. Watson realised the possibilities of provoking an argument on the *tu quoque* basis?

His decision, however, is wanting not merely in good taste and judicial atmosphere. It is unfounded in fact and unsupported in the principle, on which apparently this present-day prototype of Daniel relies. Thus, for instance, his main contention, that the question of the nature of the Rakhopa payment was in the nature of *res judicata* is based on a woeful misconception of the essential

particulars of the dispute. Let me quote him textually, for fear of the peppery Mr. Watson might pretend I have misrepresented him by indirect quotation :—" Any claim of the Jains that Rakhopa is not a tax but a mere payment for services rendered, is without avail, since Col. Keatinge's decision. Mr. Watson however forgets that whereas Col. Keatinge's decision, as he calls it, was given in 1863, the last agreement for forty years was made in 1886, 23 years after Col. Keatinge's is supposed to have established this *res judicata*. That agreement nowhere mentions, as Mr. Watson might have realised had he devoted greater or less prejudiced attention to the facts of the history, that the lump sum of Rs. 15,000 was fixed either at the rate of Rs. 2 per head of pilgrims visiting, or even that it was a lump sum settled on such calculation. Had they really meant to approximate the payment to a tax, there was nothing to prevent the authorities of the day recording such an intention in some form in the agreement. Even the Clause 3 of that agreement, which permits variation of the amount fixed in 1886 after 40 years, upwards or downwards, does not say that the variation is to be calculated at the rate of, and in the manner of a Poll Tax. Has Mr. Watson considered this aspect? I think not.

Connected with this fundamental misconception of the case before him is another still more extravagant misapprehension of the gallant and honourable the Agent to the Governor-General in the Western India States. He holds, following a passage in the award of Col. Keatinge in 1863 " that the Durbar had possessed the right to this taxation and had exercised it continuously from before the time of Col. Walker's settlement,—which is the starting point of all political rights and customs in Kathiawar." He held that " the right of levying some tax on pilgrims has at all times been claimed by Native Government : the responsibility of providing for the protection of these travellers increases with their numbers and it is but just that the right of taxation being once conceded, the revenue should be in proportion to the numbers who frequent the shrines." Mr. Watson, however, is here on the most treacherous ground ; for he simply generalises without consideration the particular history and traditions, the agreements and conventions, expressly entered into and definitely proved and

established before his predecessors, subsisting in this solitary example of the Jain rights and position in regard to the Shatrunjaya Hill. Even if, in general, it has been conceded by the paramount power that the Indian States have right to tax pilgrims visiting places of worship within their territories,—a position about the accuracy of which I beg leave to record my very serious doubts,—does it necessarily follow that in this particular case, too, the same principle applies? What right has Mr. Watson to ignore altogether, as he wantonly does in this instance, the force of special solemn repeated agreements between the parties to the dispute? What right has he to ignore the spirit as well as the letter of the orders of the British Government according the ratification of the agreements arrived at on account of their intervention? Why has he eschewed altogether any mention of the history in this particular case? We need not be so unjust to the Hon. Mr. Watson of the Western India Agency as to suggest any redress for such a wholesale disregard of conventions and precedents, such a surprising solicitude for the rights (?) of the Indian State concerned; but the coldness as well as the substance of Mr. Watson's order puts a heavy strain upon the forbearance and good manners of a sorely tried and justly increased community wounded by its gratuitous insults and unjust findings. The specific illustrations of still subsisting pilgrim taxes in British India as well as in Indian States, cited by Mr. Watson in support of his astonishing contentions, are utterly inapplicable to the case before him; for whatever may be the law and custom with regard to each and every one of the instances cited by him, the case of Palitana stands altogether apart. And while on this point, will you permit me to add, Ladies and Gentlemen, that Mr. Watson, in his most inexplicable solicitude for the replenishment of the exchequer of His Highness of Palitana, has utterly misunderstood the nature and purpose of a pilgrim tax of the type demanded from the Jains by the ill-advised Thakore of Palitana. Such a tax may have, if at all, a historical basis; it cannot possibly have an economic or even a political justification. The greatest and the wisest of the Moghul Emperors has justly been immortalised in song and story by his decision to abolish the *Zazia*, which was a tax on the Hindus. A pilgrim tax, by its

very nature, falls on that section of the community whom it cannot possibly be in the interests of a civilised government to penalise or discourage in any way. It is obviously the most gentle, peaceful, praiseworthy section, which at the moment of going on a pilgrimage is engaged in a task which our conscience will not permit us in a civilised community to regard as anything but the most highly meritorious. In British India, there may still be isolated instances of such survivals of an age of bigotry ; but wherever they exist, the pilgrim taxes are distinctly made to meet and serve the pilgrim needs exclusively. They are not taxes in the strict sense of the term but merely payments for service rendered. In the particular instance of the Jains vs. the Palitana Durbar, there is the further consideration that by this attempt the State of Palitana seeks to tax not merely its own citizens, but also, and far more considerably, the British Indians as well. By far the largest proportion of the Jains in India live in British India, or at least outside the limits of the Palitana State. To permit the latter in such an attempt at indirectly taxing even subjects of British India would, I submit, raise the gravest possible issues of a political nature, the very existence of which Mr. Watson seems to be unconscious of. If this aspect of the case is duly pressed upon the attention of the higher authorities, I venture to think, Mr. Watson's hasty, ill-considered, and biased judgment (?) cannot but be reviewed and reversed by superior authorities.

In this connection let me also mention a point of technical importance. The issue before Mr. Watson was perfectly simple. He had to consider, under Clause 3 of the agreement of 1886, how far it was possible to vary the amount fixed in 1886 by way of Rakhopa payment. There was absolutely no necessity for him to make such a grotesque exhibition of his prejudice and incompetence, by entering gratuitously into the question of the right to tax by means of a poll tax or a pilgrim tax. He has only succeeded, by this utterly uncalled for excursion into the domain of political and judicial speculation in displaying his own ignorance. The political *obiter dicta* Mr. Watson has permitted himself to indulge into incidentally, would be mirth-provoking were they not fraught with the deadliest mischief not only for us in this particular case, but also for the entire

population under the Indian States, or which is at all likely to come into conflict with those states. He considers in his infinite wisdom :

"The British Government as paramount power has from early times asserted its right to intervene with advice to the rulers of Indian States in cases of misrule or oppression when brought to its notice. What constitutes oppression or misrule justifying such intervention may vary with the political practice of the British Government concerned. The early interpretations of the Bombay Government and of its officers in Kathiawar have been constantly in favour of the individual supposed to be oppressed rather than of the responsibility and dignity of the ruler. A tendency arising from a natural sympathy with the weaker side need not be criticised ; but it may be doubted whether its ultimate effect of constant open intervention on behalf of individual and classes has really been for their own benefit or for the improvement of rule in the Indian States concerned. The party befriended ceases to look to its Durbar for justice ; and after a time becomes defiant and unreasonable relying upon its right of appeal."

This long extract is adduced here as a specimen of the new wisdom Mr. Watson's has brought forward in his warm hearted sympathy for that poor, deserving, highly meritorious—the Princes of India, against the extravagant demands of their progressively defiant subjects. Mr. Watson, however, forgets that, even if his really original philosophy were accepted, the Jains of India are not appealing against their Sovereign Lord and Master, the Prince of Palitana. The Jains live in British India for the most part ; and unless Mr. Watson's notion with all its implications comes to be adopted in the highest quarters, their inherent indefeasible right to demand justice from their own Government against the unwarrantable exactions of an alien authority cannot possibly be questioned or denied.

One more point in this illuminating judgment of this modern Daniel, and I shall have done with this tedious review. Mr. Watson decides for a period of ten years. But what about thereafter ? Thereafter, he simply gives a *carte blanche* to the Palitana Durbar to exact a tax, or any commutation of it, that he can manage to

squeeze out of the Jain Community. He has no regards for the history of this dispute. He has no concern with the rights of the British Indian Jains. He does not care for the position and prerogative of the paramount power, for in his brand new wisdom he holds that the intervention of the paramount power cannot be in the interest of the responsibility and dignity of the Prince. The Jains, of course, do not count with Mr. Watson, as much as the Durbar does ; and so he has no concern at all with the fact that by this stroke of his pen he has annihilated their century-old right to invoke the assistance of the suzerain authority to maintain their undisputed rights and privileges against the intolerable and unjustifiable aggression of princely misdemeanants. Ladies and Gentlemen, as I said at the outset of my speech, we have met to-day to reconsider those matters of our own internal communal reorganisation or reconstitution which the experience of this dispute, its conduct and management, warns us has become absolutely necessary. My friends, it is a thankless task, and ungracious also, to find fault with those who have had the conduct of this matter from the earliest time to date ; but it is however unavoidable. It is the stern duty of this occasion that its magnitude or importance compels us to brush aside all petty considerations of personal feelings, all trifling thought of individual sentiment, and demands from us a measure of prudential precaution in setting our own house in order first before we venture upon a more determined course to oppose and over-throw Mr. Watson's order. That decision, by the very absurdity of its jump from Rs. 15,000 to Rs. 1,00,000 has made many outside the Jain Community sympathise with us. But that in the origin and conduct of this latest phase of the dispute there has been a laxity, a remissness in conveying all the essential information to the community, at large, which, had it been duly informed, the community, I venture to think, would very probably have reconsidered its *modus operandi* so as to achieve earlier and most satisfactorily the end in view. It may not be perhaps generally known that the Agent and representative of our Community in this connection,—the so-called firm of ANANDJI KALLIANJI—was formed as the collective managing representative of the Community by

joining together two simple names, ANAND meaning joy, and KALIAN meaning welfare. This impersonal nomenclature was in the fitness of things for the representative of the Community, whom the community itself collectively set up and whom consequently the community is entitled to reform, when circumstances and conditions make such a reformation unavoidable in the best interests of the community. In the present instance, it may be said I think without any possibility of challenge from the warmest advocate and champion of the existing state of things that those now working in the name of Anandji Kallianji have failed to take the community, or at least the educated influential section thereof, into their confidence. It is poor policy and poorer justice and wisdom to cry over spilt milk; and so we need not on such a solemn occasion as this indulge in mere recrimination. But at the same time I cannot avoid, and I fear the community too cannot avoid, the stern duty of self introspection, and consider whether our own organisation does not demand an orientation in constitution more in accordance with the changed circumstances and conditions of these times. If a word in passing were not out of place, by way of illustration of the mishaps that arise from the lack of "representativeness"—if I may use the term.—in the Anandji Kallianji firm, I may say that their insistence in not holding this Session Conference earlier, and when it was yet time to impress upon the power that be the strength of the Jain sentiment on the subject, was productive of an amount of evil and friction which I fear will never be properly realised. We have now seen the result of such attitude and policy. I am afraid it cannot satisfy the community; and the time must therefore be admitted to have come, when it is absolutely indispensable, for the better and more effective safeguard of our collective rights and privileges, to reconstitute altogether our central collective, managing agent and representative, with a far more representative element in their constitution, and with a provision that would place this agent in direct, immediate contact with the community. You are not to understand, Ladies and Gentlemen, from my remarks foregoing that I would advise against the energetic prosecution of our appeal to higher authorities against

this iniquitous and insupportable order of Mr. Watson. I am persuaded that in the last resort, and for securing a really lasting permanent resolution of this oft recurring dispute, we shall have eventually to rely on ourselves. There is no strength like one's own. The community must, in my opinion, learn a lesson from this event and make a firm resolution to oppose the injustice of the Palitaha Durbar and its associates by a stern determination not to go on pilgrimage unless and until the fullest satisfaction is obtained on our main contentions.

I may also take this occasion to observe, Ladies and Gentlemen, that though this case seems to refer immediately to the Jain alone, its principle is vicious enough to be extended to every community. The holy places of almost every community in India Hindu, Mahomedan, Christian and others are not all centred in each case in one single place. They are everywhere, under every jurisdiction, Indian as well as British. If an Indian State is allowed to-day to levy, for revenue purposes, that most hated of all taxes, a poll tax on the Jain pilgrims within the jurisdiction of that state, other states might follow with similar taxation on revenue pretext, but more correctly perhaps on grounds of religious intolerance. Communal tension has to-day reached in India the most fearful proportion. Is it right, is it just, is it prudent, at such a moment, deliberately to add fuel to the already roaring furnace of communal dissension, by permitting an Indian Prince to tax pilgrims—a permission which can be utilised at any time for religious bigotry under the pretext of revenue necessity? I think this view of the matter has never been sufficiently appreciated by Mr. Watson ; but that is no reason why the rest of the Indian Nation should overlook the grave consequences of this strange decision. I appeal, therefore, to the leaders and representatives of all other Indian communities to support the Jains in their agitation against this fatal decision as what is the fate of the Jains to-day might at any time be theirs.

NEED FOR PRACTICAL MANIFESTATION 'OF OUR SENSE OF GRIEVANCE.

I have now completed the review of the most salient features

of the dispute. I have not, I trust, Ladies and Gentlemen exhausted your patience in this attempt to place before you an outline of the facts and circumstances most material to the dispute together with a brief review of the order of the Hon'ble Mr. Watson. It is for you in this Conference now to decide upon the measures which must be promptly adopted to vindicate our right of access for all, and to assure to the community the enjoyment of these rights in the most permanent, the most undisturbed, the most equitable and honourable manner. I doubt not that the collective wisdom of the community will be equal to the occasion, and that the steps decided upon in this Conference will be speedy and effective for the end in view. If, however, a suggestion or two may not be out of place from one who has the unique honour of being chosen captain and spokesman in this hour of trial, will you permit me to offer my own suggestions for the purpose? I consider the root cause of the entire mischief to lie in the vagueness and ambiguity concerning the actual position in regard to the ownership and sovereignty over the Shatrunjaya Hill and as regards the properties included therein. The rights and duties arising therefrom are necessarily and naturally a matter of dispute while the main question is itself allowed to be a matter of dispute while the main As a Jain, of course, I do not doubt for a moment the correctness of the position of the cause we are met to-day to forward. But lest our natural partiality for our own viewpoint should be misconceived, may I suggest that the supreme Government of India—the successors and representatives to-day of the Moghuls who first recognised the fact of our owning Shatrunjaya and confirmed the same by granting to us the Hill, and even of the preceding dynasties that went before the Moghuls,—should appoint an authoritative and representative commission of inquiry to investigate thoroughly into the whole question, and to report thereon dispassionately, on judicial as well as historical grounds. Let the final decision rest with the supreme government, after the recommendations of such a commission are received; but let a full, free, frank and final investigation be made into the whole question, so that adequate material be provided for those who

have to give the final judgment on the matter. The commission must be composed, if it is to carry confidence on both sides and inspire respect all round, of representatives of both parties to the dispute, aided or presided over by an impartial jurist or officer of experience equal to the task. Pending the findings of such a Commission, it is but fair and proper that the Palitana Durbar should abstain from those acts and decisions which have been the basis of offence and alarm to our community. The sovereign British Government is bound, I need not say it in so many words to this assembly, or for the matter of that to India at large, to protect the interest and privileges of such a large section of its own immediate subjects whose most distinguishing characteristic as individuals and as a community is their unshaken loyalty to the Government established by law in the land. The British Government in India have had more than one proof, substantial and undisputable, of the steadfast loyalty and firm good-will of the Jains in India; and if the latter petition that Government should support them in their contentions for the maintenance of their rights which they have enjoyed for centuries, are they asking too much of that Government? It is the bounden duty, the most elementary obligation of every civilised government in the world, to do justice to the individual citizens under its allegiance; Here we are asking for no more than bare justice. I have even ventured to suggest a Commission of inquiry as a preliminary to the final and proper decision of the matter. Could we be fairer and more reasonable in our demand? I think, not; and I doubt not that the responsible advisers of the Palitana Durbar will themselves perceive the eminently reasonable attitude we have taken up in this instance. I find it hard to believe, for my part, Ladies and Gentlemen, that a princely house of India, which has been in such happy relations with our community for so many generations, should wantonly abandon the ties of goodwill that have in the past bound us together to our mutual advantage. I cannot believe, for my part, Ladies and Gentlemen, that these sagacious, experienced advisers of an Indian Prince would so gratuitously disregard the claims of honour, the ties of interest, the demands of mere equity and honesty,

as to refuse to agree to the suggestion I have ventured to put forward. I refuse to assume that these responsible and experienced authorities, who know,—and none better,—the strength of feelings acts like those we have to complain of are likely to arouse, who are aware of the resources of the community they are apparently endeavouring to ride roughshod over, who cannot be unmindful of the material advantages they themselves stand to derive from peaceful, amicable, happy intercourse with the community which is in no inconsiderable measure the author or occasion of their own present position and importance, and recklessly challenge conclusions with that community on manifestly absurd, untenable, inequitable grounds. I firmly believe that it needs only a proper, energetic, determined representation of our claims to be investigated into,—wherever doubtful or disputable, by an independent commission of thorough going inquiry, and with an assurance of our desire to abide by the final judgment of the supreme Government in the matter, to bring the Palitana Durbar to accept our proposals. If they do not agree,—which I trust will not be the case,—we must not sit down in abject despair, we must not abandon the fight for our rights supported as they are by the showing of history and the requirements of justice, but must rather resolve to do everything in our power, including, if need were, and as a last resort, to practice *Sat'yagraha* against this unjust treatment to vindicate our rights and to secure our position. Ladies and Gentlemen, I trust, you will not consider me presumptuous if I repeat what I have already said before in this connection. The real, lasting, permanent, satisfactory solution of this recurring dispute can only be had if we the Jains learn to appreciate the value of self-reliance. We have justice and reason on our side. We have, I doubt not, the sympathy of all India on our side as this gathering itself can witness. We have, or shall soon have, on our side the reason and statemanship of the supreme British authority. But all these will not avail,—everyone of these will miscarry,—if we do not learn to depend on our own strength. Let me, therefore, appeal to you. one and all, Ladies and Gentlemen, to resolve firmly not to think of a pilgrimage to Palitana while

our ancient rights remain in dispute. If we withhold pilgrimage, our opponents will themselves realise the futility of their fight. And if a still bolder counsel be not out of place, may I suggest, as a trial of strength, as a test of our feeling, that those among you as can support a more energetic action should themselves go on pilgrimage, refuse to pay an unjust tax demanded by the authorities there, and defy them to do their worst.

CONCLUSION

And now, my friends, my task is almost ended. I am, believe me, infinitely your debtor for the patience with which you have heard me, as I have been for the honour you have done me, I shall not take it upon myself, further than I have already done, to mention those obvious directions in which we ourselves need a word of warning to get our own house in order, to cease those disgraceful wrangles which only end in our own weakness. Perhaps this Conference will, with the aid of your united wisdom, help to suggest means wherewith we may avoid the paralysis which is imperceptibly, insidiously, but incontestably creeping over us. In any case, I say that for my part I feel convinced this great gathering of the light and learning, the wealth and wisdom, of our community will not have met in vain if it help us to decide on concrete definite steps for the assertion and vindication of our rights, for the assurance of our position in the particular case for ever, for the settlement of those paltry, internal dissensions or disquisitions, which only serve to fritter away our strength and display our weakness. I have no doubt the justice of our cause will itself support and vindicate that cause. "Thrice is he armed who hath his quarrel just." But I also hold to the maxim of the statesman who trusted in God to gain victory, but at the same time did not forget to keep his power dry. A word to the wise is enough; and the wisdom of this great community of merchants is unequalled and unsurpassed.

FRAIZ-I-INSANI.*

By Bashir-ud-Din, B.A., I.L.B.

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THIS little book written by Mr. Sumer Chand Jain deals with the duties of man as conceived by Jainism and is intended to be a short study of the practical aspects of that religion which is generally supposed to be more of a speculative creed than a system that can furnish principles for the guidance of practical life. It is in fact this greater insistence on theory than practice which marks out at once the difference between the Semitic religions and the Aryan faiths. The latter or more are less peeps behind the metaphysical veils of the human spirit, philosophising the experiences of the soul as revealed to the seers of the past. If they are philosophical, they are also unsocial and commonly look to the end rather than to the intermediate processes of human existence. From the Greeks, the Roman Empire inherited the Pagan beliefs which emphasised the individual at the expense of the community as a whole. The pagan beliefs were therefore unsocial and they succumbed to the appeal of the Oriental cults of Isis and Cybele, of Ba'al and Mithra which were, despite their mysteries and baptisms of blood, replete with hopes for the future salvation of the soul. "These faiths, says Cumont, "paved the way for Christianity and heralded its triumph." The Gods of the Greeks were natural deities, while the God of the Hebrews is the God of History. The great founders of the Semitic Religions thus stand in respect of their outlook on life poles apart from Sakya-muni and Mahavira. They were more of men of action than philosophers.

To what extent Jainism also inculcates the philosophy of action, it is difficult to say. Its ideal of nirvana as the goal of practice takes much out of the appeal it should otherwise make. That the prominence of this feature is due to inadequate appreciation of the truths of that great religion there can be no doubt, as recent researches tend to show that looked at from the point of view of practical guidance Jainism stands inferior to no other religion. Sumer Chand's is an attempt to show this.

The Introduction quotes a Sanskrit Sloka which as I understand contains an epicurean appreciation of life (P. 5) with an ill-disguised sneer at re-incarnation. The author suggests the impossibility of perpetual happiness, which is never the lot of poor weak mortals. The wise reflect that this life is but a stage of existence that must pass and that man is not born without a meaning or purpose of life. He is subject to an eternal Law, which it should be the aim of his life to find out. This the author suggests is impossible, for the conceptions of men are those taught him by the faith to which he is born. Of these there are some which teach murder and mutual warfare which should be unhesitatingly deprecated ; while there are others which inculcate Bhakti Marga, which paralyses the faculties of action and consigns man to servitude. Mere Gyan is therefore nothing unless it is accompanied by a corresponding translation of it into the postulates of practical life. Jainism therefore preaches that Darshan, Gyan and Charitra are the three inseparable ingredients of practical life. The author therefore proposes to explain the religion of the Jains in its view of these three principal elements of practical wisdom.

This introduction strikes the keynote for the whole work and it may not be uninteresting to examine the motif on which the superstructure rests.

It will be admitted that the ideals of happiness are as different as the dispositions of the mankind at large. The idea of pain is different as understood by the sage and the average man of the world. The Bhakti Marga might be quite as important as the Charitra referred to by our author. The tendencies differ and according to the plane on which they are placed they are to be always judged. To rigidly categorise the whole thing and claim for it alone the sole title to truth would be to claim infallibility. The fact that life is but a stage in the endless travesty of existence is but a truism and it would not be at all difficult to quote exactly the same views from the Mystic and the dogmatic interpretations of Judaism, Christianity, Islam as well as the various systems of Hindu religious philosophy. The helplessness of man and the fact that he is moulded by the beliefs in his environment are

again hackneyed beliefs quite in keeping with the general experience of mankind. The illustration is however unfortunate. The case of religions which teach assassination or murder or others which inculcate Bhakti Marga solely as the objects of life is misleading. We do not know of any great faith which teach such abominations.

Take Islam which alone of the great faiths of the world teaches not only the right but also the duty to make war. But nowhere better than in the Quran we find the Fasad or mischief deprecated or the war for the sake of secular domination. There may be stages in the struggle of existence when self-preservation, the instinct of the Individual as well of the nations, the love of the country, the independence of political and national life, may inculcate the right of the individual and of nations to vindicate the liberty of conscience and the rights and obligations of justice and humanity. This attitude more than anything else gives to that great faith the title to take its place among the great religions of humanity.

Similarly the aim, meaning and purpose of life are ideas shared by all the great faiths of the world. The rest of the book contains chapters on various aspects of life which are more concerned with practical wisdom than the outlook of religion on the fundamental problems of human existence. I am not in a position to say to what extent the sources are representative of the Jain belief and to what extent they belong to religion rather than to Practical Ethics which though a complement of religion still lies outside its pale and belongs to a sphere distinctly its own.

The language and arrangement could be much improved. The printing and the general get-up are bad. The book is without interest and with judicious alterations and omissions in the outline of its treatment of the subject, it should suggest a vast field for the study of an important aspect of Jainism *i.e.* its bearing on the problems of practical life. The author deserves thanks for pioneer efforts to throw light on an important aspect of the Jain faith.

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P. C. NAHAR.

(To be continued),

A MEMORIAL TO THE MADRAS GOVERNOR.

To

His Excellency The Right Honourable Viscount
GOSCHEN OF HAWKHURST G.C.I.E., C.B.E.

Governor in Council,

Fort St. George, Madras.

The Humble Memorial of the Tamilian Jains submitted on their behalf by C. S. Mallinath, Editor, "*The Jalna Gazette*," G.T., Madras, most respectfully sheweth.

I. That the Jains of the Madras Presidency form a very important minority.

II. That the Jains prayed to the Madras Government in 1923 to grant a seat for a member of their community in the local Legislative Council.

III. That this request was accordingly granted and Mr. K. Raghuchandra Ballal of South Kanara was nominated to represent the Jain community, for which act of generosity the Jains are ever grateful to the Government.

IV. That about two-thirds of the population of the Jains of this Presidency live in the Tamil Districts.

V. That the Memorialists humbly pray that the Member to be nominated for the Jains, for the third Session of the local Legislative Council, may be chosen from the Tamilian Jains.

VI. That the Memorialists beg leave to suggest the name of Mr. A. Dhanadeva Nainor, Merchant, Arni, North Arcot District as the best candidate for nomination to the Council for the following reasons.

1. He is a loyal and law-abiding citizen of Arni in the North Arcot District where the Jains live in the largest number.

2. He is an English-educated gentleman, well acquainted with the Jains of this Presidency.

3. He has served the Government and the public for more than three decades in the capacities of :—

(a) the Chairman of the Union at Arni.

(b) a Member of the North Arcot District Board.

- (c) a Member of the District Educational Council.
- (d) the President of the Madras Provincial Jain Conference.
- (e) a Member of the Taluk Board ; and
- (f) an Honorary Magistrate.

4. He is a wealthy merchant paying a considerable amount of revenue to the Government.

VII. The Memorialists humbly pray that Your Excellency may be pleased to grant the above request, for which act of kindness the Memorialists will gratefully remember the name of Your Excellency and as in duty bound pray for your long life and prosperity.

Sheets containing signatures of important members of the community are attached herewith.

Dated 25th October, 1926.

(COVERING LETTER.)

From

C. S. MALLINATH, Esq.,

Editor, "*The Jaina Gazette*,"

9, Ammen Koil Street,

G.T., Madras.

To

The Private Secretary,

To His Excellency the Governor in Council,

Fort St. George, Madras.

Respected Sir,

I beg to submit under separate cover a humble Memorial from the Tamilian Jains praying His Excellency to kindly nominate a Member from the Tamilian Jains to represent them in the Third local Legislative Council.

I shall be greatly thankful to you for your kindness in placing the Memorial before His Excellency as early as possible.

Thanking you in anticipation,

I beg to remain,

Respected Sir,

Your most obedient servant.

C. S. Mallinath,

Dated 25th October, 1926.

A MEMORIAL TO THE MADRAS GOVERNOR 309

(REMINDER.)

From

C. S. MALLINATH, Esq.,
Editor, "*The Jaina Gazette*,"
9, Ammen Koil Street,
G.T., Madras.

To

The Private Secretary,
To His Excellency the Governor in Council,
Fort St. George, Madras.

Respected Sir,

I beg to inform you that a Memorial from the Tamilian Jains and a covering letter from my humble self, dated 25th instant were handed over in person at the Private Secretary's Office on the 26th instant.

I am very anxious to know if they have reached your Honour and if the Memorial has been placed before His Excellency.

May I know if I can have the happy privilege of an interview with your Honour, at any time your Honour may be pleased to appoint.

Thanking you in anticipation,

I remain,
Respected Sir,
Your most obedient servant,
C. S. Mallinath,

Dated 29th October, 1926.

(REPLY FROM P.S.)

PRIVATE SECRETARY,
Madras,

GOVERNMENT HOUSE,
Madras,

5th November 1926.

Dear Sir,

In reply to your letter of the 29th ultimo, I write to let you know that the Memorial from the Tamilian Jains has been placed before His Excellency. The request that His Excellency should nominate Mr. A. Dhanadeva Nainar to the Legislative Council will be considered when the time comes for making nominations.

I fear it would not be proper for me to give you an interview on the subject of the above nomination. If however you desire to see me concerning any other subject, I shall be glad to meet you any morning except Saturday in the Secretariat.

Yours very truly,

(Sd.) E. C. SMITH.

To

The Editor,

"*The Jaina Gazette*."

9, Ammen Koil Street,

G.T., Madras.

NOTES AND NEWS.

NOMINATION FOR THE JAINS IN THE MADRAS COUNCIL.

The Jains in this Presidency form a very ancient and important minority community. They do not form a section of the Hindus as is wrongly supposed by many. On the other hand, like the Christians and the Muhammadans, they constitute a distinct and separate community. Their religious beliefs, customs and manners are different from those of any other community—Hindu, Christian or Muhammadan. History shows that they have been living in this Presidency from the earliest times and that there have been many Jaina kings in the Chola, Chera, Pandya and Pallava dynasties. The Jains have contributed a large share to the building up of the Sanskrit, Tamil, Telugu and Kanarese literatures. It is an acknowledged fact that had it not been for the Jains the Dravidian culture and civilisation would not have been so famous and splendid. The Religion and Philosophy of the Jains are so unique that they deserve to be conserved at least from the point of general utility.

When several backward communities, though coming within the common fold of Hinduism have been given separate representation, there is no doubt that the Jains who do not belong to Hinduism and form a distinct and separate minority community have greater claims to be represented in the council.

Moreover the Jains in this Presidency are very backward in point of education and influence and as such it is difficult for a member of the community to enter the council by contesting in the general elections.

In response to the prayer of the Jains to the Madras Government in 1923 a seat was allotted to them in the second Legislative Council and a Jain from South Kanara was nominated.

This year the Tamilian Jains have submitted a memorial to His Excellency the Governor requesting him to nominate Mr. A. Dhanadeva Nainar of Arni to represent the Jains in the Legislative Council, since he enjoys the confidence of the whole of the community and is an English educated, loyal and law-abiding citizen of Arni in the North Arcot District where the Jains live in the largest number.

In conclusion it is necessary to point out that the Jains form such a distinct, separate, and important minority community that their interests will greatly suffer if they do not have a member of their own community to represent them in the Legislative Council. In consideration of the above mentioned peculiar characteristics and importance of the community, the Jains will not be demanding anything extraordinary if they pray for a permanent reservation of a seat for them in the council.

J. E. F. ASSOCIATION, MYSORE.

The seventh annual general meeting of the Jaina Education Fund Association, Mysore, was held at Sowcar Vardhamaniah's Jain Boarding Home, with Mr. R. Brahmasuriaya, merchant of Bangalore, in the chair. Touching references were made to the sad and early death of Mr. Vardhamaniah. A resolution was solemnly adopted to express the grief of the community at the death of the Sowcar, and to offer the sympathy of the meeting to the members of the bereaved family. Another resolution urged the Jains to abandon extravagant expenditure during marriages and other functions, and to contribute liberally on such occasions to charitable institutions.

The Jain community, both in Mysore and outside, are very keen about the construction of a bridge across the Hemavati at

Man 'agere—on the Mysore-Arsikere Railway line—8 miles from the sacred shrine of Sravanabelgola. Representations on this behalf were made from time to time, and some contribution was also promised by the Jain community. It was resolved that the sum, which had been collected for this purpose and deposited with Sheth Gurumukrai Sukhanandji of Bombay, be deposited with Government, a deputation also waiting on the Government to press the matter.

Another resolution expressed the gratitude of the Jain community to H. H. the Maharaja for honouring Bellur Sowcar Gangappa, and Mr. Dharanaiya of Sravanabelgola, during the last Dasara, for the charities of the latter. It was resolved that a marble bust, and a life-size oil-painting of the late Sowcar Vardhamaniah be erected at the Jaina Boarding Home, and that a printing press, to be named "Vardhamana Press," be established at Mysore.

JAINA GATHERING AT HASTINAPUR.

This year the Jains from the Punjab, the United Provinces and Delhi assembled in thousands at Hastinapur (24 miles from Meerut) for pilgrimage on Kartik Purnima (19th Novr.). Excellent arrangements were made by Hastinapur Thirtha Committee for the comforts of the pilgrims many of whom would have gone to Palitana on this day but for the present dispute with the Palitana Durbar. Kirti Prasadji, Secretary and Dayalchandji and Manilal Kothari, members of the Shatrunjaya Propaganda Committee specially went there to explain to the pilgrims the present situation regarding Shatrunjaya Hills. Mass meetings were held in which speeches were made urging *yatra tyag* (abandonment of the pilgrimage) and necessary sacrifices for the successful termination of the present struggle. Messrs. Arjunlal Sethi and Mahatma Bhagwandin who were there in connection with Digambara Jain Sabha also spoke laying stress on the need of unity and Satyagraha as the ultimate weapon.

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JAIN PRAYER.

Let there be prosperity for all living beings.

Let the King be victorious and righteous.

Let there be rain in every proper season.

Let diseases die and famine and theft be nowhere.

**Let the Law of the Jina give all happiness to all
the living beings of the world.**



THE JAINA GAZETTE

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BUDDHISTIC AND JAINA VERSIONS OF THE STORY OF RAMA.

BY

Prof. A. Chakravarti, M.A., I.E.S.

(Continued from page 124.)

Let us now turn to the account given by Ravishena and adopted also by Pampa. We may notice to start with that according to this version Janaka is not only the foster-father but also the natural father of Sita ; perhaps this is the only version where Sita is the daughter of Janaka.

Here the story is in main respects the same as the version of Jinasena given above,—the same ethnic back-ground, the same account of the Vidyadharas, regarding their origin, their psychical and scientific skill and their religion—Jainism. The story starts with an ominous prediction—"The birth of Sita will be the cause of the ruin of Lanka." Vibishana the brother of Ravana, hearing of this prediction from the sooth-sayers tries to avert the calamity by nipping the whole thing in the bud. He wants to destroy both Dasaratha and Janaka so that there may be no Rama or Sita. This is to save his brother's kingdom of Lanka. But Vibishana's design on the lives of Dasaratha and Janaka is made known to them by Narada. These are advised to protect themselves by setting up their likenesses on the throne temporarily and to spend their time in disguise elsewhere. Vibishana destroys these two representations and goes out with the satisfaction of destroying the enemies—not knowing the real truth. Dasaratha and Janaka make a tour together and arrive at Kantaka-mangalapura. There they find preparations going on for the Swayamvara

of Kaikeyi. They attend the ceremony when Dasaratha is chosen by the bride. The other suitors attack Dasaratha, who has to defend himself. Kaikeyi takes the place of his charioteer when the latter is killed. For this timely aid, the king offers her a boon which she accepts and reserves for a future occasion. Dasaratha marries also other wives and begets four sons—Rama, Lakshmana, Bharata and Satrugna by different wives.

Then Janaka, king of Mithila returns to his place and marries Videhi by whom twins are born Sita and her brother—Prabhamandala. The latter as a baby is carried away by a Vidyadhara and is left in Rathanupura-chakravala-pura the capital of a Vidyadhara kingdom. The king of that place adopts the boy as his own under the name of Prabhamandala.

Janaka's territory is invaded by Kīṛāṭas - barbarians. He requests the aid of Dasaratha who sends his two sons Rama and Lakshmana. The barbarians are driven out. In return, Janaka offers his daughter Sita, in marriage to Rama. The marriage is to be celebrated. Narada seeing the beauty of Sita has a likeness of her prepared and leaves it in a grove where Prabhamandala used to play. The latter falls in love with Sita, seeing the picture by chance. His father the Vidyadhara king manages to bring Janaka to his own city by a stratagem and demands of him Sita for his adopted son Prabhamandala. Janaka replies that she has been already given away to Rama. Then the Vidyadhara king proposes a condition. If Rama can break a Vidyadhara bow, he shall retain Sita; if not she shall be given to Prabhamandala. Rama accomplishes the feat and the marriage is celebrated. Prabhamandala discovers his relationship to Sita and becomes reconciled.

Dasaratha wants to renounce the world and invests Rama with Sovereignty. Kaikeyi demands her boon—that Bharata be made king. Rama relinquishes his right in favour of Bharata and resolves to retire to the forest. Sita and Lakshmana accompany him. They arrive near a place called Patala-Lanka where Khara is reigning. Lakshmana obtains a magic sword—a sword for which Khara's son Sambhuka has been doing penance for 12

years. The latter is accidentally slain by Lakshmana. On this, Khara leads his army against the Exiles. Lakshmana goes to meet him in battle. Sambhuka—the killed Vidyadhara prince—is the son of Chandravakshi—sister of Ravana. Hence Ravana hearing of this, sets out to the aid of Khara. He sees Rama and Sita in their forest-dwelling and becomes enamoured of the latter. He calls up a Sakti to counsel him how to obtain her. She (the Sakti) informs him of the agreement between Rama and Lakshmana that the latter while fighting Khara should sound his conch if in difficulties. Ravana is counselled to go and sound it from a distance. Rama hearing the signal leaves Sita and runs to his brother's aid. Ravana carries off Sita in his *vimana*. Rama discovers the deception too late. Meanwhile all attempts to make Sita yield to Ravana's solicitations become fruitless. Neither inducements nor threats are of any use.

The rest of the story is as usual; except for the fact that Prabhamandala Sita's brother takes a prominent part in aiding Rama in recovering Sita. Sugriva, Hanuman, and Vibhishana Ravana's own brother all become Rama's allies. Then the battle and the fall of Ravana at the hands of *Lakshmana*. Then all go back to Ayodhya with Sita, where Rama assumes the sovereignty. One point of variation—both the Jaina versions relate that Ravana is killed by Lakshmana and not by Rama as Valmiki has it.

In all these versions there seems to be the greatest divergence as to Sita's parentage. Valmiki is silent—leaving it a mystery. Jinasena's tradition as well as the Kashmiri tradition make her the daughter of Mandodari, according to the former, by Ravana; whereas the latter again shrouds it in an unintelligible mystery. Ravishena-Pampa version makes her the natural daughter of Janaka. But Prabhamandala her own brother plays in a mild way the part of Ravana, though he corrects himself sufficiently early. The Buddhist-Jataka version strangely makes Sita sister of Rama who afterwards makes her his Queen.

Through all this varying maze of traditions we are able to gather some facts of historical value.

The Race of Vidyadharas was an important race of Indians recognised as such by the Jaina tradition. The Vidyadharas had reached a very high order of civilisation. They were also famous for their scientific and technical skill. They were generally travelling in a sort of air-ship or *vimana*, through the aerial pathways. At a time politically they were more powerful than the several Kshatriya tribes of North India. The Vidyadharas were famous for their musical talents. This is well evidenced by the story of Gandharvadatta—the Vidyadhara maiden who is won by Jivaka by defeating her in musical contest. (Jivakachintamani, Gandhardavatta Ilambakam). A similar incident is mentioned in the life of Udayana in Kathasaritsagara.

Again we are able to see through a great interval of time a form of Aryan culture mainly associated with the warrior classes of Kasi, Kosala and Videha—a typical non-sacrificial culture of the Eastern Aryans. These early Kshatriya leaders of thought were probably the forerunners of the Jaina Faith. Being more liberal in religious and social matters they evidently extended their religion to the neighbouring tribes of the Vidyadharas—who were probably non-Aryan. Hence vigorous proselytising missionaries must have migrated to the South with the form of religion mainly hostile to animal sacrifice. The cultured non-Aryan Vidyadharas as they were by birth devoid of the fire cult of their Aryan neighbours found it very easy to adopt the non-sacrificial faith introduced by the several Kshatriya heroes. Thus the way was paved for important political and dynastic alliances between the two tribes on account of a harmonious adjustment between the two types of culture and civilisation and primarily through a more rationalised form of religion acceptable to both.

This religious upheaval must have brought about a corresponding re-adjustment even within the fold of those who clung to the sacrificial form of religion. Hence the birth of the Upanishadic cult and the rise of what is called the Cult of Jnana Kanda. This assimilation of the new by the old resulted in a great revival of the Sacrificial form of religion. There was then a clash between the two types of culture in which the Vedic form became dominant

as it did centuries later when Sankara re-established the older form after practically assimilating out of existence the powerful rival of Buddhism. It was during this early revival of Sacrificial Cult that the Brahmans played an important part in building up the national ideal by kindling the race-patriotism of their brethren. This naturally led to describing in blackest colours the neighbouring race who stood for another type of religion and culture as they were probably different racially also. Perhaps to this period we have to trace the origin of the Valmiki version of Ramayana.

Whether the Vidyadhara culture was really of such a high order, whether they were in possession of highly developed scientific machinery as air-ships etc., it is very difficult for us to determine with any amount of accuracy as most of the references to them are from Brahmanical writings in which they are painted as black as possible. The matter is very interesting and must be taken up by more competent students of Indian History.

THE SHATRUNJAYA DISPUTE.

By Manilal v. Kothari.

THE recent award of the Agent to the Governor-General Western States of India in the longdrawn dispute between the Palitana Darbar and the Jain Community of India has caused deep and widespread dissatisfaction amongst the latter. The award is on the very face of it, onesided, and subversive of the ancient and acknowledged rights regarding the sacred Hills of Shatrunjayji. The extent of the acute feelings of dissatisfaction and resentment of the Jains can be well judged from innumerable meetings of protests held in the different parts of the country as also from their grim determination to abandon the pilgrimage to Palitana till all the matters under dispute with the Palitana Darbar are finally and fairly settled.

The meeting of Shri Sangha held at Ahmedabad and the special session of All India Jain Conference held at Bombay soon after the announcement of the Agent to the Governor-General's award have passed important resolutions regarding the time-

honoured rights of the Jains, injustice of the award, gravity of the present situation and, Yatra Tyag (abandonment of pilgrimage) and the supreme need of Tapashiya (penance and sacrifices for the sacred cause). All these resolutions particularly those relating to Yatra Tyag and Tapashiya have deeply appealed to the religious sentiments of the whole Jain Community in India and Burma and it can be safely said that the Jains will not be found wanting when the occasion calls for great sacrifices. Palitana ever pulsating with spiritual life of the thousands of pilgrims now presents a gloomy, nay, almost a heart-rending spectacle of a deserted village. Thousands of people of the Palitana State who used to earn their living out of the pilgrims of Palitana are now in a state of unemployment and ruin.

I should like to give here in brief some idea of the antiquity and sacredness of these hills and our ancient and acknowledged rights so as to enable your readers to properly appreciate the merits of our case and the flagrant injustice of the award. The Jains, from centuries past have been worshipping Satrunjaya hills as the holiest of all the holy places. Our sacred Shastras have in language most enlivening and appealing glorified the greatness of this great Tirtha showing how at different times innumerable devotees of the Jain faith have attained salvation (Moksha) by merit of their Tapashiya over these hills. Every little stone even a grain of sand or dust of this hill is to us an emblem of sacredness, worthy of our worship.

The Jains of India have acquired and established their rights of absolute ownership and possession of these Hills from very ancient times, some centuries before the Christian era. The great Shrine of Shri Adinath. (The first Tirthankar) was renewed in A.D. 421 thus showing that the original erection of it dated further back some centuries. Coming to the Moghul period it will be seen that in the 37th year of the time of Akbar (A.D. 1592) a Sanad was issued by the Emperor to Shree Hirvijayaji Surijee the greatest Acharya of the Jains at the time recognising the ownership and possession of the Jains of their five holy hills amongst them being Shatrunjaya. The successors of Akbar namely Jehangir,

Shah Jehan, Morad Bux and Aurangzeb each in his time duly confirmed this Sanad and one of them namely Emperor Murad Bux made a grant of the village of Palitana as an Inam to Seth Shantidas the direct ancestor of the present President of the representatives of Seth Anandji Kalianji.

The Gohil Rajputs to which dynasty the Palitana Darbar belongs made their advent in Kathiawar some time in the 13th century. The ancestors of the present Palitana Darbar first established themselves at Mandvi and after some time migrated to Gariadhar, a village near Palitana. During the times preceding the downfall of the Moghul Empire great anarchy prevailed in the country and the then members of the Darbar family undertook to do the Choki Pohora (watch and guard) of the Jain pilgrims in return for certain payments to be made by the Jains. A regular agreement was entered into in 1651 the Darbar family further giving surities for the due fulfillment of their undertaking to perform the Choki Pohora. Here originates the connection between the Palitana Darbar and the Jains in relation to the Shatrunjaya Hills. These contractual relations were renewed from time to time between the Jain community and the Palitana Darbar and after the advent of the British Government and the establishment of Kathiawar Political Agency further contracts between Palitana Darbar and the Jain community were entered into from time to time through the intervention of the British Government. In the beginning, Rs 4,500 were being paid annually to the Darbar. In 1866 the amount was raised to Rs. 10 000 by the Government of Bombay on the report of Major Keatinge. In 1885 the question of the annual payment made by the Jain community in respect of the protection afforded to pilgrims came up for consideration and the Government of Bombay through the Political Agent effected an agreement between the Darbar and the Jain community whereby a sum of Rs. 15 000 was agreed to be paid annually to the Darbar for a period of 40 years. The agreement provided that at the expiry of 40 years either party was at liberty to ask for a modification of the sum fixed and authority was kept by the British Government to grant or withhold such modification.

It may be noted here that during the continuance of the contractual relations, from the beginning till now the Jains have at no time given any cause to the Palitana Darbar for complaint in respect of the fulfillment of the terms of agreement. Whereas the Thakur Saheb has all along been ambitious and aggressive in his designs and devices to get supreme authority over the Shatrunjaya Hills. He has made many encroachments on the acknowledged rights of the Jains and done everything possible to annoy them though at one time the Government by a resolution reminded him that his authority over the hill was of a limited character and that he had no authority to interfere regarding it in the same manner as he would do with reference to the other portions of his State. The Darbar it must be stated has respected this more in breach than in observance.

The award of the Agent to the Governor-General entitles him to a sum of Rs. 1,00,000 annually in commutation of his right to levy a pilgrim tax of Rs. 2 per head or in the alternative to the pilgrim tax of Rs. 2 per head and all this for a period of 10 years only. The award is on the very face of it unjust both in respect of the high amount and the short period and is subversive of all our elementary and established rights as far as it gives to the Darbar the right to levy the obnoxious pilgrim tax. Under these circumstances we have already declared that the award is altogether unacceptable to us and that we would rather forego pilgrimage than pay the pilgrim tax.

The firm of Anandji Kalianji are shortly going to approach the Viceroy and it remains to be seen how this religious cause of the Jains of India is handled by him. Let us hope that out of respect for the sacred pledges made by Lord Clive and his successors in recognition of the splendid services rendered to the British Government by the Jains in times of crisis and out of regard for the religious sentiments of a very peaceful and influential community the Viceroy will see his way to repair the great wrong caused by his Agent's award. But whatever the ultimate decision the Jain community which is now awakened will, it is hoped, make all possible sacrifices for the vindication of their rights on these their most sacred hills.

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P. C. Nahar.

THE ATTRIBUTES OF THE SOUL:

SOMETIME back I sent to the Gazette my question regarding the Soul, or more particularly, the association of Soul with matter, which was published in the issue of August 1925 (on p. 257) under the above heading, with an answer. Not satisfied, I sent the same question again in an enlarged form, which found place in the October issue of the same year, the answer coming this time from Rai Bahadur J. L. Jaini.

The answer or rather the explanation, far from disentangling the knot, does not touch the question at all, although it occupies nearly a page of the Gazette. It almost appears that the answer deliberately evades the question.

Rai Bahadur Jaini says in the second paragraph of his answer that "The Souls in the world, the embodied Karma-clad Souls are all imperfect. Their association with material Karma is without beginning." My question arises from the assertion contained in the second sentence quoted above, rather it questions the soundness of the very assertion and yet the same theory is repeated, which clearly is no answer or explanation of the question raised.

The wedlock of Soul and matter is, it is said and repeated in the answer, without beginning, that is, it never began in Time and is Timeless. What I desire to know,—and it is precisely my original question,—is, how can a thing which has not begun in Time, can ever end in Time?

Freedom, Power, Knowledge and Bliss are said to be the *Swabhava* of the Soul, and *Swabhava* is that which is own-being, self-being, and the permanent part of a thing. The theory enunciated in Mr. Jaini's reply is that the contact of Soul and matter, is from beginningless Time, which means that never in the past was the Soul in its pure state, which to give back to the Soul is the goal of all human endeavour. But if the Soul and matter have intermixed from beginningless Time, we may naturally conclude that it was quite of the nature of the Soul, and then the theory of freedom, knowledge, Bliss, etc. being the *Swabhava* of the Soul falls to the ground. Accepting the above theory of beginningless association of matter with Soul, we may say that the Soul was never free, and from eternity it is in bondage, and bondage not freedom is its *Swabhava*. Apparently the above positions are irreconcilable, naturally destroying each other. If Moksha is a pure state of the Soul, absolutely without any attached matter, even as its foundation, and if the beginningless bondage were a fact, such Moksha is unattainable and finally turns out to be but a fiction of the brain.

This is the basic question and its importance should be duly recognised, and though seeming trivial, yet it vitally affects the question of Moksha, the crown of human efforts.

Manilal Vadilal.

“ DOGS WITH WINGS.”

UNDER the above caption THE MAN IN THE STREET writes the following in the *Daily Sketch* for October 7, 1926.

“ There are few of us who have not at some time spent a million pounds or so—in our day dreams. Most of it, I fear, goes on steam yachts, country mansions, and such-like vanities, but we sometimes devote a few hundred thousands to philanthropic ends before waking up with a cold in the head, caught through sitting too near our overdraft. In these benevolent moods we are apt to conceive fantastically idealistic schemes, but I doubt if even the most imaginative has thought of anything so bizarre as an idea which has entered the brain-box of a real honest-to-goodness millionaire, high Arjun Lalshet.

This wealthy Hindu, belonging to the Jain sect, which is strenuously opposed to killing, has purchased an entire village near Baroda and turned it into a "dogs' city," to wean away dogs from their habit of killing. No animal food is given to the inhabitants. Puppies are brought up on semolina fried in clarified butter, and when they attain doghood are given wheat bread. All mice holes are stopped lest they tempt canine citizens from the pure lives they are being trained to lead, and the Jain hopes by these means to bring up a breed of "civilised" dogs from whom the killing instinct has been eradicated.

If any reader who has day-dreamed himself into a millionheir has ever thought of a more fantastic manifestation of idealism I'll eat one of Mr. Winston Churchill's hats. Doubtless Arjun Lalset means well, but what a waste of wealth and energy this scheme will seem to those of us who like "a dog as is a dog." And where, O where, will this organised opposition to the doctrine of the survival of the fittest end?

By stuffing up mice holes our well-meaning opponent of killing may be dooming thousands of mice to death by starvation. Again, by protecting the mice from their natural enemies and depriving the dogs of opportunities for exercising their natural skill as hunters, he may be responsible for bringing into existence a new and terrifying breed of mice which will proceed to eat the dogs.

Ideals may be desirable mental furniture or they may be merely so much useless and inartistic bric-a-brac. Too often they fall into the latter class. If Arjun Lalset, instead of trying to breed a race of vegetarian dogs, set about larnin' fleas, wasps and mosquitoes to become uncompromising vegetarians, those of us who during the summer were almost butchered to make a mosquitoes' holiday might agree that there was some sense in his eccentricity; but I suppose an idealist like this gentle Hindu would resent such a suggestion as being altogether too practical."

AN ANSWER.

Mr. C. R. Jain has addressed the following letter to the Editor of "*The Daily Sketch*."

2, Coram Street,
Russel Square, W.C.1.
28th October, 1926.

To

The Editor,

The Daily Sketch,

Dear Sir,

My attention has been drawn by an English friend of mine to an article which appeared in the Daily Sketch in the beginning of the second week of this month—probably the 9th instant*—and which sought to cast ridicule on the work of a Jaina millionaire who is said to have set apart a village of his estate for the benefit of animals including dogs. The gentleman in question is not known to me; and the name as given in the Daily Sketch is an unlikely one. Probably the real name of the Indian millionaire is Arjun Lal Seth (or Sethi) and not Arjun Lalseth (or Lalsethi). I am quite prepared to recognize the editorial right to make comments of all kinds in a journal, but I am inclined to take the view that you were not quite correctly informed of the real facts, and that much of what was written was really written under a great deal of misapprehension.

I should have thought that there was nothing ridiculous in a Jaina philanthropist's founding a place of rest for animals. The other day I read in one of the English dailies that a certain English lady had made arrangements for the founding of a sanatorium, spa and hospital for animals. It would appear that a place known as St. Swithin's Farm near Ilford and about 30 acres of the surrounding meadowlands have been purchased for the purpose, and the buildings are now being actually transformed into those required for the aforesaid work of mercy. I do not know whether the

* In a postcard dated 1st November, 1926, Mr. C. R. Jain wrote to the Editor of the Daily Sketch as follows:—

"The correct date of the issue containing the article about the Indian millionaire (Arjun Lalseth) is 7th October. I am sending your notice of his work and a copy of my letter to the Indian Press by the next Mail."

arrangement will meet with the approval of the Daily Sketch or not; but if it should, the only difference between it and the work of the Jaina philanthropist would be that in regard to the religion or nationality of the founders, the one being a Christian and the other a Jaina, the one an English woman, the other but a native of India!

But there is the other charge against this Indian friend of the dumb brute, namely, that he is trying to teach the principles of vegetarianism to the canine fraternity. Perhaps, Mr. Editor, you are not a vegetarian yourself, and so I will not now enter into the broader question that concerns itself with the issue between vegetarianism and meat-eating; but will merely content myself by asking you whether you thought it possible for a man who regarded flesh as poison for the soul and its use as cruel and inhumane, and who would not touch it himself on any account, to feed his animals on it? If he would not sanction the slaughtering of an animal for his own use, would you expect him to do so to feed his dogs?

I am a Jaina myself, and would, if my circumstances permitted it, feel proud to do what Mr. Arjun Lalseth of your article has done, even though I may be told subsequently that a not quite unfriendly English Journal was likely to regard my action as a mad attempt to induce animals to adopt a vegetarian menu. I am writing this because I feel that there is need to vindicate the humanitarian motive of a Jaina benefactor, and also because I did not quite like the way in which the editorial pen of an increasingly popular Journal, like the Daily Sketch, had glided in this instance. I am sure you will not find it in your heart to refuse me space for this.

I have the honour to be

Sir,

Your most devoted servant,

Champat Rai Jain,

Vidya Varidi, Barrister-at-law,

President of the Digambara Jaina Parishad,

REVIEWS OF BOOKS AND PERIODICALS.

KANARESE.

1. **Jaina-Darsana** by Mr. K. Bhujabali Shastry, Nyaya-charya and Nyaya-kula-bhushana. The Chief Librarian, Jaina Siddhanta Bhavan, Arrah, published by the Digambar Jain Parishad.

This is a well written pamphlet in Kanarese on the fundamental tenets of Jainism. Jiva and its characteristics, Karma and its influence on Jiva, the eight kinds of Karma, the seven tattvas and the nature of Paramatman are very clearly explained, with suitable examples wherever necessary. Such pamphlets in all the Vernaculars of India will greatly help the propagation of Jainism.

2. We acknowledge with thanks the following pamphlets on cow-protection sent to us for review by the publishers, the Prani-daya Jnana Pracharaka Sangha Dhavanagere.

Govugala Golu or the cry of the cattle by Hardekar Manjappa. This pamphlet constitutes the first in the series of books published by the Sangha. The author most eloquently espouses the cause of 54,00,000 dumb animals that are butchered every year in India. He strongly argues that India being an agricultural country, its prosperity depends upon cattle and hence their protection and welfare is indispensable to the national weal. He deplores the supersession of ancient public cow-sheds and societies for cow protection by modern slaughter-houses and butchers' associations. Again he bawails the diabolical fashion of using leather-articles by all communities in India to-day, as a god-send of modern civilization and which alone cost more than 37,50,000 lives of dumb animals every year. We also find a summary of the speech delivered by D. H. Chandrashekaraya, B.A., B.L., at the Veerashaiva Conference on cow protection and there is a citation of the opinions of Prof. Pierré Gassendi and Dr. Josiah Oldfield on Flesh-Eating.

3. **Janappana Janathana** or Mr. Wiseman's wisdom by the same author. This is a didactic pamphlet containing a dialogue between two Ryots on cow protection Mr. Janappa finding his old cow now serving no purpose and having run short of fodder to maintain it takes it to the nearest fair to sell it to butchers and pocket a small money. On his way he comes across a brother ryot Karunappa, a follower of Dhavanagere Pranidaya Jnanaprasaraka Sangha. The latter brings the former in time to his senses and exposes his diabolism and ingratitude towards the dumb animal that served him as a mother for long.

Karunappa then explains the desirability of growing grains rather than cotton which has been the root cause of shortage of fodder and the ruin of the ryot when famine prevails in the country. He again tells him that the head of his village has amassed a large quantity of fodder through contribution by the ryots of his village for the maintenance of old, ill-fed cattle and the people in that village have made it a point not to entrust even a single animal to butchers' case.

Now Mr. Wiseman becomes wise enough to be considerate towards the poor animal and makes a happy resolve to abide by the advice of his brother ryot.

On the cover pages the author mentions in a few lines how mill-made clothes and foreign sugar are tainted by the use of blood and bones of animals in their preparation. He strongly appeals to the Indian public to refrain from using such products in the name of religion and kindness to animals.

4. **Islam Goraksha.** This is a Kanarese translation of an Urdu book by Syad Nazeer Ahmad Saheb. In this the author has tried to place before the public the views and preachings of Islam and of its illustrious followers in favour of cow-protection. According to the prophet, Mohemmad the world rests on the two horns of a cow. But for this beneficent animal there would be a world-deluge. Hence it behoves every man to endeavour to promote the protection and prosperity of every animal of kine division. Again from the point of view of its milk and ghee they are unmatched as food for nutrition and medicinal effect. This has

been unanimously ventilated by almost all the prophets of the Mohammadan religion. The author dwells at length on how the great prophet exhorted his people to practise religious toleration and maintain cordial relation between man and man. Herein he mentions that there is no sanction for using cow's flesh either in the Koran or in the preachings of the prophets. He also gives a list of illustrious Mohammadans including Akbar, Jahangeer, Mahmad Shake who prohibited cow-slaughter during their regime.

5. **Prani Daya** or kindness to Animals by A. Muppanna. In this pamphlet the author exhorts his countrymen to realise the greatness of non-injury to animals and practise it at all cost, at all times as a duty. He adduces cow-slaughter as one of the causes for the horrible infant mortality in this country.

We recommend to every Hindu and Musalman to go through the above books so that much of the misunderstanding that obtains between the two communities may be removed and peace and harmony exist in the country. They are sent free on application to the Prani Daya Jnanapracharaka Sangha, Dhavanagere.

6. **Viswabandhu**. The special Number of the Viswabandhu issued in memory of the late Mr. M. L. Vardhamaniah of Mysore is excellent in every respect. The volume opens with a brief life-sketch of the late Mr. Vardhamaniah by Nyayatirtha Shantiraja Shastri. This and the article by Mr. K. S. Dharanendriah give a graphic account of the short but eventful life of the great man. Other articles by distinguished scholars and gentlemen like Sri Nemisagara Varniji, Rai Bahadur R. Narasimhacharya, Dr. R. Shama Shastry, Messrs. Chennakesava Iyengar, Ramachandra Subbaroya Sali, B. Chandappa, Krishnasamy Sastri, D. V. Gundappa, Parisvada, Nemiraja Shastri, Veeranna, Mallappa and Bhujabaliah, who were closely acquainted with the late Mr. Vardhamaniah recount the philanthropic services and munificent charities of the deceased. A writer very graphically likens Mr. Vardhamaniah to a tender creeper snatched away by a buffalo. Another writer compares his death to the setting of a mid-day sun. The book is adorned with the following

illustrations of 1. Mr. M. L. Vardhamaniah, 2. Mr. Vardhamaniah's father Sriman Mothikhane Lakshmipathiah, 3. Sri Nemisagar Varniji, Mr. Vardhamaniah's Dharmaguru, 4. Mr. Vardhamaniah in his fourteenth year, 5. Mr. Vardhamaniah in his twentieth year, 6. Mr. Vardhamaniah's Marriage, 7. Mr. Vardhamaniah's children, 8. The Jain Boarding Home founded by Mr. Vardhamaniah, 9. Mr. Vardhamaniah with the Staff and Students of his Boarding Home, 10. H.H. the Maharaja's visit to the Boarding Home, 11. Mr. Vardhamaniah and his friends, 12. Mr. Vardhamaniah with the Members of the Mysore Jain Association, 13. Mr. Vardhamaniah at the All-India Jaina Conference and 14. Mr. Vardhamaniah at Puja.

NOTES AND NEWS.

KILLING OF STRAY-DOGS.

It has been a disappointing surprise to the Jains to know that Mahatma Gandhi approved the action of a mill-owner in Ahmedabad in killing the stray-dogs in the mill premises. Several articles supporting the killing have been written by Mahatmaji and an equal number have appeared in the dailies criticising his view. Mahatmaji says that Ahimsa is not the monopoly of any one religion. That is true and we most willingly subscribe to the view. But we wish to point out that Ahimsa as taught and practised by the Jains is not found in the other religions. If it were so there should be no room for hunting, meat-eating and sacrifices among the religionists who do not like the idea of Ahimsa being monopolised by the Jains.

Ahimsa is the first teaching of Jainism. It is *paramo dharma*—the greatest virtue. It is the negation of any kind of *himsa* in any degree whatsoever. No lesser or greater degree on any consideration is approved. *Pramatha yogat prana vyaparopanam himsa*. The hurting of any of the vitalities (*prana*) through passionate vibrations by thought, word or deed is *himsa*. To do away with a dog lest it may bite somebody is no *Ahimsa* of any type. If that were so, as Mahatmaji seems to believe, it would certainly be greater *Ahimsa* to despatch all non-vegetarians because they are

the cause of the death of millions of innocent cows, oxen, sheep, fowls and fish.

No! Jainism teaches that every living being has a right to live its duration of life in the universe. Every creature whether man, bird or beast is the result of the previous Karma of the soul inhabiting it. If we can, we may help other living beings to live more happily. But if we disturb the life and self-evolution of any living creature in any way with any motive whatsoever, we are committing *himsa* and not practising *Ahimsa*. “தன்னுயிர் நீப்பினுஞ் செய்பற்க தான் பிறி தின்னுயிர் நீக்கும் வினை” is the teaching on *Ahimsa* put in a nutshell by the great Rishi who composed the sacred *Kurral*. “Even if you have to give up your life, you should not do that which will bring death to any other life.”

Mahatmaji says that by killing the stray dogs we prevent them from leading miserable lives and thus do them good. Is it true? Both the Jains and the Hindus believe in *Karma* and transmigration. We also believe that it is not possible for any living being to avoid the consequences of its *Karma*. Every living being leads a happy or a miserable life according to its own good or bad *Karmas*. It has to work out its own salvation. Is it possible for us to prevent misery from taking hold of a creature by putting that creature to death? We are told that there are thousands of men, women and children in our country who are leading very miserable lives without food, clothing or houses. Is it possible to believe that any man will approve of the suggestion to put them to death to save them from life-long miseries? If a man is happy, it is due to himself? If he is unhappy, he is only responsible for it. Similar is the case with any other living being.

If it is possible for us to help other living beings to live better and happier lives let us do so; if not, let us not injure them in any way. This is the meaning of *Ahimsa*.

DIGAMBAR JAIN SOCIETY, LAHORE.

Mr. Shamair Chand. B.A., L.L.B., Bar-at-law, Vice President Digambar Jain Society, Lahore, writes :—

An Annual Meeting of Digambar Jain Society (Registered) was held in the Digambar Jain Mandir on 5th November, 1926.

The following office bearers were elected for the next year :—

1. *President*—R. B. L. Moti Sagar, B.A., L.L.B., Advocate, Ferozepore Road, Lahore.
2. *Vice President*—Mr. Shamair Chand, B.A., Bar-at-law, 6, Begam Road, Lahore.
3. *Secretary*—L. Roshan Lal, B.A., Inside Shahalmi Gate, Lahore.
4. *Secretary*—Boarding House, L. Bishamber Das, Said Mitha Bazar, Lahore.
5. L. Sardari Lal, near Pauri Harcharan, Wachowali Bazar.
6. L. Balwant Rai, Banker, Old Anarkali, Lahore.
7. L. Sham Chand, B. Sc., P. E. S., Head Master, Government High School, Jullundur.
8. L. Parmanand, M.A., Income Tax Officer, Jullundur.
9. L. Sagar Chand, Sadar Bazar, Lahore Cantonement.

Proposed by President and carried unanimously that the Meeting records its deep sense of sorrow at the sad demise of R. B. Lala Lakshmi Chand, Banker of Panipat, L. Murari Lal of Ambala and L. Jai Chand, B. Sc., s/o. L. Sham Chand and conveys its deep sympathy with the members of the bereaved family.

A copy of the resolution be sent to the members of the deceased's family and also to the Press.

It was resolved that the accounts of the Committee up to 1st September, 1926 be checked by L. Beni Pershad and the report be submitted next month.

Resolved that the work of the construction of the Digamber Jain Temple and Boarding House on Lake Road be commenced. L. Deep Chand has very kindly consented to supervise and undertake the duty of construction of Building and L. Balwant Rai, L. Roshan Lal, L. Bishamber Dass, L. Amba Pershad have kindly consented to assist and to keep account and also to collect subscription.

Resolved that some leading Jain be requested to perform the Foundation Stone Laying Ceremony of the Hostel and a Committee consisting of the following gentlemen may arrange for this

matter :—R. B. L. Moti Sagar, L. Shamair Chand, L. Amba Pershad, L. Deep Chand, L. Balwant Rai, L. Bishambar Dass and L. Roshan Lal.

JAIN MELA AT HASTINAPORE.

Mr. Gopichand Jain, Advocate, Ambala writes :—

As usual the Jains from some 40 towns of the Punjab, U. P., Delhi, Gujrat and other provinces assembled at Hastinapore, one of the oldest and most sacred places of the Jains, situated at a distance of about 22 miles from Meerut City (N. W. Ry.) to celebrate the Anniversary from the 17th to 19th November, 1926. There are two Jain temples, one Digamber and the other Swetamber and some nishis (shrines) dedicated to Sri Adishwar Bhagwan. Sri Kunthnathji, Sri Arahnathji and Sri Mallinathji. Rathayatra procession took place with great pomp and show on the 18th, the Swetamber and Digambers all taking part in it.

Meetings were arranged in the evening every day and speeches were delivered to discuss measures to improve the present condition of the community, socially, religiously and intellectually.

Speeches were delivered on the 17th under the presidentship of Lala Charan Das Jain of Gujranwala, by L. Joti Parshad, Editor, the Jain Pardip, Deoband, Sri Arjun Lallji Sethi, Mahatma Bhagwan Dinji, B. Jugal Kishore, Mukhtar, Sirsava, B. Kirti Prasadji, Adishtata, Sri Atmanand Jain Gurukul, Punjab, Gujranwala and Lala Attarsain Jain. Editor, the Desha Bhagata and it was proposed that keeping in view the present situation regarding the sacred Satrunjaya Hills, a volunteer corps, under the designation of "The Satrunjaya Jain Swayam Sewak Mandal, Punjab," be formed to enroll such volunteers as would always be prepared to make any sort of sacrifice for the sacred cause of freeing the sacred Satrunjaya Hills from the ban placed by the Palitana Durbar, in the form of the *Poll-tax* amounting to one lakh of rupees per year or in default thereof charging Rs. 2 per pilgrim per visit to the sacred temples which he admits to be the property of the Jains,

In the meeting of the 18th which was presided over by L. Manak Chand Jain of Gujranwala, Mr. Manilal V. Kothari appealed to the Jains of the Punjab to stand the test by giving a cordial response and getting themselves enlisted as members of the Volunteer corps, and doing what they can for the cause of the sacred Satrunjaya.

We are so glad to state that the Mandal has been started and Messrs. Gopi Chand, Advocate and Mangat Ram, Banker of Ambala have been elected its President and Secretary respectively. A good number of youngmen have offered their services.

Election of the office bearers for the next year also took place, this day.

Mr. Manak Chand Jain again presided over the meeting of the 19th, Messrs. Gopi Chand and Mangat Ram acquainted the congregation with the Ahmedabad affairs—the fuss created by Sri Vijaya Dan Suri and Muni Ram Vijaya. Then the following resolution was moved from the chair which was carried unanimously :—

This congregation of the Jains of the Punjab, U. P., Delhi and Gujrat provinces records its emphatic protest against and condemnation of the undesirable action of Munis Vijaya Dan Suri and Ram Vijaya who have made and are still making untruthful and objectionable remarks against the universally respected Jainacharya Sri Vijaya Vallabh Suri who has devoted his whole life for the welfare and uplift of the community in every direction, whether intellectual, moral and spiritual ; and urges that the two sadhus and others sharing this action of theirs should at once repent through the press.

Further they requested Jainacharya Sri Vijaya Kamal Suri, Pravartak Sri Kante Vijayaji and Shantmurti Sri Hansvijayaji to end the present dispute by their intervention, so that the Satrunjaya campaign might not suffer on account of this dispute.

The Anniversary came to an end after giving thanks to the workers and those who had rendered any service for the Tirtha.

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